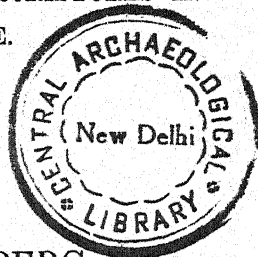


THE
VINAYA PITAKAM:

ONE OF
THE PRINCIPAL BUDDHIST HOLY SCRIPTURES IN
THE PÂLI LANGUAGE.

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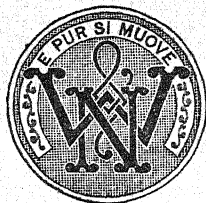
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VOL. I.
THE MAHÂVAGGA.

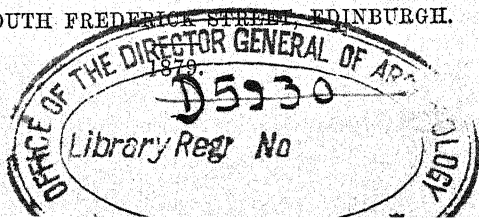
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THIRD PART OF THE WHOLE PĪṬAKA.

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INTRODUCTION.

IN editing the text of the MAHĀVAGGA, as the first instalment of a complete edition of the Pāli VINAYA PĪṬAKA, it may be well to say something as to the object of the undertaking. It is manifestly important that the entire text of the Buddhist Holy Writings should be made accessible to all who are desirous of acquiring a thorough knowledge of one of the most important historical phenomena of India, namely, Buddhism. There are, however, objections to the publication of the complete Tipiṭaka. Every one acquainted with the mode of expression employed in the earlier Buddhist works knows with what wearisome diffuseness the religious doctrines and ordinances are there set forth, how constantly the same thoughts and phrases are repeated, and how irritating to European readers is the excessive use of synonymous expressions. It may well be asked, therefore, whether it would not be sufficient to give mere extracts from the text, instead of the text itself, with all its formality and repetition? Those, however, who, being engaged in historical investigations, have been obliged to work from mere extracts, will know the advantage of being able to refer to the original works. When even those who made the extracts find in them an imperfect help, it is not surprising that to others they should be still less able to supply the place of the sources themselves. Every reader has his own questions to put to

the original text, and will study it from his own particular point of view; hence it is impossible that extracts, however carefully made, can satisfy the requirements of every reader. Such extracts also, while showing but imperfectly what the text contains, show still less what it omits to mention. So, although many points may be cleared up even by so imperfect an acquaintance with the sources as is afforded by extracts, yet to those who wish to be complete masters of the subject, and must therefore study the smallest details, the publication of the complete text will not be unwelcome.

Being compelled to relinquish my original intention of adding a complete translation of the text, I have thought it well to lay before my readers—in the form of an Introduction—my views as to the origin of the works which I have undertaken to edit, and as to their historical position in the literature of which they form part.

Both in the Holy Writings, and also in the earliest Buddhist works that we possess, we find the VINAYA systematically compared and contrasted with the DHAMMA; and indeed, where both are mentioned, Dhamma is frequently named first and Vinaya second.¹ This regular system of comparison between Dhamma and Vinaya appears throughout the sacred literature, which, in the earlier period, consisted of two large collections of works (Pīṭaka), of which one comprised the Vinaya and the other the Dhamma; and at a later period, consisted of three collections, of which the first was devoted to the Vinaya and the other two to the Dhamma. Of the earlier of these two systems (which possessed a DVIPĪṬAKA, but knew nothing of the Tīpīṭaka)

¹ Of the numerous examples of this, the citation of a few terms frequently met with, will suffice: *yo . . . aññatitthiyapubbo imasmim dhammavinaye ākaṅkhatī pabbajjam,—ayaṃ dhammo ayaṃ vinayo idaṃ satthu sāsanaṃ,—dhammadharo vinayadharo mātikādharo.*—Kassapa says when assembling the Bhikkhus in Rājagaha: *dhammañ ca vinayañ ca saṃgāyāma.*—A juxtaposition of Dhamma with Vinaya is met with even in the Pātimokkha (*dhammavādi—vinayavādi*, Minayeff, *Prāt.* p. 5, line 14).—These passages at the same time prove that Dhammavinaya is a Dvandva-compound, and not a Tatpuruṣa, as M. Feer (*Études Bouddhiques*, p. 203) has assumed.

we get an admirably clear account from the closing chapter of the CULLAVAGGA, which I propose to edit when I have finished the Mahāvagga. This important chapter gives us the earliest known account of the first two great Councils of the Buddhist Church. We learn from it that in the Council of Rājagaha, Kassapa, the President of the Assembly, opened the proceedings for the consecrative settlement of the Holy Texts with these words, "Ye venerable men, let the congregation hear me. If the congregation is ready, I will question Upāli respecting the Vinaya." Whereupon Kassapa questioned Upāli respecting the Vinaya. This being done, he addressed a second speech to the assembly: "Ye venerable men, let the congregation hear me. If the congregation is ready, I will question Ānanda about the Dhamma." Whereupon he questioned Ānanda respecting the five collections (*pañca nikāyā*), beginning with the Brahmajālasutta. Hereby, according to this account, the whole work of the revision of Dhamma and Vinaya is brought to an end. The five *Nikāyas* are undoubtedly the five well-known collections included in the Suttapiṭaka. These five collections therefore—according to the idea of the age in which this account of the two Councils originated—contained the whole of the Dhamma as taught by Buddha. The series of works which was subsequently called Suttapiṭaka was even at that time well known; the collection of the Abhidhammapiṭaka was either altogether unknown, or was not regarded as canonical or of the same value as the two other Piṭakas; and it was generally supposed that, in the council held after Buddha's death, it had not been admitted by the Theras into the collection of the Dhammavinaya or of the Jinavacana.¹

The important difference between the more recent Buddhist literature and that of the more ancient period,

¹ This term is used in the grammar of Kaccāyana (p. 33, ed. Senart) as denoting the whole of Buddha's discourses.

XII TRANSITION FROM THE DVIPĪṬAKA TO THE TIPĪṬAKA.

viz. the transition from the Dvipīṭaka to the Tipīṭaka, becomes more marked if we compare the above account taken from the Cullavagga with an account of the same Council given by Buddhaghosa in his introduction to the commentary on the Dīghanikāya.¹ The two accounts are in most respects similar, but they differ altogether with regard to the extent and division of the sacred texts collected at the first Council. In both we have the report of the revision of the Vinaya, and in both, after this is over, Kassapa addresses the assembly with the words, "If the congregation is ready, I will question Ānanda about the Dhamma." But in the latter account, before the revision of the Dhamma is begun, Kassapa puts the following question to the Theras: "Which of the two collections (pīṭaka) shall we proceed with first?" and they answer, "The collection of the Suttanta." This collection, beginning with the Brahmajāla, is then revised: they then pass on to the second part of the Dhamma, namely, the Abhidhamma; and in this manner the revision of the Dhammavinaya is brought to a close.²

It would be out of place here to enter into a discussion as to the period to which the more recent Dhamma literature,

¹ Compare Turnour, in the Journal Asiatic Society, of Bengal, vol. vi. p. 510, *et seq.*

² A valuable testimony of the earlier existence of a Dvipīṭaka is also contained in the Mahāparinibbānasutta (p. 39): tāni padavyañjanāni sādhuṇaṃ uggahetvā sutte otāretabbāni vinaye sandassetabbāni.—In opposition to such sure proofs, it is of little importance to bring forward passages in the Vinaya which seem to speak in favour of the existence of the Abhidhammapīṭaka. It is required of a teacher that he should be able to instruct his pupil: abhidhamme vinetaṃ abhivinaye vinetaṃ (*Mahāvagga*, I. 36, 12). This, of course, is only meant to say that his instruction is to be in that which pertains to the Dhamma and Vinaya.—In the Vibhaṅga (in explanation of the 72nd Pācittiya) one Bhikkhu says to another: iṅha tvam suttante vā gāthāyo vā abhidhammam vā pariyāpuṇassu, pacchā vinayam pariyāpuṇissasīhi. It seems that Gāthā and Abhidhamma are here meant to represent the different texts comprised in the Khuddakanikāya. Some of these, like the Buddhavaṃsa, or the Dhammapada, are metrical in form, and may be designated Gāthā. Others of these texts, such as the Paṭisambhidā, are similar in character to the Abhidhamma, and have, in fact, as Buddhaghosa asserts, been considered by many as belonging to the Abhidhamma. So far as I know, the only passage in the Vinaya which really presupposes the existence of an Abhidhammapīṭaka is one in the Bhikkhunīvibhaṅga (95th Pācittiya: suttante okāsaṃ kārāpetvā vinayam vā abhidhammam vā pucchati), which words, after all that has otherwise resulted with regard to the posteriority of the Abhidhamma, we can unhesitatingly assume to be an interpolation.

known as the Abhidhamma, belongs; for the purposes of this research it will suffice to state, as indeed we have already seen, that from the very earliest times the whole spiritual teaching of the Master was presented to the Buddhist community in a double form, as the Dhamma and Vinaya; and this dualism, so to speak, is reflected in the literature, in the earliest style of its development, in the two Piṭakas.

The difference between the Dhamma and Vinaya cannot be very clearly defined, and it would be difficult to lay down any very broad line of distinction between the two. Many sections of the Vinaya are met with again in the Dhamma, and not unfrequently are repeated word for word.¹ This, however, is not so much owing to the want of a definite idea regarding the different provinces of the two categories, as to a certain carelessness displayed in the revision of the texts. Many additions were made to the text of the Vinaya, in order to explain the origin and the meaning of the different ecclesiastical ordinances, and various passages from the Dhamma came to be inserted in the Vinayapiṭaka in this way. It is important therefore, in reading the Vinayapiṭaka, to avoid being misled by such additions as to what are the chief and essential contents of this Piṭaka.

Looking at what is essential in the Vinayapiṭaka, we may define it as a collection of rules *regulating the outward conduct of the Saṃgha and Bhikkhus*.² It does not therefore deal with purely ethical questions, except so far as these affect such outward conduct; nor does it deal with outward conduct generally, but only with the outward conduct of the Saṃgha and the Bhikkhus.³ The Dhamma, on the other hand, includes

¹ For instance, the passages in Mahāvagga, I. 6. 38-46, are also found in the Suttapiṭaka under the title of Anattalakkhaṇasutta, and those in Mahāvagga, VI. 28-30, are almost identical with parts of the Mahāparinibbānasutta. Compare also M. Feer's *Études Bouddhiques*, pp. 202-205.

² No direct mention is made in the Vinaya of laymen (upāsaka) associated with the Saṃgha, except that the rules regulate the conduct of the Bhikkhus towards laymen, their reception as Upāsakas, etc.

³ The discourse on the duty of benevolence, for instance, falls to the Dhamma and not to the Vinaya, since it is not addressed to the Bhikkhus but to laymen.

all that the Vinaya omits. It treats, therefore, of a great variety of subjects, and on this account does not, like the Vinaya, admit of so short and comprehensive a definition.

The doctrine regarding release from suffering, which forms so central an idea in the ancient Buddhist faith,¹ belongs to the province of the Dhamma. But although the Vinaya, according to its strict notion, has not to deal with this doctrine, still the religious ordinances there prescribed continually recognize and point to its existence. In the Dhamma we have an account of the inward process by which this release is accomplished, whereas the Vinaya treats only of the outward conduct of the life that is still struggling towards it. The Vinaya, which, as we have seen, is generally considered as co-ordinate with the Dhamma, appears, when regarded from this point of view, as a part of the Dhamma : and hence we can understand why it is that, side by side with those numerous passages which place the Dhamma and Vinaya in direct contrast, we may find, in the Buddhist texts, others, which bring the Vinaya within the province of the Dhamma.²

It is probable that the contrast as well as the connexion between the two ideas of the Dhamma and Vinaya originated in the earliest times of Buddhism—of this, however, we have no direct proof; but intrinsic evidence clearly points to this fact: and in further support of the same view, we may refer to the relation subsisting between the Dhamma and Vinaya and the Buddhist Trinity of Buddha, Dhamma and Saṅgha. It is immaterial whether we con-

It is mentioned, together with a series of other doctrinal subjects belonging to the Dhamma, in an enumeration that is frequently found repeated: *dānakathā sīlakathā, saggākathā, kāmānaṃ ādinavo, okāro, saṃkilesa, nekkhamme ānisamso.*

¹ In the *Cullavagga* we have the striking remark: *ayaṃ dhammavinayo ekaraso vimuttirasō.*

² The *Cullavagga* relates how Upāli delivered the doctrines of the Vinaya to the Bhikkhus; the audience stand while listening to them "*dhammagāravena.*" He who spreads false doctrines concerning the Vinaya is called an *adharmavādi* (*Mahāvagga*, X. 5, 4). King Asoka, in the inscription at Bairāt (*Corpus Inscr.* plate xv.), reckons the *vinayasamākāse* among the *dhammapaliyāṇi*.

trast Dhamma and Samgha or Dhamma and Vinaya, since Vinaya, as we have already seen, relates only to the Samgha.

It may be objected, perhaps, that this division of Buddha's teaching into two parts presupposes too long a period for its development; this objection would perhaps be well founded, were it not for the probability that much of the preparatory work of Buddhism had been already done for it by the Brahmanical theology,¹ and other sects which preceded it. So that, when the first Buddhist communities made their appearance, the outward religious forms for the new sect were, to a great extent, already fully developed.

Having thus far treated of the relation between the Dhamma and Vinaya, we will now proceed to consider their development, and in doing so we shall first consider the development of the Vinaya.

The origin of the earliest rules or laws laid down by the Buddhist community for the guidance of its members appears to have been connected with those assemblies of the Bhikkhus which met at full and new moon. The custom of holding these meetings seems to be as old as Buddhism itself, or perhaps older, for it may well be that the custom was borrowed from some of those earlier sects which preceded Buddhism, and upon which it was to some extent modelled. At these assemblies the monks of every district met together, and those who had committed offences were obliged to confess them and submit to the prescribed penance. A list of those offences which deserved punishment or some kind of expiation was, at a very early period, drawn up for the use of these confessional meetings. This list was read out to the assembled Bhikkhus, and each one was asked whether he knew himself to be free from the sins there named. This list is called the Pâtimokkha, and is

¹ It may be said that the Upanishads form the Dhamma, and the Kalpasûtras, Grihyasûtras, etc., the Vinaya of the Brahmans.

the earliest specimen of Buddhist Vinaya literature that we possess.

The opinion here expressed as to the position of the Pâtimokkha in Buddhist literature is, I am well aware, opposed to the views of most Pâli scholars. Mr. Rhys Davids¹ considers the Pâtimokkha of more recent origin than the works which form the great *complexus* of the Tipiṭaka, and assumes that at the time when the latter works were collected, the Pâtimokkha either did not exist or was of too recent a date to be admitted into the holy writings. I will try to give my reasons for taking an opposite view.

Although we do not find the Pâtimokkha in its entirety and in its original form in the Vinayaṭiṭaka, yet all its rules and ordinances, separately it may be, but word for word the same, are found there; and indeed the whole Vibhaṅga² is nothing more than an extended reading of the Pâtimokkha. We thus learn the occasion upon which each individual ordinance was promulgated by Buddha; then follows the ordinance itself; and then an explanation or illustration of the several terms employed in it. In some cases, also, the rule is further illustrated by a reference to cases which come within the rule, and to others which form exceptions to it.

The question is, therefore, whether the ordinances originally appeared with the explanatory notes as in the Vibhaṅga, the Pâtimokkha being subsequently extracted from it; or whether the Pâtimokkha alone was the older portion, the additional matter of the Vibhaṅga being the work of a subsequent revision.

In dealing with this question, it should, in the first place,

¹ Ancient Coins and Measures of Ceylon, p. 6; Buddhism, p. 163.

² Vibhaṅga is the collective name for the two closely connected works which in the MSS. are called Pārājika and Pācittiya. The latter titles are not old and may easily lead to mistakes. They are taken from that class of transgressions which are discussed in the beginning of each of the two halves; each work, however, in addition to discussing the one class of transgressions, from which it receives its name, treats of a number of others as well.

be observed, that if we read the ordinances of the Pâtimokkha, without the commentary of the Vibhaṅga, we find that they constitute one uninterrupted whole;¹ and, moreover, it frequently happens that a rule refers to the one immediately preceding it, in a manner that would be altogether unintelligible if the two had been originally separated by the intervening explanations of the Vibhaṅga.²

So, too, both the nature and effect of the explanations themselves seem conclusively to point to their later origin. Sometimes they extend the application of the rules, at others limit their operation, while occasionally they give directions for preventing their evasion. In some cases also the explanations substitute an entirely new rule, based upon a development of the law which took place since the framing of the rules.

A striking instance of this is seen in the proceedings against those Bhikkhus who by their evil conduct have set a bad example to laymen and their families (*kuladûsaka pâpasamâcâra*). The following account of these proceedings is given in the Pâtimokkha.³

The Bhikkhus are to remonstrate with the accused upon his course of life,⁴ and pronounce upon him sentence of banishment from his place of abode.⁵ If he resists and accuses the Bhikkhus of prejudice, they are to repeat the sentence; and if he should still persist in his obstinacy, they are to warn him three times to refrain from so doing.⁶ If this also proves of no avail, he is guilty of "*Samghâdisesa*," and has to submit to the penalty of the *Mânatta*; and thereupon, before the assembled congregation, by the cere-

¹ This is not the case with the precepts of Buddha when extracted from the *Mahāvagga* or *Cullavagga*.

² For example: *tassa bhikkhuno*, in the 49th *Pâcittiya*; *tathāvādina bhikkhunā*, in the 69th *Pâcittiya*.

³ See the last rule of the *Terasuddesa* (Minayeff, p. 6).

⁴ So *bhikkhu bhikkhūhi evam assa vacanīyo*, etc.

⁵ *Pakkamat' āyasmā imamhā āvāsā, alan te idha vāsenā 'ti*.

⁶ So *bhikkhu bhikkhūhi yāvatatiyaṃ samanubhāsitaḥ tassa paṭinissaggāya*.

mony of the Abbhāna, it is to be shown that the penance has been undergone.

Now the details which the Vibhaṅga furnishes with regard to this rule of the Pâtimokkha permit of our distinguishing two different stages in the further development of the proceeding. The first of these is represented by the explanations added in the Vibhaṅga to the text of the rule, the second by the account, prefixed by way of introduction, of some special case that is said to have provoked the making of the rule.

The explanations upon the whole follow the course which the rule itself specifies; but they give more complicated orders respecting the exhortations to be addressed to the persons accused; they prescribe a greater number of repetitions of the exhortations, and cause these at first to be proposed by one Bhikkhu alone, and afterwards in the presence of the assembled congregation.¹

The picture of the proceedings against the Assajipunabbasukâ bhikkhû, as presented by the account in the Vibhaṅga, differs much more from the text of the Pâtimokkha. Buddha gives the following precept regarding this proceeding: paṭhamam Assajipunabbasukâ bhikkhû codetabbâ, codetvâ sâretabbâ, sâretvâ âpattim ropetabbâ, âpattim ropetvâ vyattena bhikkhunâ paṭibaleṇa saṃgho ñâpetabbo: suṇātu me bhante saṃgho. ime Assajipunabbasukâ bhikkhû kuladûsakâ pâpasamâcârâ. . . yadi saṃghassa pattakallam, saṃgho Assajipunabbasukânaṃ bhikkhûnaṃ Kiṭṭagirisamâ pabbâjanīyakammaṃ kareyya na Assajipunabbasukehi bhikkhûhi Kiṭṭagirisimim vatthabban ti, etc. In place of the repeated

¹ The explanations exactly follow the text, as far as the words *alan te idha vâsenâ 'ti* (Minayeff, p. 6, l. 16); but then they prescribe a second and a third repetition of the same procedure (*dutiyam pi vattabbo, tatiyam pi vattabbo*), and then go on to say: so bhikkhu saṃghamajjham pi âkaddhitvâ vattabbo: māyasmā evam avaca . . . *dutiyam pi vattabbo, tatiyam pi vattabbo*. Then: so bhikkhu samanubbâsitabbo. The samanubbâsanâ is then described as a *ñatticatuttham kammaṃ*. As in this passage, the explanations differ from the text in the same way, in all the numerous similar instances where repeated exhortations to a guilty person are concerned.

admonition by the Bhikkhus prescribed in the Pâtimokkha, we find in these statements a peculiar ecclesiastical decree (Samghakamma), fulfilled by the Samgha, of which the Pâtimokkha knows nothing. The restoration of the penitent culprit then takes place by the revocation (paṭippassaddhi) of the Kamma, not by the ancient ceremonies of the Mānatta and of the Abbhāna. It deserves to be noticed that in the same way as the Pabbājaniyakamma is not mentioned in the Pâtimokkha, neither is there any mention of the similar proceedings of the Ukkhepaniyakamma, etc., however much occasion for it might appear.¹

It seems to me unnecessary here to give any further enumeration of instances where the Pâtimokkha proves itself to be the older, as compared with what has been added in the Vibhaṅga. The publication of the works themselves will enable every one to make his own observations and to form his own opinions on this question. I will here merely point to the fact that the other two works included in the Vinaya, the Māhavagga and the Cullavagga,² although they do not stand in the same direct relation to the Pâtimokkha as does the Vibhaṅga, nevertheless distinctly presuppose its existence. The Mahāvagga³ gives precepts concerning the recital of the Pâtimokkha, which put it beyond a doubt that the name Pâtimokkha refers here to that text which we also possess under the same name. Further, the laws against forbidden acts, scattered through the Mahāvagga and Cullavagga, clearly presuppose the existence of an earlier collection of those prohibitions to which they are the supplement. The difference between such transgressions as were in earlier times (in the Pâtimokkha)

¹ For instance, in the 68th Pācittiya we should expect to find some mention of the Ukkhepaniyakamma pāpikāya dīṭṭhiyā appaṭinissagge. The text of this Pācittiya and the story narrated there stand in exactly the same contradiction, as has been proved in the case of the Pabbājaniyakamma.

² The Parivāra, the fifth Book of the Vinaya-piṭaka, is of much more recent date, and, in fact, does not come into consideration in questions relating to the history of the origin of the Vinaya.

³ II. 15. 1.

threatened with penance, and such as were added at a later period (in the Mahâvagga and Cullavagga) to the old list, is also evident from the terminology used for the penance which followed upon a transgression of this kind. The Pâtimokkha in this case uses the expressions Pârâjika, Samghâdisesa, Pâcittiya, etc. Now the circle of offences which constitute a Pâcittiya, etc., appeared in later times as completed; if a punishment was to be inflicted for a transgression not specified in the Pâtimokkha, they avoided using the expression Pâcittiya, because, in doing this, they would have made an unauthorized addition of new matter to the ordinances of the Pâtimokkha as fixed of old, which was considered as inadmissible. Hence an offence of this kind, if it was a slight one, was termed Dukkaṭa; if grievous, Thullaccaya. Any direct repetition of what had already been described in the Pâtimokkha was, in general, avoided in the detailed explanations of the Mahâvagga and Cullavagga. If circumstances, nevertheless, made it desirable to give a repetition of this kind, there was in the outward form of such allusions, without any exception, some reference to the corresponding propositions in the Pâtimokkha, as if to something that had already been determined elsewhere.¹

The proofs given will be sufficient to show that the Pâtimokkha is the earliest literary record of the Buddhist Vinaya. Of the further development of the Vinaya literature from this foundation, the following stages may be recognized.

The first thing done was to make a *commentary* on the Pâtimokkha. The text of the ancient formulas was furnished, sentence by sentence and word by word, with explanations or a paraphrase. These explanations, when the

¹ Compare ukkoṭanakaṃ pâcittiyam, Mahâvagga, IV. 16, 26, with reference to the 63rd Pâcittiya; anâdariye pâcittiyam, Mahâvagga, IV. 17, 7, 8, with reference to the 54th Pâcittiya. At times allusion is made by the formula, yathâdhammo kâretabbo, to the penance prescribed in the Pâtimokkha for a transgression; for instance, Mahâvagga, I. 49, 6, with reference to the 65th Pâcittiya; Mahâvagga, VI. 15, 10, with reference to the 23rd Nissaggiya. There are numerous similar passages.

redaction of the Vinayapīṭaka was subsequently taken in hand, were all admitted into it.¹

With regard to their form of expression, these explanations did not pretend to come from Buddha himself; there was no admixture of narrative or dialogical elements; it was a simple commentary on the words of the Pātimokkha, without any ornamentation.²

These first two periods in the literary development of the Vinaya were followed by a third, characterized by the greater breadth which it gave to its literary productions. It started again—as could scarcely fail to be the case—from the Pātimokkha, and in a twofold manner. In the first place, the old material was treated anew, in accordance with the characteristics of the new era. While in earlier times the fundamental laws themselves were arranged briefly and simply, and in the following period were explained and paraphrased in an equally simple manner, the epoch we are now speaking of had a HISTORY to relate about all of them, in many instances long series of histories, in all of which Buddha himself pronounces his decision as to which cases fall within the said regulations and which do not.³ This is

¹ The greater portion of this commentary on the Pātimokkha has naturally found its place in the Vibhaṅga in the discussion of the several Sikkhāpada, of which the Pātimokkha is composed. This commentary is in most distinct contrast to the loosely connected narrative portions which—of all component parts of the Vibhaṅga—were last added to it. Only *one* part of this ancient commentary on the Pātimokkha has been placed outside the Vibhaṅga: the explanation of the formulas which introduce the recitation of the Pātimokkha has been admitted into the Mahāvagga (II. 3), together with these formulas themselves. If this passage—which is distinctly different from the style of description otherwise met with in the Mahāvagga—be compared with the corresponding explanatory passages in the Vibhaṅga, it will at once be perceived that in both passages we have before us portions of the same original work, that this work is older than the Vinayapīṭaka in its present form, and that at the time of the redaction of the Pīṭaka the older work was admitted into it.

² The small portion of this commentary that is contained in the Mahāvagga (II. 3) furnishes a sufficient proof for these assertions. In some passages of the Vibhaṅga, the address bhikkhave (*i.e.* "O monks") is added in these explanatory parts, which makes it appear as if Buddha was speaking. The character of the passages in question, however, leaves no doubt that this address has been added at the time of the later revision.

³ A very clear proof of how the same legal proceedings were represented in the different stages of their development in the three successive elements which constitute the Vibhaṅga (the text of the Pātimokkha, the commentary and the histories) is furnished by the already discussed ordinances (p. xvii—xix) with regard to the proceedings against the kuladūsaka pāpasamācāra.

not the only instance in the history of Buddhism, as of history in general, that the further removed, with respect to time, documents, or pretended documents, are, from the events themselves, the more accurate becomes the knowledge they pretend to contain of them. That the histories, which have in this manner been added to the several rules of the Pātimokkha, have for the most part been invented, and, moreover, invented in an extremely awkward and conventional way, will be perfectly evident to every one who reads a series of them one after the other.

The new version of the Pātimokkha, enriched with histories, is contained in the first two of the five parts of the Vinayapiṭaka, and bears the title of VIBHAṄGA.

While the Vibhaṅga stands in the closest relation to the Pātimokkha, there was a new and wider circle of additions added to that same centre of the Vinaya-discipline—the Pātimokkha—most probably about the same time in which the Vibhaṅga originated: an endeavour was made to go beyond the more confined domain of that series of ecclesiastical offences as established of old, to give a coherent picture of the whole legal life of the Saṃgha. They gave a detailed and connected account of the admission into the Saṃgha, of the ceremony of the Uposatha, of the annually recurring observances which were connected with the appearance of the rainy season, etc. The titles of the two works in which these accounts are given are MAHĀVAGGA and CULLAVAGGA, comprehended also under the common title of KHANDHAKA. As in the Vibhaṅga, here also the outward form was arranged in such a way that in the case of every statute a history was given relative to the occasion upon which Buddha made the said regulation. The whole style of composition of the Mahāvagga and Cullavagga corresponds so exactly with that of the later written parts of the Vibhaṅga, *i.e.* the narrative portions, that it may be assumed with certainty that these texts were composed

almost contemporaneously.¹ The histories, as a whole, are as undoubtedly pure inventions as those in the Vibhaṅga; this does not, of course, prevent their belonging to the most valuable sources for our knowledge of the life of the ancient Buddhist community. An essential difference between the Vibhaṅga on the one hand, and the Mahāvagga and the Cullavagga on the other, lies in the fact that in the case of the Vibhaṅga the stories were added to an original basis of ecclesiastical regulations that had existed of old, *i.e.* the Pātimokkha, whereas in the two other works the ecclesiastical regulations, and the stories given in connexion with these, were composed at one and the same time.

Taking all in all, if, on the one hand, we compare the short precepts of the Pātimokkha, and, on the other, the stories, the endless *pariyāya*, the whole of the great apparatus that is brought forward in these Vinaya books, we shall find a very distinct contrast between the two literary epochs reflected in the said works. At the time when these later Vinaya works originated, the Buddhist literature was still far from the literary form of the Mahāvaiṣṭra-sūtra, but still a step in advance had been made on the path which subsequently led to it.

Without doubt, a careful investigation of the SUTTAPI-TAKA would lead to similar results. As in the case of the Vinaya, we should be able to distinguish various strata representing the literary activity of those different periods. As I am too imperfectly acquainted with the materials in question, it is impossible for me, as yet, to make these

¹ In the Mahāvagga or the Cullavagga, where the discussion is of regulations that also occur in the Vibhaṅga, the same stories are related in connexion with them. Thus, for instance, the story of Pilindavaccha and of the King Bimbisāra is given identically in the Mahāvagga (VI. 15) and in the Vibhaṅga (Nissaggiya, 23). The story of the proceedings against the Assajipunabbasukā bhikkhū occurs in the Vibhaṅga (Samghādis. 13), and also in the first book of the Cullavagga. It has been proved above that this story points to a later form of the disciplinary proceedings in question than was known to the Pātimokkha and its earliest commentary; it deserves to be noticed that the Cullavagga bears witness to the LATEST form of the procedure.

investigations with the requisite accuracy. I must confine myself here to a few remarks.

Generally speaking, the probability is that the fixing of the fundamental doctrines of the Dhamma took place somewhere about the same time as the fixing of the fundamental laws of the Vinaya, that is, the fixing of the Pātimokkha. If we may reckon the confessional-meetings, at which the Pātimokkha was read aloud, as one of the most ancient elements in the life of the Buddhist community, then the need for an authentic fixing of the most important doctrines—the recognition of which united the members of the community among one another—can scarcely have been less old.

The earliest form in which these doctrines have been laid down was in all probability not that of the Sutta as we have it. These Sutta, as regards style, show the very greatest resemblance to the narrative portions of the Vinaya; the dogmatic doctrines are not stated directly, but are put into the mouth of the Buddha, and we are told of the occasion upon which he proclaimed them, precisely in the same way as the ecclesiastical prohibitions are manipulated in the Vibhaṅga. Now we have seen that the Vibhaṅga was preceded by an earlier period of Vinaya literature, in which the ecclesiastical ordinances themselves were given with all brevity, without being put into Buddha's mouth, and without being interwoven with any stories. It will not appear too bold a supposition to assume that the literature of the Dhamma developed in a similar manner. The Buddhist community began, in my opinion, with the fixing of the most important doctrines, such as the four Ariyasacca, the twelve Nidāna, etc., without employing any narrative form; if the Bhikkhus, at the time of their assemblies, propounded the Dhamma to one another, their discourses probably consisted of the recital of such dogmatical paragraphs. The same changes

in the views and literary tendencies which have led to the composition of the Vibhaṅga, on the foundation of the Pātimokkha, probably have caused that, as a development of these ancient Dhammapariyāya, the modern Suttanta were produced, in which the doctrines are no longer directly taught, but where the stories are told how Buddha had once propounded them.

Such scholars as have access to the Suttapiṭaka in its full extent, should test these conjectures by the texts themselves, and correct what proves to be erroneous.

We have as yet spoken merely of the relative age of the various parts of the Buddhist Holy Scriptures. In order to fix the date itself of their origin, we must first of all examine the tradition concerning the most important events in the earliest ecclesiastical history of the Buddhists, that of the three COUNCILS.

According to the traditional and widely-spread story, Buddha's discourses were collected and fixed in an authentic form at the first Council, held a few months after the Master's death; this collection of the Holy texts is said to have subsequently been subjected to new revisions at *one* following Council according to northern accounts,¹ at *two* Councils according to southern reports. If the tradition could be relied upon in this form, the questions we are engaged upon would in all essential points be settled by it; if it cannot, we must—before casting the statements concerning the Councils entirely overboard—examine what facts may perhaps be found to shine through them. It is possible that these facts might throw some light upon the history of the development of the Buddhist sacred canons, although perhaps in a different way than seemed likely before the test was applied.

¹ We here leave the assembly held under King Kanishka entirely out of the question.

We shall confine our examination, in the first place, to the first and second Councils, concerning which the records of the northern and southern Buddhists essentially agree; the third Council, which is known almost solely to the southern records, we shall speak of afterwards.

Of the accounts referring to the first two Councils, the single section of the Pāli Tipiṭaka itself which treats of these events deserves to be classed first. This is the closing chapter of the Cullavagga already mentioned. As the text of it will be given complete in my edition, I shall here confine myself to stating briefly the contents, in so far as they concern our present inquiry.

The tradition of the Councils takes up the thread of the story where the accounts of the life and work of Buddha, given in the Suttapiṭaka, end. After the death of the Master—so it is related in the Cullavagga—Subhadda, the last disciple converted by Buddha shortly before his death, proclaimed views which threatened the dissolution of the community. “Do not grieve, do not lament,” he is said to have said to the believers; “it is well, that we have been relieved of the great Master’s presence; we were oppressed by him, when he said: ‘this is permitted to you, this is not permitted.’ In future, we can do as we like, and not do as we do not like.” In opposition to Subhadda—the tradition goes on to relate—there came forward one of the most distinguished and oldest of Buddha’s disciples, the great Kassapa, who proposed that five hundred of the most eminent members of the community should assemble at Rājagaha, the royal residence of the ruler of Magadha, in order to collect the Master’s precepts in an authentic form. It has already been said above, how, during the seven months’ sitting of the assembly, Kassapa, the President, fixed the Vinaya, with the assistance of Upāli, the Dhamma with Ānanda.

This is the story as it has come down to us. What we

have here before us is not history, but pure invention, and, moreover, an invention of no very ancient date. Apart from internal reasons that might be adduced to prove this, we are able to prove it by comparing another text which is older than this story, and the author of which cannot yet have known it. I allude to the highly important Sutta, which gives an account of the death of Buddha, and the Pāli text of which has recently been printed by Prof. Childers. This Sutta¹ gives the story—in long passages word for word the same as in the Cullavagga—of the irreverent conduct of Subhadda, which Kassapa opposes by briefly pointing to the true consolation that should support the disciples in their separation from the Master. Then follows the account of the burning of Buddha's corpse, of the distribution of his relics among the various princes and cities, and of the festivals that were instituted in honour of these relics. Everything that the legend of the Council alleges as a motive for and as the background to the story about Kassapa's proposal for holding the Council, is found here altogether, except that there is no allusion to the proposal itself or to the Council. We hear of those speeches of Subhadda, which, according to the later tradition, led Kassapa to make his proposal, but we do not hear anything of the proposal itself. We hear of the great assembly that meets for the distribution of Buddha's relics, in which—according to the later tradition—Kassapa's proposal was agreed to, but we do not hear anything of all these transactions. It may be added: we hear in this same Sutta (pp. 39, 60, 61) of the precepts which Buddha delivered to his followers shortly before his death, concerning doubts and differences of opinion that might arise, among the members of the community, with regard to the Dhamma and the Vinaya, and with regard to the treatment of such cases when he should no longer be with them. If any-

¹ pp. 67, 68, in the edition of Childers.

where, we should certainly have expected to find here some allusion to the great authentic depositions of Dhamma and Vinaya after Buddha's death, which, according to the general belief of Buddhists, established a firm standard, according to which such differences could be judged and have been judged through many centuries. There is not the slightest trace of any such allusion to this Council. This silence is as valuable as the most direct testimony: it shows that the author of the *Mahāparinibbāna Sutta* did not know anything of the first Council.¹

We may assume, with some probability, that the fact of the second Council does not play an unimportant part among those circumstances which led to the origin of the legends concerning the first Council; such dualisms of the same occurrences are, as is well known, often met with in historical legends. The ideas, out of which the story arose, can scarcely be considered doubtful. Buddha was

¹ I shall here give the passage from the Cullavagga that comes into consideration, in order that it may be compared with the Mahāpar. S. (pp. 67, 68). Kassapa says to the Bhikkhus: tatrāvuso ye te bhikkhū avitarāgā appekacce bhāhā paggayha kandanti chinna-papātāṃ papanti āvaṭṭanti viraṭṭanti: atikhippam bhagavā parinibbuto, atikhippam sugato parinibbuto, atikhippam cakkhum loke antarahitaṃ ti. ye pana te bhikkhū vitarāgā te satā sampajānā adbhāvēhi: aniccā saṃkhārā taṃ ku' ettha labbhā 'ti. atha khv āhaṃ āvuso te bhikkhū etad avocaṃ (observe the alteration in the succession of the speeches compared with the Mahāpar. S.): alaṃ āvuso mā socittha mā paridevitha, naṃv etaṃ āvuso bhagavatā paṭigacce' eva akkhātaṃ, sabbehi' eva piyehi manāpehi nānābhāvo vinābhāvo aññathābhāvo, taṃ ku' ettha āvuso labbhā yaṃ taṃ jātāṃ bhūtaṃ saṃkhatāṃ palokadhammaṃ taṃ vata mā palujjīti, n'etaṃ tñānaṃ vijjati. tena kho pana samayena āvuso Subhaddo nāma buddha-pabbajito tassaṃ paṭisaṃyaṃ nisinno hoti. atha kho āvuso Subhaddo buddha-pabbajito te bhikkhū etad avoca: alaṃ āvuso mā socittha mā paridevitha, sumuttā mayaṃ tena mahāsamaṇeṇa, upaddutā ca mayaṃ homa idaṃ vo kappati idaṃ vo na kappati, idāni pana mayaṃ yaṃ icchissāma taṃ karissāma, yaṃ na icchissāma na taṃ karissāma 'ti, etc.—Thus in the Cullavagga the incident is related by Kassapa at the great assembly of Bhikkhus, and this narrative is followed by the proposal made by him: handa mayaṃ āvuso dhammañ ca vinayañ ca saṃgāyāma, pure adhammo dhippati dhammo paṭibāhiyati, etc.—The whole of this story is taken from the Mahāpar.-Sutta; but Subhadda's speech and Kassapa's words of consolation are transposed. The reason of this transposition it is not difficult to understand, and characteristic. In the Mahāpar.-Sutta, the interference of Subhadda is settled by the very fact of so important a person as Mahākassapa raising his voice. In the Cullavagga it is more appropriate that it should not yet be settled, in order that it may form the basis to Kassapa's proposal. Hence, in this text, Subhadda's words are placed at the end, in order that Kassapa's proposal, which was called forth by them, may be attached to them.

dead; the two other members of the ancient Buddhist trinity, the Doctrine and the Community, were to survive the Master. It can hardly seem strange that, in order to give this continuance the right legendary expression, an authentic settlement of the Doctrine by the Community was invented, and that, for the strict preservation of the chronological continuity, this settlement was supposed to have taken place directly after Buddha's death. To finish the picture of these proceedings, the Council of Vesâli furnished the necessary materials.¹

The account of the SECOND Council stands in a very different position to the first with regard to its historical authenticity. The northern and southern records correspond in stating that the assembly was occasioned by ten deviations from the strict discipline of the earliest times, having occurred in Vesâlî. The ten points in question are extremely characteristic of the atmosphere in which the Buddhist community lived at the time. It was disputed whether the daily meal, in place of being partaken of at mid-day, might not also be partaken of when the shadows had attained the breadth of two fingers, and so forth. We thus perceive that the grand intellectual movement which we call Buddhism had even at that time lost the spirit of freedom upon which it was founded, and that it had degenerated into monkish ceremoniousness.

It is not my intention here to reproduce the detailed and most instructive account given in the Cullavagga of the course taken in the dispute concerning the ten doctrines; it is an account which, with all its pedantic snatching after trifles, bears the stamp of being in the highest degree trustworthy. The dispute was settled before an assembly

¹ The influence exercised by the tradition of the second Council upon the first also explains why the first is called *Vinayasamgiti* in the Cullavagga, although it was believed to have had to do just as well with the Dhamma as with the Vinaya. The second Council confined itself wholly to the domain of the Vinaya, and did not occupy itself with the Dhamma in the strict sense of the word.

of seven hundred of the faithful at Vesâlî; and the ten erroneous doctrines were rejected.

With this the CULLAVAGGA closes its report of the assembly at Vesâlî. The story assumes quite a different appearance by an addition given to it by the later southern records, with which the northern records correspond in all essential points. The Dîpavamsa, for instance, says (5, 26, and following):—

“The eight mighty Theras destroyed the ten false doctrines and dispersed the wicked ones. After they had dispersed the wicked Bhikkhus and put down the false doctrine, the eight powerful Theras selected 700 Arhats in order to purify their own doctrine; selecting the best ones, they made a revision of the Dhamma. In the famous city of Vesâlî, in the Kûtagâra hall, this second assembly was brought to a close after a period of eight months.”

The difference between the earlier and the later account of the Council held at Vesâlî is of considerable importance for the history of the Buddhist holy literature. According to the later version, we were expected to believe that this Council had revised the whole of the Holy texts; the earlier and undoubtedly authentic account knows nothing about this revision. If the later version were correct, it would be unintelligible that the very detailed earlier version of the acts of this Council should have omitted this main point, and had represented the insignificant disputes concerning the ten propositions as if the Council had been entirely occupied with them. We have already spoken of the influence which the Council of Vesâlî probably exercised upon the legend of the first Council. In the present case, conversely, at a later period, the account of the first Council had, to all appearance, reacted upon the second, and was the cause of the belief that a Dhammasamgaha was said to have been instituted

by the Yasa, the Revata, and their associates, in the same sense as had formerly been said to have been done by Kassapa.

The result which this investigation furnishes to the question regarding the origin of the collection of the sacred writings, we may state to be this: the first Council is certainly brought by the tradition into connexion with the redaction of this collection, but this tradition contains no historical truth; the tradition of the second Council is historical, but in its authentic form it does not bring this Council into any connexion with the collection of the sacred books. Our inference is thus, for the present, a purely negative one; from the statements concerning the two Councils, nothing is directly gained with regard to the points in question. We shall subsequently have to return to the indirect results that might possibly be obtained; but we must first consider the THIRD Council, held under King DHAMMÂSOKA. As is well known, the tradition¹ in Ceylon concerning it is as follows:—

The acts of favour shown to the Community by Asoka induced a number of heretics to join the Community. For seven years the sacred ceremonies could not be performed, as the presence of these non-believers interfered with them. The King issued a command to the Community, through one of his officers, that the religious ceremonies must be observed; and, as this command was disregarded, the King's minister put several of the Bhikkhus to death with his own hand. The King, horrified at this proceeding, endeavoured to atone for it. The Bhikkhus advised him to invite the aged teacher MOGGALÎPUTTA; the latter came to the capital, preached before the King, and assured him that the minister's crime in no way affected him. Moggalîputta then selected, from among the great host of Bhikkhus

¹ The tradition is contained in the *Dîpavaṃsa*, the *Mahāvāṃsa*, and the *Samantapāsādikā* of Buddhaghosa. In the concluding chapter of the *Cullavagga*, the first two Councils only are spoken of.

who had assembled in the capital, one thousand of them to hold a Council with him. The false doctrines of those who had forced themselves into the Community were denounced; Moggaliputta then, in a treatise called *Kathāvatthu*, described the dogmatic position held by himself and his followers, and proclaimed it before the Council. This work is still preserved in the collection of the Pāli *Abhidhamma*.

In the domains of northern Buddhism there is but little said concerning the third Council.¹ But it is incorrect to suppose that it was wholly unknown² there. That the references made to this Council are but rare may easily be accounted for.

It is well known that the period between the Councils of Vesālī and Pāṭaliputta is assumed by our records to have been the time of the origin of those schisms which separated the Buddhist fraternity into eighteen different schools. Moggaliputta, to whom is attributed the leading part at the Council of Pāṭaliputta, was not an authority recognized throughout the whole domain of the Buddhist church (the very fact of the eighteen sects excludes such an assumption); he was, in fact, merely the head of *one* school. The Council, at which Moggaliputta formulated his own opinions, and denounced all views that differed from his own, resulted in a decisive triumph for his party over its adversaries. Thus it is perfectly intelligible that mention is so frequently made of these proceedings in the records of the Sinhalese, who consider themselves as belonging to the school of Moggaliputta, and so rarely, if at all, by the northern Buddhists. The tradition which ascribes

¹ Mr. Beal writes to me: "With respect to the Councils, ALL THE CHINESE VERSIONS OF THE VINAYA PĪṬAKA agree in alluding only to two. There is no mention whatever of a Council at Pāṭaliputra." In this the Chinese texts correspond perfectly with the Pāli versions of the Vinaya Pīṭaka, which likewise mention only two Councils; but we must beware not to conclude from this that the third Council is a mere invention.

² See the remarks of Köppen, *die Religion des Buddha*, vol. i. p. 139.

the origin of differences of the schools to the period between the second and third Councils, and the fact that the northern and southern records speak much in the same way of the first two Councils, and not so with regard to the third, mutually confirm and explain each other. As a counterpart to the almost absolute silence in the records of the northern texts concerning Moggalīputta, it may be mentioned that Upagupta, whom the Buddhists of the north regard as the highest ecclesiastical authority under Asoka, is, as far as I know, nowhere mentioned by the Sinhalese.

After what has been said, we must not, from the fact that the northern writers do not allude to the third Council, entertain any suspicion of the Sinhalese historians having wilfully divided the facts belonging to the second Council, and framed two different Councils of them, or of their having referred to King Asoka—in whose reign the second Council was held—as to two different kings of the same name.¹ As little would it be correct to say that the northern writers have described the second and third Councils as one. The two incidents have nothing whatever in common, with the exception of the accidental identity of names of the kings in whose reigns the events occurred; that most of the northern writers knew of or wished to know of but one of these events, is certainly as correct, as it is incorrect to assume that they turned the two into one.

¹ In Hiouen Tshang, at all events, in one passage, there is evidence of his being conscious of the difference between the two Asokas. The great king Dhammāsoka he always calls Wou-yeou, and speaks of him as a well-known person. Now, he at one time says (*Mémoires de H. Tsh.*, vol. i. p. 414): “Dans la première centaine d’années qui suivit le Nirvāṇa, il y eut un roi nommé ’O-chou-kia, qui était l’arrière-petit-fils du roi Pin-pi-so-lo (Bimbisāra). Il quitta la ville de la maison du roi (Rājagṛha), transféra sa cour à Po-tch’a-li (Pāṭalīputra) et fit construire une seconde enceinte autour de l’ancienne ville.” Shortly before and afterwards Dhammāsoka is spoken of under the name of Wou-yeou. This is the only passage where Hiouen Tshang uses the name ’O-chou-kia. It seems undoubted that the author here understood ’O-chou-kia and Wou-yeou to be two different persons.

The Councils of Vesâlî and Pâṭaliputta, respecting which we have here expressed our opinion, are the fixed points in the history of the earlier form of Buddhism. In order to indicate the position occupied by other incidents belonging to this period, we must look for the circumstances which connect them with those primary events.

In the above investigation, we have already spoken of several facts which must be placed in the period between the Council of Vesâlî and that of Pâṭaliputta. This period, first of all, saw the origin of the schisms, and was also the time of the development of the Abhidhamma literature, which was brought to a close by the proclamation of the text of the Kathâvatthu at the Council of Pâṭaliputta.¹ The composition of the closing chapter of the Cullavagga, which contains an account of the first two Councils, is, on the one hand, clearly of later origin than the Assembly at Vesâlî, and, on the other hand, of an earlier date than the origin of the schismatic schools and of the Abhidhamma books, for this identical chapter is met with in the Vinaya of the different schools at a corresponding place, and it does not mention the Abhidhamma among the sacred writings of which it gives a survey intended to be complete.

What, however, is the chronological relation between the origin of the main substance of the Vinaya (*i.e.* of the whole Piṭaka, with the exception of this story of the Councils, and of the Parivâra) and the Councils of Vesâlî and Pâṭaliputta?

The account of the Councils follows upon the actual closing chapter of the Vinaya, containing the laws for the

¹ It is scarcely necessary to remark that the contemporaneous origin of the schisms and of the Abhidhamma is not accidental, but that in it the natural connexion of the events is apparent. The same characteristic signature of that very stage of the development of Buddhism, which first advanced from the simple handing over and receiving of the doctrines, to a systematical dogmatizing, shows itself both in the domain of literature in the origin of the Abhidhamma, and in the domain of ecclesiastical life in those disputes which have produced the great schisms.

Bhikkhunīs.¹ It is evident that this account is written as the conclusion or an appendix to the Vinaya, and that, accordingly, the main substance of the Vinaya laws was not composed later. It remains to be considered whether, at the time the closing chapter was composed, the principal part of the work did already exist as a complete whole, or whether the closing chapter and the other portions of the Vinaya were composed at one and the same time. It seems to me that the first of these alternatives possesses by far the greater amount of probability, not to say certainty. And that for two reasons. First we must consider the circumstance that in the closing chapter the redaction of the whole Vinaya is said to have been made immediately after Buddha's death. Now, though this tradition is proved to be untenable, it surely follows from the very fact of its existence—with perfect certainty—that, at the time the story in question was written, the redaction of the Vinaya was not a fact just accomplished or still held in fresh remembrance, and that least of all can it have been a part of the same diaskeuasis which gave rise to the very story that transposes that redaction a hundred years back.

Another point deserving consideration here is the treatment or non-treatment in the Vinaya of those questions which formed the subjects of discussion at the second Council.

No reader of the Vinaya will hesitate to admit that this collection contains not an historical account of what BUDDHA permitted and forbade, but an account of what was regarded as allowable and forbidden at a certain period long after Buddha's time. Now the whole second Council

¹ The Bhikkhunīs are constantly spoken of in the Vinaya after the conclusion of the laws relative to the Bhikkhus. In agreement with the fundamental division of the Vinaya into two main parts (Pārājika Pācittiya—Mahāvagga Cullavagga), we find the regulations referring to the Bhikkhunīs collected in two passages, in the Bhikkhunīvibhaṅga at the end of the Pācittiya, and at the end of the Cullavagga before the story of the Councils.

was nothing more than a discussion on the permissibility of certain indulgences, a discussion which excited the attention of the whole community in the highest degree. We may with full assurance infer that if the discussions as to what was permitted and what forbidden, which we have before us in the Vinaya, were established after the time of this Council, it was next to unavoidable that, in appropriate passages, it should be directly stated how the Bhikkhus were to act with regard to the points so hotly disputed at Vesâli. The materials for comparing the points disputed at Vesâli with the doctrines of the Vinaya are all in our possession. The account in the Cullavagga concerning the Council even directly mentions, at each of the ten false precepts, *where* these are said to have been condemned by Buddha, so that we know upon what the ancient fraternity itself based the rejection of the ten heresies. Now we find that the text of the Vinaya, as we have it, does not in any way expressly touch upon most of these points;¹ that, in fact, it does not know of the propositions discussed at Vesâli. The passages of the Vinaya to which the Cullavagga refers respecting the decision of the ten disputed points contain only general principles, not any express reference to the special subjects of the ten Vatthu. To these main propositions themselves are added—to facilitate the interpretation—fuller details, which touch upon a great number of special cases relating to the various rules; but the cases upon which the controversy at Vesâli turned are not specified.² The texts of the Pârâjika and Pâcittiya—with the unwearied minute acuteness which is characteristic of the Indian mind—collect all the in any way conceivable possibilities that might apply to the propositions to be

¹ There is only one of these directly mentioned in the Vinaya, the tenth, which is obviously the most important of the disputed points, prohibiting any Bhikkhu from accepting gold or silver.

² I shall for the present not give *in extenso* in proof of this all the passages that come into consideration here; the publication of the complete Vinaya will enable every one to form his own opinion.

explained, in order to cut off every doubt as to the sense. Every one who knows the manner in which the discussion proceeds in these texts will not hesitate, with perfect confidence, to draw the conclusion that, at the time when these texts received their present form, nothing was as yet known of the ten Vatthu of the Bhikkhus at Vesâlî. The discussion of the ten propositions is given in the form of an account of the Council at Vesâlî, as an appendix at the end of the Vinaya; this, I think, is the best proof of the fact that when the dispute concerning the ten propositions was being carried on, the Vinaya itself already existed, that IT IS OLDER THAN THE COUNCIL OF VESÂLÎ.

Probably, however, not MUCH older. If we fix the date of the composition of the Vinayapîṭaka, as handed down to us, too long BEFORE the Council held at Vesâlî, we shall thereby, first of all, come too close upon Buddha's own day, and it is further opposed by the prophecy of Pâtali-putta being made the capital of the kingdom of Magadha, as contained in the Vinaya.¹ According to the statement of Hiouen Tshang, King Kâlâsoka, in whose reign the Council of Vesâlî was held, is said to have changed his residence, and removed to Pâtali-putta; and, indeed, the royal residence had been removed there at the time the Council was being held, if the report in the Mahāvamsa (p. 17, l. 4) is correct. The removing of the residence of the Magadha kings to Pâtali-putta must be anterior to the redaction of the Vinaya Pîṭaka as we read it.

We shall now, in conclusion, draw up a list of the successive events in the literary and ecclesiastical history of the Buddhists, belonging to the period we have been discussing.

1. The Genesis of the Pâtimokkha. The earliest beginnings of the Dhamma literature.

¹ Mahāvagga, VI. 28, 8. Compare Mahâparinibb. S., p. 13.

2. The formation of the Commentary on the Pātimokkha, which is included in the Vibhaṅga.
3. The Vibhaṅga is compiled; the Mahāvagga and the Cullavagga are composed; origin of the main substance of the Suttanta literature.
4. COUNCIL AT VESĀLĪ.
5. Origin of the legends of the Council at Rājagaha; composition of the closing chapter of the Vinaya.
6. Schisms in the Buddhist community; origin of the Abhidhamma.
7. COUNCIL AT PĀṬALIPUTTA; the Kathāvatthu.

If, as is justified by Asoka's inscriptions, we assume the year 265 B.C. as the approximate date of his coronation, and we calculate 118 years back from this to the Council at Vesālī—in accordance with the chronological system of the Mahāvamsa and Dīpavamsa¹—we shall find the date

¹ I agree perfectly with the remarks made by Dr. Bühler respecting the Sinhalese chronology: "The smallness of the period, sixty years of which are besides covered by the reigns of Candragupta and Bindusāra, where Brahmans and Buddhists agree in their figures, makes a considerable deviation from the truth improbable, and for practical purposes the number of years given by the Buddhists may be accepted as a fact." I believe I may be justified in agreeing to this judgment of Dr. Bühler, even though I do not share his opinion that the edicts of Sahasrām and Rūpnāth contain an authentic confirmation of the chronological system of the Sinhalese, which is as old as the time of Asoka himself. The statement in these inscriptions regarding the length of time during which the king who set them up, remained a layman (upāsaka), does not seem to me to have been correctly treated by Dr. Bühler. The inscription of Sahasrām reads: [] [] [] [] [] iyāni savachalāni; the inscription of Rūpnāth: sātirakekāni adhiti [ni va[sā]. Dr. Bühler's transcription of this inscription reads adhitisāni; in the drawing in the *Corpus Inscriptionum* (Vol. I. Pl. XIV.), however, the penultimate is stated to be illegible, and the photo-zincograph in the *Indian Antiquary* (June, 1877) seems to furnish the reading yā rather than sā in the passage in question, and the reading yā is also confirmed by the Sahasrām edict. It seems to me, therefore, that the only accredited reading is adhitiyāni (or adhati-yāni), and this is undoubtedly the same as addhateyya and addhatiya of the Pālī and addhaijja of the Jaina Prākṛit, which signifies "two and a half." The King, therefore, was not an Upāsaka for thirty-two and a half years and more, but for thirty years less. Dr. Bühler's principal argument in favour of the supposition that the inscriptions were made by Asoka is this: that it is only the long reign of this monarch, of all the kings of the Maurya dynasty, which tallies with the numbers given in the inscriptions. My opinion is that the inscriptions might have been made by any Maurya king, who had reigned for at least about four years; and the Community mentioned might be any one of the numerous sects of that time, and—considering the expression "vivutha"—any other rather than the Buddhist. If the King was nevertheless Asoka, and the Saṃgha the Buddhist, the inscription would not confirm the chronology of the Sinhalese, it would oppose it.

of this Council to fall somewhere about 383 B.C. From what has been said above, the revision of the Vinaya must have been somewhere before that time, but not much earlier. Hence we shall be right in conjecturing that it was not very far removed from 400 B.C. The error which might possibly arise from the inaccuracy of this calculation cannot at all events be a considerable one.

I do not think we shall be overestimating the literary productivity of the Buddhist Saṃgha by considering it possible that, during the first ninety years after Buddha's death, it had produced a literature of this great compass, and one so widely scattered in strata of an earlier and later origin. Let us compare it with the literary productions that emanated from the Socratic school during the seventy-seven years between the death of Socrates and that of Aristotle, or with the works of Kant and the philosophers who followed him, during the fifty years between the publication of the *Critic of Pure Reason* and the death of Hegel. The period of Indian history of which we are speaking was—this we must bear in mind—on the one hand, most seriously affected by the religio-ascetic thoughts which have created Buddhism; on the other hand, it possessed a perfect mastery of the literary form. It is most probable that other sects had preceded the Buddhists in laying down their ordinances for the community and their dogmatic principles in a literary form. What these sects had accomplished the Buddhists made use of; and, if nowhere else, they at all events found in the texts of the Brāhmaṇa, of the Sūtra and Upanishad, prototypes for the development of a didactic material in a form appropriate for the further transmission to disciples. Fellow-labourers in the work were to be found throughout the whole Jambudīpa, wherever there were Bhikkhus to whom the doctrines of Gotama Buddha had found their way. Hence our opinion of the early origin of the Buddhist

texts, based as it is upon external proofs, does not clash, but agrees perfectly with the internal possibility and probability.¹

We have hitherto endeavoured to describe the history of the development of the Buddhist Vinaya-literature without regard to the DIVISION OF THE SCHOOLS, all of which have their own texts.² We pass on to an examination regarding that SCHOOL, the Vinaya-texts of which have been preserved to us in Ceylon, and of its position among the other schools into which the Buddhist church divided itself.

¹ The edict of Bairât has been brought forward to oppose the great age of the Buddhist Holy Scriptures in the form we now have them; to me this seems altogether wrong. King Asoka mentions in that edict a number of texts, the study of which he recommends to the fraternity and to laymen. He intended in no way to draw up a list of *all* the sayings of Buddha which the King considered as authentic, but to give a selection of those which he held to be specially deserving of study. The fact that only some of the titles mentioned in the inscription have hitherto been met with in the texts cannot cause the slightest hesitation. First of all the Pāli texts have not yet been examined so completely as will be necessary, and then we must remember that the same text was frequently known by several titles. Compare, for instance, the names which Buddha gives at the end of the *Brahmajālasutta* (Sept Suttas, p. 57) to this discourse (*Atthajāla*, *Dhammajāla*, *Brahmajāla*, *Diṭṭhijāla*, *Anuttarasāṃgāmaṇijaya*), or let us ask, who, at a first glance, would recognize the identity of the *Pārājika* and *Pācittiya* with the *Suttavibhaṅga*, or the identity of the *Āgamas* with the *Nikāyas*, etc. Thus the "*Moneyasutta*," to which the inscription alludes, may be identical with the *Sāmaññaphalasutta*, if we must not rather identify it with the little discourse contained in the *Tikanipāta* of the *Āṅguttara-Nikāya* which begins: "*Tiṇimāni bhikkhave moneyyāni*" (see the *Apāyavagga*; fol. jhai of the Phayre MS.). The "*Munigāthā*" most probably are the twelfth Sutta of the *Suttanipāta*. The "*Lāghulovāda*," concerning falsehood, which is mentioned in the inscription, is the *Āmbalatthikārāhulovāda*, the sixty-first among the Suttas of the *Majjhima-Nikāya*. The *Vinayasamākasa* (= *vinaya-samākārsha*) is, I think, certainly not the *Parivāra*, as Mr. Davids once supposed. This work, at least to judge from the Pāli version which is the only one I know, is undoubtedly of more recent date than Asoka; besides, on account of its form, which is somewhat like an index, it was of all the Vinaya texts least of all adapted for being studied in wider circles. The expression "substance of the Vinaya" seems to me to apply very well to the *Pātimokkha*. The meaning of the title *Anāgatabhayāni* can be gathered from the *Araññikānāgatabhayasutta* of the *Āṅguttaranikāya* (given in the *Suttasamgaha*, MS. Orient. fol. 939, of the Royal Library in Berlin, fol. cam). This Sutta describes how the Bhikkhu, who lives a solitary life in the forests, should have ever before him the dangers that might suddenly put an end to his life—serpents, savage animals, etc. (these are the "fears of the future"), and such thoughts should lead him to exercise all his energies in order to arrive at the goal of his religious strivings.

² The opinion of Professor Wassiljew (*Der Buddhismus*, p. 68 of the German translation), that the Vinaya literature was the same in all the different schools, is, strictly speaking, not correct. It is true, only, so far as has yet been discovered, that the Vinaya of the different schools is based upon the same fundamental redaction, but this original Vinaya has assumed very different forms in the different schools.

Among the historical traditions of the Mahāvihāra in Ceylon,¹ there has been preserved an account of the eighteen sects which arose during the course of the second century after Buddha's death; and we have several other similar accounts from the northern records.² The various names in the different reports do not always correspond exactly; not only were different names given to the same school, but in the course of time more than eighteen schools arose, and the various reports selected from among these, first one and then another, in order to produce the number eighteen that had long been regarded as the established number. However, in spite of the lists not agreeing perfectly, we can, with sufficient certainty, discern several large groups of schools that are closely allied among one another.

Which is the school, the texts of which we have before us in the Pāli language? And with which other schools was it most closely connected?

According to the traditions of the Sinhalese, one of the schools possessed a claim to be considered as orthodox, on account of its having held fast to the original tradition of the THERAS (mūlatheravāda); of course the Sinhalese church considers itself as belonging to this party. That the name THERAVÂDÎ was not a mere title of honour which the followers of this school applied to themselves alone, but that their right to it was generally recognized, is evident from the fact that Hiouen Thsang also gives this name ("Chang-tso-pou") to the Sinhalese community.

Now, in my opinion, it can be shown with tolerable certainty that this same school bore another name in addition, that of the VIBHAJJAVÂDÎ (Vibhajjavādinās). From

¹ The historical portions of the great Atthakathā of the Mahāvihāra form the basis not only of the historical statements of Buddhaghosa, but also of the histories *Dīpavaṃsa* and *Mahāvāṃsa*. I intend to give a proof of this in my edition of the *Dīpavaṃsa*.

² Compare Wassiljew, *l. c.* p. 249 ff., *Tāranātha, Geschichte des Buddhismus* (German translation), p. 270 ff.

the reports of the northern Buddhists, more especially those of the Mahāsamghikās and Sammatīyās,¹ we find, by the side of two other groups of schools² which are in close affinity, the following third group: the Sarvāstivādinās, VIBHAJJAVÂDINĀS, Mahīṣāsakās, Dharmaguptakās, Kāṣyāpīyās, Saṃkrāntikās (by the side of the last we also find the Tāmraṣāṭīyās mentioned here, which seem to be identical with or clearly related to them).³ Now the historical literature of Ceylon corresponding with the above gives the following group: the THERAVÂDÎ, Mahimsāsakā, Sabbatthavādî, Dhammaguttikā, Kassapikā, Saṃkantikā, Suttavādî. If those names that are the same on both sides are left out, the result would most probably be the identity of the Theravādî with the Vibhajjavādinās.

Now this probability, it seems to me, becomes a certainty by the account in the Mahāvamsa concerning the third Council held under King Asoka. Asoka caused large numbers of heterodox Bhikkhus to be expelled from the community, and finally asked the true believers: Which doctrine did Buddha himself proclaim? They answered: He was a VIBHAJJAVÂDÎ. Whereupon the King turned to the Thera Moggaliputta:—

vibhajjavādî sambuddho hoti bhante 'ti āha so,
thero āmā 'ti etc.⁴

The result seems certain: if the appellation Vibhajjavādî was known as the name of a school, and the Sinhalese tradition—and moreover in a passage where the point in question was to distinguish the true from the false doctrines—declared the founder of the church to be a Vibhajjavādî,

¹ Tāranātha, *l. c.* pp. 271, 272.

² In the centre of one of these groups stand the Mahāsamghikās; in that of the other the Vatsīputriyās.

³ Tāranātha, *l. c.* p. 273.

⁴ To the passage quoted above I add the following words I have met with in a subscription given by the Mahāvihāra monks to the third book of the Cullavagga: "ācariyānam vibhajjapadānam (vibhajjavādīnam?) Tambapannidīpapasādakānam Mahāvihāravāsīnam." See also Minayeff, in his Introduction to the Prātimoksha, p. ix.

it is clear that the Sinhalese recognized that school as the orthodox one, and reckoned themselves as belonging to it.

A somewhat different statement is given by FA HIAN,¹ who makes the express remark that the Vinaya used in Ceylon belonged to the Mahîçâsakâs. This cannot be correct. For, in the first place, the Sinhalese themselves considered the Mahîçâsakas as one of those sects which had gone off from the true faith; and, secondly, Hiouen Tsang gives the sect which prevailed in Ceylon a different Chinese name to that which he, as a rule, employs for the Mahîçâsakas. Yet this, at least, seems to result from Fah Hian's statement: the Vinaya of the Mahîçâsaka school must be remarkably like the version of the Vinayapîṭaka handed down in Ceylon.² Through the kindness of Mr. BEAL I have been enabled to make a beginning on the comparison of the two versions. The task of proving in detail the relation between the texts of the different schools must be reserved for future investigations; it can scarcely be doubted that a knowledge of the original form of the Vinaya will, in this way, be attained with as much certainty as accuracy with regard to detail. It is self-evident that first of all the Chinese translations of the Vinaya-literature of several of the Buddhist schools must be examined in detail. Persons acquainted with the Chinese language, and who have access to these works, will be sure to receive the thanks of all interested in the study of Buddhism for every communication with regard to these important literary documents. Meanwhile, however, it will at all events be of interest to inquirers in this domain to become acquainted at least with the arrangement of the

¹ Beal, *Buddhist Pilgrims*, p. 165.

² It is probably not accidental that the *Dîpavaṃsa* mentions the Mahîsâsakâ first among those schools which branched off from the Theravâda, and that the northern Buddhists also are in the habit of mentioning the Vibhajjavâdînas and the Mahîçâsakâs side by side.

Vinaya of the Mahīśāsaka-school, and to be enabled to compare it with the Pāli Vinaya. I shall, therefore, here communicate the remarks which Mr. Beal has had the kindness to send me relating to the Mahīśāsaka-school, and I shall accompany these with notes, giving the corresponding data relating to the Pāli version.

Mr. Beal writes:

1. "There is no division of the Chinese version of the Buddhist Vinaya corresponding to that you name in the Pāli.¹ In the case of the Mahīśākas, the first section of the FIRST DIVISION is called Po-lo-i, *i.e.* Pārājika. The second section of the first division includes the 23 (13?) Saṃghādisesa rules. The third section of the first division is called Wou-teng, *i.e.* the Anityā dhammā. The fourth section of the first division is called Shi-sah, which I take to be = Nissaggiyā. The fifth section of the first division includes the 91 (92?) Pācittiya rules.

2. "The SECOND DIVISION includes eight rules for the Bhikkhunīs, called the eight Pārājika rules. The remaining sections of this division contain rules for the Bhikkhunīs similar to those for the Bhikkhus.²

3. "The THIRD DIVISION contains, 1st, A LIFE OF BUDDHA,³ 2nd, Rules for ordination, residence during rainy season, etc. This evidently corresponds to the MAHĀVAGGA of the Pāli.

4. "THE FOURTH DIVISION contains, 1st, a section called Mih-tsang, *i.e.* Adhikaraṇa-samatha, rules for avoiding litigation, and 2nd, rules for holding sessions of priests (Saṃgha-kamma).⁴

5. THE FIFTH DIVISION contains miscellaneous rules, and

¹ This is the division into the five works Pārājika, etc.

² As yet all the data agree exactly with the Pāli Vibhaṅga, except that no mention is here made of the short chapters which in the Pāli redaction come in after the Pācittiya.

³ This corresponds with the first chapters of the Pāli Mahāvagga.

⁴ This corresponds with the first four Khandhas of the Cullavagga.

evidently agrees with the Pāli Parivāra.¹ Under this last division, we have in Chinese the history of the Councils.

"In order to test the identity of the Pāli and Chinese versions, I will now give an outline of the first division, as it is found in the MAHÎSĀSAKA school.

"The FIRST SECTION commences with a reason why the teaching of former Buddhas had not endured, viz. that like flowers, when not well fastened together, are scattered by the wind, so the teaching of Buddha, if not systematically arranged and bound together in order, would soon be dispersed by the opposition of enemies and heretics.

"Buddha then accepts the invitation of a Brahman, called Pi-lan-jo (Verañja), to partake of hospitality during the three months of wass. The Brahman forgets to fulfil his engagements, being immersed in bodily enjoyments; at the end of the three months Buddha goes to him and reproves him for his neglect.²

"Buddha then proceeds with his followers to the neighbourhood of Vaisāli, and here begins an account of the transgressions against the Law meriting expulsion.

1. "The sin of Sudāna Karandaputra,³ who, having become a disciple, was tempted by his wife to abjure his vows of chastity.

2. "The story of a Bhikkhu⁴ and a female monkey.

3. "A story about going to festivals and dances given by non-believers.⁵

¹ More likely this section corresponds with the second half of the Cullavagga, and a section corresponding with the Parivāra is wanting in the Chinese Vinaya. The story of the Councils which Mr. Beal mentions will be found in the Pāli Vinaya, at the end of the Cullavagga.

² All this corresponds exactly with the Introduction to the Vibhaṅga; the comparison also of the flowers which are scattered by the wind, is made use of in the Pāli text.

³ Pāli: Sudinno Kalandaputto.

⁴ Tena kho pana samayena aññatara bhikkhu Vesāliyaṃ Mahāvane makkaṭṭhaṃ āmisena upalāpetvā tassā methunaṃ dhammaṃ paṭisevati, etc.

⁵ I do not find anything exactly corresponding with this in the Pāli text. Perhaps the following is the passage meant: tena kho pana samayena sambahulā Vesālikā Vajjiputtakā bhikkhū yāvadatthaṃ bhuñjimsu, yāvadatthaṃ sūpimsu, yāvadatthaṃ nahāyimsu, yāvadatthaṃ bhuñjitvā . . . ayoniso manasikaritvā . . . methunaṃ dhammaṃ paṭisevimsu.

4. "Specific transgressions, and their degree and guilt.

5. "The story of Danaka,¹ a potter's son, whose wooden house having been destroyed by thieves, he built him a large stone house, which Buddha ordered to be pulled down.

6. "The story of a Rishi who was annoyed by the visits of a Nāgarāja. Bodhisatva ordered the Rishi to ask the Nāga for the Mani-gem concealed in his crest, on which the Nāga ceased to come to the Rishi. This story concludes with a gāthā:

'Men do not like beggars, and they soon learn to hate them,
The Nāgarāja hearing words of begging went away and never
returned.'²

"The SECOND SECTION of this division is taken up with stories about Devadatta.³

"The other sections are occupied with stories relating to the subjects discussed in them, viz. with reference to clothes, medicines, bedding and other matters.

"The SECOND DIVISION, relating to nuns,⁴ is occupied by stories and instances of a similar character as those in the first division.

"The THIRD DIVISION is occupied by a life of Buddha, from his election in the time of Dīpaṃkara down to the conversion of Sāriputra and Moggallāna."⁵

So far Mr. Beal's communication in connexion with the Vinaya of the Mahīśāsakās.

¹ Dhaniyo kumbhakāraputta (second Pārājika).

² This story belongs to the second Saṃghādisesa dhamma. That the person who advised the Rishi was the Bodhisatva himself is not expressly stated; in fact, it seems that in the earlier texts the stories related there of past times ("bhūta-pubbam") were only in few cases connected with Buddha himself, and with the persons surrounding him, whereas this invariably happens in the Jātaka collection. The verse is as follows:

"na taṃ yāce yassa piyaṃ jigimse, videso hoti atiyācanāya.
nāgo maṇim yācito brāhmaṇena adassanaṃ ñeva tad ajjhagamā 'ti."

³ Similar stories occur in the Pāli text in the discussion of the 10th and 11th Saṃghādisesa dhamma.

⁴ Bhikkhuni-vibhaṅga.

⁵ This corresponds with the introductory chapter of the Mahāvagga. The story in it does not begin with an account of Buddha's previous existences, but begins with the time when he attained the dignity of a Buddha. It extends, like the Chinese version, to the conversion of the two Aggasāvaka.

Of the *Tibet* Vinaya, the Vinaya of the Mahāsarvāstivādinās, we have the well-known detailed extracts of CSOMA KÖRÖSI.¹ A comparison of the statements of these two scholars relating to the texts that have been examined by them, with the Pāli Vinaya, leads with perfect certainty to the following conclusion:

All of the different versions of the Vinaya are based upon one foundation; the arrangement of the material is the same in all; a large portion of the stories interwoven in the text correspond in all. It has been pointed out above, that of the elements which constitute the Vibhaṅga the narrative portions were added last; the addition of these stories was made at an earlier period than that in which the differences of the various schools arose. Even the story of the first two Councils—which is clearly the part of the Pāli Vinaya last composed, is also met with at the exactly corresponding place in the Vinaya of the Mahīśāsakas, and of the Mahāsarvāstivādinās.

Hitherto, I have been unable to discover any traces in the Pāli Vinaya that the original text common to ALL the various versions of the Vinaya has here experienced any kind of alterations; and more particularly we find here no kind of interpolations showing special reference to Ceylon.² The diction also and the archaic colouring of the language is the same throughout the whole Pāli Vinaya; the easily recognizable and characteristic peculiarities of the later works admitted into the Tipiṭaka, and still more of the Aṭṭhakathās, are altogether foreign to this Vinaya. Thus it seems to me very possible, and even probable, that the Pāli version represents the

¹ *Analysis of the Dūṭṭha* in the *Asiatic Researches*, vol. xx. especially p. 45 ff. That the Tibet Vinaya belongs to the Mahāsarvāstivādinās is stated by Wassiljew (*Buddhismus*, p. 96).

² Of the Sinhalese works, known to me, and which discuss Buddha's first actions after he became a Buddha, not one omits mentioning his attention to Laṅkā. The Mahāvagga, although it treats of the same portion of Buddha's life, knows nothing of this.

Vinaya in its original form, as it existed before the separation of the schools, and that the claim of the Sinhalese fraternity to possess the true Theravāda is well-founded. With regard to the two other schools, we can perceive the existence of later additions even in the short quotations from them which are all we as yet possess. These additions are by no means altogether unknown to the Sinhalese church, but they have there been placed in the Aṭṭhakathās, so that the text of the Tipiṭaka, as preserved in Ceylon, has remained free from them.

With regard to the contents and the style of representation, the Pāli version has hitherto shown itself to be the most original, if not *the* original version. But it may with certainty be maintained that in *one* respect, in reference to the *dialect*, it differs from the original text. No one acquainted with the earliest history of Buddhism will entertain any doubt that the fundamental constituent parts of its sacred texts were first fixed in the kingdom of Magadha, and in the Māgadhi language. It is certain that the Pāli language is not the Māgadhi language, and it is unnecessary here to repeat the proofs which do not leave the smallest room for doubt.¹ Now, in the Cullavagga it is said that Buddha had decreed that every one should learn the sacred texts in his own language.² This story will scarcely induce us to believe that such a decree proceeded from Buddha himself; however, it follows from this story with the greater certainty—what is of more importance for us—that at the time when the holy texts

¹ Compare, E. Kuhn, *Beiträge zur Pāli-Grammatik*, p. 7. Little as we can believe that in the Pāli we have the Māgadhi language itself, as little can we assume that the Buddhist texts were originally brought to Ceylon in Māgadhi, and that there, under the influence of the Sinhalese, the language became changed into its present form, known as the Pāli language; for the ancient Sinhalese language—as we at present know it from inscriptions—agrees with the Māgadhi in some of those very points which distinguish the Māgadhi from the Pāli.

² anujānāmi bhikkhave sakāya nirutiyā buddhavaṇaṇaṃ pariyāpunituṃ ti.

of the Buddhists were spread over India, they were certainly not handed over to the different parts of India in the Māgadhī language, but in the vernacular dialect peculiar to the several districts. It is probable that if the Buddhist doctrines had, at that period, been adopted in Ceylon also, and that the texts also had, at that time, been brought over to Ceylon, the old Sinhalese language would have been the one used there for these texts, in the same way as the various Indian dialects were used throughout India.

The course of events was, in fact, a different one. The Tipitaka was transplanted to Ceylon at a time when the tradition of the holy texts had lost the character of elasticity which allowed every one to take Buddha's words, and to adapt them to his own language. A beginning had already been made not only to watch over the substance of the words, but over the very letters themselves—over Nāma, Liṅga and Parikkhāra, as is said in the *Dīpa-vamsa*. Thus Ceylon received the sacred traditions in the language of *that* part of India from which the Tipitaka was brought over to the island, and in this same language—which consequently became the sacred language of the Buddhist community in Ceylon—the Sinhalese continued to propagate the tradition.

This language is the PĀLI. But to what part of India did the Pāli originally belong, and from whence did it spread to Ceylon? There are two paths open for this investigation. By discussing the historical tradition one can inquire from which part of India Ceylon obtained its knowledge of the Buddhist literature; and secondly, on the basis of the ancient inscriptions, we may ask to what geographical limits the grammatical peculiarities are confined which distinguish the Pāli language from the other popular dialects of India? If no error is made in the inquiry, the results obtained from these two paths must

agree. Our investigation will take up the first of these paths, and be continually controlled by the results that present themselves on the second of the two.

The tradition of the Sinhalese, we know, connects the conversion of the island to the Buddhist belief with the name of Mahinda (Mahendra), the son of King Asoka. The *Mahāvamsa*¹ gives some details concerning the descent and the birth of Mahinda. When Asoka, as a young prince, left for Ujjenî, in order, at his father's command, to undertake the regency of the country of Avantî, he, on his way thither, and in the city of Cetiya—also called Vidisa—married the daughter of a Setṭhi, and in Ujjenî she gave birth to Mahinda. Asoka resided in Ujjenî for ten years after the birth of Mahinda, but upon his father's death he removed to Pâtaliputta, and undertook the government of the whole kingdom. It is probable—as probable as the whole account itself—that young Mahinda lived in Ujjenî with his father till the latter became king.

On these data, Westergaard,² and with him E. Kuhn,³ have assumed that Mahinda, when he spread the Buddhist doctrines to Ceylon, made use of the language of his native country, and that consequently the Pâli was the dialect of Ujjenî.

This hypothesis seems to me to possess but little probability. For even though we credit the statements of the historical books of the Sinhalese regarding the life of Mahinda, it is little in keeping with these to assume that the Prince made use of the Ujjenî dialect for his religious work. Mahinda joined the Buddhist Samgha in his twentieth year, six years after his father's being anointed,

¹ Turnour's edition, p. 76.

² *Ueber den æltesten Zeitraum der indischen Geschichte* (German translation, p. 87).

³ *Beiträge zur Pâli-Grammatik*, p. 7.

ten years after the beginning of his father's reign. It is hardly conceivable that he should have studied the literature of Buddhism in the language of his childhood, at a time when he had evidently for long lived at the royal court in Pāṭaliputta, and that he should not rather have become acquainted with the works in the language of the court, it being, moreover, the language in which Buddha himself originally had taught his people.

Another difficulty presents itself. We are not yet acquainted, by inscriptions, with the Ujjenī dialect itself. But we have a safe support in the inscriptions of Bhilsa, which is identical with Vidisa, the home of Mahinda's mother.¹ A lively intercourse was carried on between the town of Vidisa and the not very distant city of Ujjenī, as we learn from the numerous inscriptions found at Vidisa relating to citizens of Ujjenī. The dialect of the inscriptions of Bhilsa, however, differs in too many essential points from the Pāli for us to regard it as in any way likely that the Pāli language originated in this part of India.

Thus there are difficulties that cannot be overcome as long as we consider the traditions of the Pāli Tipiṭaka as connected with the person of MAHINDA; it is impossible both to identify the Pāli with the language of Mahinda's youth and with the court language of his paternal home.

A fundamental mistake in the investigation seems to me to lie in the fact of their making Mahinda play so decisive a part. In fact, it cannot by any means, with the requisite strictness, be considered as sufficiently attested, that Mahinda brought the sacred texts to Ceylon.

Asoka's own inscriptions tell us that in the reign of this monarch steps were taken to propagate his beneficent maxims

¹ See Cunningham, *The Bhilsa Topes*, p. 95.

in a number of other countries, and also in Ceylon; ¹ considering Asoka's well-known position towards Buddhism, it is also very likely that the missionaries who, at his instigation, went to Ceylon, were Buddhists. And hence, in all probability, the stories of the Sinhalese concerning Mahinda may contain some germ of historical truth. This germ, however, has become surrounded by a coating of inventions which render it impossible to place any faith in the traditions of Mahinda. Prince Mahinda himself, as the founder of the Ceylonese Bhikkhusamgha, the Princess Samghamittâ, his sister, as the foundress of the Bhikkhunîsamgha, the stories about bringing over the relics and the Bodhi-branch:—all this looks like a tissue of a little truth and a great deal of fiction, invented for the purpose of possessing a history of the origin of the Buddhist institutions in the island, and to connect it with the most distinguished person conceivable—the great Asoka. The historical legend is fond of poetically exalting ordinary occurrences into great and brilliant actions; we may assume that, in reality, many things were accomplished in a more gradual and less striking manner than such legends make them appear. Whatever we may choose to think about the Buddhist impulses that are said to have reached Ceylon from the court of Asoka, in my opinion the naturalization of the whole great BUDDHIST LITERATURE in the island of Ceylon does not look as if it had been brought about by the sudden appearance of missionaries from the Magadha kingdom, but as if it were the fruit of a period of long and continued intercourse between Ceylon and the adjacent parts of India. It is self-evident that, at all times, there must have been a greater amount of intercourse between Ceylon and the peninsula of the Deccan—more particularly the countries along the shore—than between Ceylon and Hindostan. Those acquainted with the ancient records relating to Ceylon will know of numerous

¹ Second rock edict; *Corpus Inscript.* p. 66.

proofs with regard to the relations in which Ceylon stood to the kingdom of Kālīṅga,¹ and in such a case we should scarcely require any express proofs at all. The Kālīṅga country, or one of the adjacent kingdoms of Southern India, seems to me to have the most claim to having been the medium for transplanting the Buddhist literature into Ceylon.

In corroboration of this conjecture, I appeal, in the first place, to the geographical distribution of the Buddhist schools in India, according to the statements of HIOUEN THSANG. The followers of the Sthavira school (Chang-tso-pou), which predominated in Ceylon, are not mentioned by the Chinese traveller as met with in those parts of northern India, which have to be regarded as the true seat of ancient Indian civilization.² The chief seats of this school—apart from Ceylon—are situated on the eastern shores of India, beginning at the mouths of the Ganges, and southwards, in the dominion of the Kālīṅga and in the country of the Drāviḍa; further, on the west coast in those parts which also stood in connexion with Ceylon, in Bharukaccha and Surāshṭra;³ in the Malaya kingdom the school is not expressly named, but mention is made of a monastery said to have been founded by Mahinda.⁴ It may be added that the same school also, probably, had its seats in the dominion of the Andhra, the neighbours of the Kālīṅga. Buddhaghosa frequently speaks of the views expressed in the Aṭṭhakathā of the Andhra, so that it is a very likely supposition that the

¹ Burnouf-Lassen, *Essai sur le Pāli*, p. 44; *Megasthenes*, ed. Schwanbeck, p. 176; *Mahāvamsa*, p. 241; *Journ. Roy. As. Soc.* N.S. vol. vii. p. 160 and following.

² To this there is but *one* exception, which is, however, only an apparent one. There was at Gayā, in the immediate vicinity of the Bodhi-tree, a monastery belonging to the school Chang-tso-pou (*H. Ths.* iii. p. 487 *et seq.*), but it had been founded by a Ceylonese king, and always remained in connexion with Ceylon. This monastery is of interest from the fact that in all probability it has played an important part in the life of Buddhaghosa. He was born "bodhimanda-saṇipamhi" (*Mahāvamsa*, p. 250); the place where he received the instigation to travel to Ceylon was most likely this very monastery.

³ *H. Ths.* iii. pp. 82, 92, 119, 154, 165.

⁴ *Ibid.* p. 121.

Atthakathâ of the Andhra referred to the same redaction of the texts to which Buddhaghosa made a commentary.¹

Perhaps, when we possess a larger number of ancient inscriptions from the kingdoms of the Andhra, Kalinga, and neighbouring tribes, we shall with greater certainty be enabled to determine which was the original home of the Pâli language. But even the inscriptions to which I, at present, have access, in my opinion, justify the assertion that the home of the Pâli language must, for better reasons, be looked for more to the south than to the north of the Vindhya mountains. Look at the inscription of the mother of Sâtakanni,² King of the ANDHRA, found at Nâsik, or the important, but unfortunately, as yet, partially unintelligible rock-inscription of Aira Mâhameghavâhana,³ King of the KALINGA, discovered in Khandagiri. It will be found that the differences between the dialect of these inscriptions and the Pâli are not greater than can readily be explained from casualties relating to the different manner in which the texts were handed down on both sides.⁴

What I have said above will, I hope, give a certain probability to my supposition that the version of the Tipiṭaka preserved in Ceylon and its dialect the Pâli were brought to the island from the peninsula of South India, probably from the kingdoms of the Andhra or Kalinga. In this way we lose, it is true, a fixed date for this event, such as is given in the story about Mahinda;

¹ This, however, cannot be regarded as certain; the indications given by Minayeff in his Introduction to the Prâtimoksha (p. viii. adn. 11) would lead to a different view.

² No. 26 of the inscriptions collected by West (Journ. Roy. As. Soc. Bombay, vol. vii.).

³ *Corpus Inscript.* Plate XVII.

⁴ There is an interesting example, by which it can be shown that in one instance at least an apparent disagreement between the orthography of the Pâli and that of the inscriptions did not exist at the time of Kaccâyana, but was introduced into Pâli at a later period; the spelling *bb* of the Pâli (*sabba*, etc.), where the inscriptions give *v*, that is, *vv* (*sava*, etc.). Both Kern and Goldschmidt have made use of the spelling *bb*, in disputing the great age of the Pâli language. Thus it is an important fact that Kaccâyana did not write *dibbate*, but *divvate* (vi. 2, 10, p. 236 ed. Senart).

we have no longer any right to regard Asoka's reign as precisely the date of the separation of the northern and southern tradition of the Tipiṭaka. The events which, according to our view of the matter, take the place of Mahinda's journey as a missionary, namely, the school Chang-tso-pou becoming naturalized in Southern India, more especially in the countries on the coasts, and its doctrines spreading to Ceylon, are such as do not admit as yet of any chronological determination. However, our investigations regarding the origin of the Vinaya offer some compensation for the chronological supports that are lost. If the view put forth above is correct—according to which the first four portions of our version of the Vinaya received the fixed form in which we now possess them about a century and a half before the time of Asoka, except as regards the dialect—there can scarcely be any great cause for lamenting the loss of those other chronological data.

It cannot be a matter of indifference to any branch of the inquiries into the development of the ancient Indian mind, whether we can safely assume the origin of a collection of works of such great compass and of such varied substance as the Buddhist Vinaya, to have been a century and a half earlier than the origin of those literary documents which were hitherto believed the oldest of those, the origin of which can be traced to a certain time. May those eminent scholars who have solved many a tough problem in the domain of Pāli and of the Buddhist literature, lend us their assistance in leading the investigations which these observations are desired to excite, to safe conclusions!

Before I conclude, I beg to express my sincere thanks to the Royal Academy of Sciences in Berlin and to the India Office in London, by whose support I have been

enabled to publish this work. The India Office Library, the Royal Library in Berlin, and, at the request of the German Imperial Foreign Office, the Bibliothèque Nationale in Paris, have, with the utmost kindness, placed at my disposal the manuscripts upon which the edition is based. I beg to express my gratitude also to the high authorities and to the administrators of these libraries.

THE EDITOR.

BERLIN,
May, 1879.

VINAYAPIṬAKAṂ.

MAHĀVAGGA.

Namo tassa bhagavato arahato sammāsambuddhassa.

I.

Tena samayena buddho bhagavā Uruvelāyaṃ viharati najjā Nerañjarāya tīre bodhirukkhamūle paṭhamābhisambuddho. atha kho bhagavā bodhirukkhamūle sattāhaṃ ekapallāṇkena nisīdi vimuttisukhapatisamvedi. ||1|| atha kho bhagavā rattiyā paṭhamam yāmaṃ paṭiccasamuppādam anulomapaṭilomaṃ manas' ākāsi: avijjāpaccayā saṃkhārā, saṃkhārāpaccayā viññāṇaṃ, viññāṇāpaccayā nāmarūpaṃ, nāmarūpāpaccayā saḷāyatanam, saḷāyatanāpaccayā phasso, phassapaccayā vedanā, vedanāpaccayā tanhā, tanhāpaccayā upādānaṃ, upādānāpaccayā bhavo, bhavapaccayā jāti, jātīpaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti. evam etassa kevalassa dukkhakkhandhassa samudayo hoti. avijjāya tv eva asesavirāgaṇiroduhā saṃkhārāniroduhā, saṃkhārāniroduhā viññāṇāniroduhā, viññāṇāniroduhā nāmarūpāniroduhā, nāmarūpāniroduhā saḷāyatanāniroduhā, saḷāyatanāniroduhā phassāniroduhā, phassāniroduhā vedanāniroduhā, vedanāniroduhā tanhāniroduhā, tanhāniroduhā upādānāniroduhā, upādānāniroduhā bhavāniroduhā, bhavāniroduhā jātīniroduhā, jātīniroduhā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti. evam etassa kevalassa dukkhakkhandhassa

nirodho hotīti. ||2|| atha kho bhagavā etam atthaṃ viditvā
tāyaṃ velāyaṃ imaṃ udānaṃ udānesi :

yadā have pātubhavanti dhammā ātāpino jhāyato brāh-
maṇassa

ath' assa kaṅkhā vapayanti sabbā yato pajānāti sahetu-
dhamman ti. ||3||

atha kho bhagavā rattiyā majjhimāya yāmaṃ paṭicca-
samuppādaṃ anulomapaṭilomaṃ manas' ākāsi : avijjāpaccayā
saṃkhārā, saṃkhārapaccayā viññāṇaṃ, viññāṇapaccayā nā-
marūpaṃ — la — evam etassa kevalassa dukkhakkhandhassa
samudayo hoti — pa — nirodho hotīti. ||4|| atha kho bhagavā
etam atthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi :

yadā have pātubhavanti dhammā ātāpino jhāyato brāh-
maṇassa

ath' assa kaṅkhā vapayanti sabbā yato khayāṃ paccaya-
naṃ avedīti. ||5||

atha kho bhagavā rattiyā pacchimaṃ yāmaṃ paṭicca-
samuppādaṃ anulomapaṭilomaṃ manas' ākāsi : avijjāpaccayā
saṃkhārā, saṃkhārapaccayā viññāṇaṃ — gha — evam etassa
kevalassa dukkhakkhandhassa samudayo hoti — pa — nirodho
hotīti. ||6|| atha kho bhagavā etam atthaṃ viditvā tāyaṃ
velāyaṃ imaṃ udānaṃ udānesi :

yadā have pātubhavanti dhammā ātāpino jhāyato brāh-
maṇassa

vidhūpayāṃ tiṭṭhati Mārasenaṃ suriyo 'va obhāsayam
antalikkhan ti. ||7||

bodhikathā niṭṭhitā. ||1||

atha kho bhagavā sattāhassa accayena tamhā samādhimhā
vuttahitvā bodhirukkhamulā yena Ajapālanigrodho ten'
upasaṃkami, upasaṃkamitvā Ajapālanigrodharukkhamule
sattāhaṃ ekapallaṅkena nisīdi vimuttisukhapaṭisaṃvedī. ||1||
atha kho aññataro huhuṅkajātiko brāhmaṇo yena bha-
gavā ten' upasaṃkami, upasaṃkamitvā bhagavatā saddhiṃ
sammodi, sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekam-
antaṃ atthāsi, ekamantaṃ tṭhito kho so brāhmaṇo bhaga-

vantaṃ etaḍ avoca: kittāvatā nu kho bho Gotama brāhmaṇo hoti katame ca pana brāhmaṇakaraṇā dhammā 'ti. ||2||
atha kho bhagavā etaṃ atthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

yo brāhmaṇo bāhitapāpadhammo nihuhuṇko nikasāvo
yatatto
vedantaḡ vusitabrahmacariyo, dhammena so brāhmaṇo
brahmavādaṃ vadeyya,
yass' ussādā n' atthi kuhiñci loke 'ti. ||3||
Ajapālakathā niṭṭhitā. ||2||

atha kho bhagavā sattāhassa accayena tamhā samādhimhā
vutṭhahitvā Ajapālanigrodhamūlā yena Mucalindo ten'
upasaṃkami, upasaṃkamitvā Mucalindamūle sattāhaṃ eka-
pallaṇkena nisīdi vimuttisukhapāṭisaṃvedī. ||1|| tena kho
pana samayena mahāakālamegho udapādi sattāhavaddalikhā
sītavātaduddinī. atha kho Mucalindo nāgarājā sakabhavanā
nikkhamitvā bhagavato kāyaṃ sattakkhattuṃ bhogehi pa-
rikkhipitvā upari muddhani mahantaṃ phaṇaṃ karitvā
atṭhāsi: mā bhagavantaṃ sītaṃ, mā bhagavantaṃ uphaṃ,
mā bhagavantaṃ dāsaṃ sakasavātātapasirimsapasamphasso
'ti. ||2|| atha kho Mucalindo nāgarājā sattāhassa accayena
viddhaṃ vigatavalāhakaṃ devaṃ viditvā bhagavato kāyaṃ
bhoge vinivethetvā sakavaṇṇaṃ paṭisaṃharitvā māṇavaka-
vaṇṇaṃ abhinimminivā bhagavato purato atṭhāsi añjaliko
bhagavantaṃ namassamāno. ||3|| atha kho bhagavā etaṃ
atthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

sukho viveko tuṭṭhassa sutadhammassa passato,
avyāpajjhaṃ sukhaṃ loke pāṇabhūtesu saṃyamo.
sukhā virāgaṭā loke kāmānaṃ samatikkamo,
asmimānassa yo vinayo etaṃ ve paramaṃ sukhaṃ ti. ||4||
Mucalindakathā niṭṭhitā. ||3||

atha kho bhagavā sattāhassa accayena tamhā samādhimhā
vutṭhahitvā Mucalindamūlā yena Rājāyatanam ten' upa-
saṃkami, upasaṃkamitvā Rājāyatanamūle sattāhaṃ eka-
pallaṇkena nisīdi vimuttisukhapāṭisaṃvedī. ||1|| tena kho

pana samayena Tapussabhallikā vāṇijā Ukkalā taṃ
desaṃ addhānamaggaṇipannā honti. atha kho Tapussa-
bhallikānaṃ vāṇijānaṃ ñāti sālohitā devatā Tapussabhallike
vāṇije etad avoca: ayaṃ mārisā bhagavā Rājāyatanamūle
viharati paṭhamābhisambuddho, gacchatha taṃ bhaga-
vantam manthena ca madhupiṇḍikāya ca paṭimānetha, taṃ
vo bhavissati dīgharattam hitāya sukhāyā 'ti. ||2|| atha kho
Tapussabhallikā vāṇijā manthañi ca madhupiṇḍikañi ca ādāya
yena bhagavā ten' upasaṃkamimsu, upasaṃkamitvā bhaga-
vantam abhivādetvā ekamantaṃ atṭhamsu, ekamantaṃ ṭhitā
kho Tapussabhallikā vāṇijā bhagavantam etad avocum: paṭi-
gaṇhātu no bhante bhagavā manthañi ca madhupiṇḍikañi ca
yaṃ ambhākaṃ assa dīgharattam hitāya sukhāyā 'ti. ||3||
atha kho bhagavato etad ahosi: na kho tathāgatā hatthesu
paṭigaṇhanti. kimbi nu kho ahaṃ paṭigaṇheyyaṃ manthañi
ca madhupiṇḍikañi cā 'ti. atha kho cattāro Mahārājāno
bhagavato cetasā cetoparivitakkaṃ aññāya catuddisā cattāro
selamaye patte bhagavato upanāmesum: idha bhante bhagavā
paṭigaṇhātu manthañi ca madhupiṇḍikañi cā 'ti. paṭiggahe-
si bhagavā paccagge selamaye patte manthañi ca madhupiṇḍi-
kañi ca paṭiggaheṭvā ca paribhuñji. ||4|| atha kho Tapussa-
bhallikā vāṇijā bhagavantam onītapattapāṇim viditvā bhaga-
vato pādesu sirasā nipatitvā bhagavantam etad avocum: ete
mayam bhante bhagavantam saraṇam gacchāma dhammañi
ca, upāsake no bhagavā dhāretu ajjatagge pāṇupete saraṇam
gate 'ti. teva loke paṭhamam upāsakā ahesum dvevā-
cika. ||5||

Rājāyatanakathā niṭṭhitā. ||4||

atha kho bhagavā sattāhassa accayena tamhā samādhimhā
vutṭhahitvā Rājāyatanamūlā yena Ajapālanigrodho ten'
upasaṃkami, upasaṃkamitvā tatra sudam bhagavā Ajapālani-
grodhamūle viharati. ||1|| atha kho bhagavato rahogatassa
paṭisallīnassa evaṃ cetaso parivitakko udapādi: adhigato
kho my āyaṃ dhammo gambhīro duddaso duranubodho santo
paṇīto atakkāvacaro nipuṇo paṇḍitavedaniyo. ālayarāmā kho
panāyaṃ pajā ālayaratā ālayasammuditā. ālayarāmāya kho
pana pajāya ālayaratāya ālayasammuditāya duddasaṃ idam

ṭhānaṃ yad idaṃ idappaccayaṭā paṭiccasamuppādo, idaṃ pi kho ṭhānaṃ sududdasaṃ yad idaṃ sabbasamkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbānaṃ. ahañ ceva kho pana dhammaṃ deseyyaṃ pare ca me na ājāneyyūṃ, so mam' assa kilamatho, sā mam' assa vihesā 'ti. ||2|| api 'ssu bhagavantaṃ imā anacchariyā gāthāyo paṭibhaṃsu pubbe assutapubbā :

kiçchena me adhigataṃ halaṃ dāni pakāsitum,
rāgadosaparetehi nāyaṃ dhammo susambudho.|
paṭisotaḡāmi nipuṇaṃ gambhiraṃ duddasaṃ aṇuṃ
rāgarattā na dakkhanti tamokhandhena āvuṭā 'ti. ||3||

iti ha bhagavato paṭisañcikkhato appossukkatāya cittaṃ namati no dhammadesanāya. atha kho Brahmuno Sahampatissa bhagavato cetasā cetoparivitakkam aññāya etad ahoṣi : nassati vata bho loko, vinassati vata bho loko, yatra hi nāma tathāgatassa arahato sammāsambuddhassa appossukkatāya cittaṃ namati no dhammadesanāyā 'ti. ||4|| atha kho Brahmā Sahampati, seyyathāpi nāma balavā puriso sammiñjitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ sammiñjeyya, evaṃ eva Brahmaloce antarahito bhagavato purato pāturaḡhosi. ||5|| atha kho Brahmā Sahampati ekaṃsaṃ uttarāsaṇḡaṃ karitvā dakkhiṇaṃ jānumaṇḡalaṃ paṭhaviyaṃ nihantvā yena bhagavā ten' añjaliṃ paṇāmetvā bhagavantaṃ etad avoca : desetu bhante bhagavā dhammaṃ, desetu sugato dhammaṃ, santi sattā apparajakkhajātikā assavanaṭā dhammassa parihāyanti, bhavissanti dhammassa aññātāro 'ti. ||6|| idaṃ avoca Brahmā Sahampati, idaṃ vatvā athāparaṃ etad avoca :

pāturaḡhosi Magadhesu pubbe dhammo asuddho samalehi cintito,
apāpur' etaṃ amatassa dvāraṃ suṇantu dhammaṃ vimalenānubuddhaṃ.|
sele yathā pabbatamuddhini ṭhito yathāpi passe janataṃ samantato,
tath' ūpamaṃ dhammamayaṃ sumedha pāsādam āruya samantacakkhu

sokāvatinṇaṇ janataṃ apetasoko avekkhassu jātijarābhi-
bhūtaṃ. |
uttthehi vīra vijitasamgāma satthavāha anaṇa vicara loke,
desetu bhagavā dhammaṃ aññātāro bhavissantīti. || 7 ||

evam vutte bhagavā Brahmānaṃ Sahampatiṃ etad avoca :
mayham kho Brahme etad ahosi : adhigato kho my āyaṃ
dhammo gambhīro duddaso duranubodho . . . sā mam' assa
vihesā 'ti. api 'ssu maṃ Brahme imā anacchariyā gāthāyo
paṭibhaṃsu pubbe me assutapubbā . . . āvuṭṭā 'ti. iti ha
me Brahme paṭisañcikkhato appossukkatāya cittaṃ namati
no dhammadesanāyā 'ti. || 8 ||

dutiyam pi kho Brahmā Sahampati bhagavantam etad
avoca : desetu bhante bhagavā dhammaṃ . . . aññātāro
bhavissantīti. dutiyam pi kho bhagavā Brahmānaṃ Saham-
patiṃ etad avoca : mayham pi kho Brahme etad ahosi :
adhigato kho my āyaṃ dhammo gambhīro duddaso duranu-
bodho . . . sā mam' assa vihesā 'ti. api 'ssu maṃ Brahme
imā anacchariyā gāthāyo paṭibhaṃsu pubbe me assutapubbā
. . . āvuṭṭā 'ti. iti ha me Brahme paṭisañcikkhato appossu-
kkatāya cittaṃ namati no dhammadesanāyā 'ti. || 9 ||

tatiyam pi kho Brahmā Sahampati bhagavantam etad
avoca : desetu bhante bhagavā dhammaṃ . . . aññātāro
bhavissantīti. atha kho bhagavā Brahmuno ca ajjhenaṃ
viditvā sattesu ca kārūṇiataṃ paṭicca buddhacakkhunā lo-
kaṃ volokesi. addasa kho bhagavā buddhacakkhunā lokaṃ
volokento satte apparajakkhe mahārajakkhe tikkhindriye
mudindriye svākāre dvākāre suviññāpaye duviññāpaye appe-
kacce paralokavajjabhayadassāvino viharante. || 10 || seyya-
thāpi nāma uppaliniyaṃ vā paduminiyaṃ vā puṇḍarīkiniyaṃ
vā appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā
udake jātāni udate samvaddhāni udakānuggatāni antoni-
muggaposīni, appekaccāni uppalāni vā padumāni vā puṇḍarī-
kāni vā udate jātāni udate samvaddhāni samodakaṃ ṭhitāni,
appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udate
jātāni udate samvaddhāni udakā accuggamma ṭhitāni anupa-
littāni udakena, || 11 || evam eva bhagavā buddhacakkhunā
lokaṃ volokento addasa satte apparajakkhe mahārajakkhe

tikkhindriye mudindriye svākāre dvākāre suviññāpaye duviññāpaye appekacce paralokavajjabhayadassāvino viharante, disvāna Brahmānaṃ Sahampatiṃ gāthāya ajjhabhāsi :

apārutā tesam amatassa dvārā ye sotavanto, pamuñcantu saddham.

vihimsasaññi paguṇaṃ na bhāsi dhammaṃ paṇītaṃ manu-
jesu Brahme 'ti. ||12||

atha kho Brahmā Sahampati katāvakaṃso kho 'mhi bhagavatā dhammadesanāyā 'ti bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā tatth' ev' antaradhāyi. ||13||

Brahmayācanakathā niṭṭhitā. ||5||

atha kho bhagavato etad ahoṣi : kassa nu kho ahaṃ paṭhamam dhammaṃ deseyyam, ko imaṃ dhammaṃ khippam eva ājānissatīti. atha kho bhagavato etad ahoṣi : ayam kho Ālāro Kālāmo paṇḍito vyatto medhāvī dīgharattaṃ appa-
rajjakkhajātikko. yaṃ nūnāhaṃ Ālārassa Kālāmassa paṭhamam dhammaṃ deseyyam, so imaṃ dhammaṃ khippam eva ājānissatīti. ||1|| atha kho antarahitā devatā bhagavato āro-
cesi : sattāhakālaṃkato bhante Ālāro Kālāmo 'ti. bhaga-
vato pi kho ñāṇaṃ udapādi sattāhakālaṃkato Ālāro Kālāmo 'ti. atha kho bhagavato etad ahoṣi : mahājāniyo kho Ālāro Kālāmo, sace hi so imaṃ dhammaṃ suṇeyya, khippam eva ājāneyyā 'ti. ||2|| atha kho bhagavato etad ahoṣi : kassa nu kho ahaṃ paṭhamam dhammaṃ deseyyam, ko imaṃ dhammaṃ khippam eva ājānissatīti. atha kho bhagavato etad ahoṣi : ayam kho Uddako Rāmaputto paṇḍito vyatto medhāvī dīgharattaṃ appa-
rajjakkhajātikko. yaṃ nūnāhaṃ Uddakassa Rāmaputtassa paṭhamam dhammaṃ deseyyam, so imaṃ dhammaṃ khippam eva ājānissatīti. ||3|| atha kho antarahitā devatā bhagavato ārocesi : abhidosa-kālaṃkato bhante Uddako Rāmaputto 'ti. bhagavato pi kho ñāṇaṃ udapādi abhidosa-kālaṃkato Uddako Rāmaputto 'ti. atha kho bhagavato etad ahoṣi : mahājāniyo kho Uddako Rāmaputto, sace hi so imaṃ dhammaṃ suṇeyya, khippam eva ājāneyyā 'ti. ||4|| atha kho bhagavato etad ahoṣi : kassa nu kho ahaṃ paṭhamam dhammaṃ deseyyam, ko imaṃ dham-

maṃ khippam eva ājānissatīti. atha kho bhagavato etad ahoṣi: bahūpakārā kho 'me pañcavaggiyā bhikkhū, ye maṃ padhānapahitattaṃ upatṭhahimsu. yaṃ nūnāhaṃ pañcavaggiyānaṃ bhikkhūnaṃ paṭhamam dhammaṃ deseyyan ti. ||5|| atha kho bhagavato etad ahoṣi: kahaṃ nu kho etarahi pañcavaggiyā bhikkhū viharantīti. addasa kho bhagavā dibbena cakkhunā visuddhena atikkantaṃānusakena pañcavaggiye bhikkhū Bārāṇasīyaṃ viharante Isipatane mi-gadāye. atha kho bhagavā Uruvelāyaṃ yathābhirantaṃ viharitvā yena Bārāṇasī tena cārikaṃ pakkāmi. ||6|| addasa kho Upako ājīviko bhagavantaṃ antara ca Gayāṃ antara ca bodhiṃ addhānamaggapaṭipannaṃ, disvāna bhagavantaṃ etad avoca: vippasannāni kho te āvuso indriyāni, parisuddho chavivaṇṇo pariyodāto. kaṃ 'si tvaṃ āvuso uddissa pabbajito, ko vā te satthā, kassa vā tvaṃ dhammaṃ rocesīti. ||7|| evaṃ vutte bhagavā Upakaṃ ājīvikaṃ gāthāhi ajjhabhāsi:

sabbābhībhū sabbavidū 'ham asmi sabbesu dhammesu anu-
palitto

sabbañjaho taṇhakkhaye vimutto, sayāṃ abhiññāya kaṃ
uddiseyyaṃ.

na me ācariyo atthi, sadiso me na vijjati,

sadevakasmiṃ lokasmiṃ n' atthi me paṭipuggalo.

ahaṃ hi arahā loke, ahaṃ satthā anuttaro,

eko 'mhi sammāsambuddho, sītībhūto 'smi nibbuto.

dhammacakkaṃ pavattetaṃ gacchāmi Kāsinaṃ puram,

andhabhūtasmi lokasmiṃ āhañhi amatadudrabhin ti. ||8||

yathā kho tvaṃ āvuso paṭijānāsi arah' asi anantajino 'ti:

mādisā ve jinā honti ye pattā āsavakkhayaṃ,

jitā me pāpakā dhammā tasmāham Upaka jino 'ti.

evaṃ vutte Upako ājīviko hupeyya āvuso 'ti vatvā sīsaṃ okampetvā ummaggaṃ gahetvā pakkāmi. ||9|| atha kho bhagavā anupubbena cārikaṃ caramāno yena Bārāṇasī Isipatanamigadāyo yena pañcavaggiyā bhikkhū ten' upasamkamī. addasamsu kho pañcavaggiyā bhikkhū bhagavantaṃ dūrato 'va āgacchantam, disvāna aññamaññaṃ saṇṭhapesuṃ: ayaṃ āvuso samaṇo Gotamo āgacchati bāhulliko

padhānavibbhanto āvatto bāhullāya. so n' eva abhivādetabbo na paccuṭṭhātabbo nāssa pattacīvaram paṭiggahetabbam, api ca kho āsanam ṭhapetabbam, sace ākaṅkhissati nisīdissatīti. || 10 || yathā-yathā kho bhagavā pañcavaggiye bhikkhū upasaṃkamati, tathā-tathā te pañcavaggiyā bhikkhū sakāya katikāya asaṇṭhahantā bhagavantam paccuggantvā eko bhagavato pattacīvaram paṭiggahesi, eko āsanam paññāpesi, eko pādodakam pādapīṭham pādakathalikam upanikkhipi. nisīdi bhagavā paññatte āsane, nisajja kho bhagavā pāde pakkhālesi. api 'ssu bhagavantam nāmena ca āvusovādena ca samudācaranti. || 11 || evam vutte bhagavā pañcavaggiye bhikkhū etad avoca : mā bhikkhave tathāgataṃ nāmena ca āvusovādena ca samudācaratha. araham bhikkhave tathāgato sammāsambuddho. odahatha bhikkhave sotam, amatam adhigataṃ, aham anusāsāmi, aham dhammam desemi. yathānusiṭṭham tathā paṭipajjamānā na cirass' eva yass' atthāya kulaputtā sammad eva agārasmā anagāriyam pabbajanti, tad anuttaram brahmacariyapariyosānam diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissathā 'ti. || 12 || evam vutte pañcavaggiyā bhikkhū bhagavantam etad avocum : tāya pi kho tvam āvuso Gotama cariyāya tāya paṭipadāya tāya dukkarakārikāya n' ev' ajjhagā uttarimanussadhammam alamariyañānadassanavisesam, kim pana tvam etarahi bāhulliko padhānavibbhanto āvatto bāhullāya adhigamissasi uttarimanussadhammam alamariyañānadassanavisesan ti. || 13 || evam vutte bhagavā pañcavaggiye bhikkhū etad avoca : na bhikkhave tathāgato bāhulliko, na padhānavibbhanto, na āvatto bāhullāya. araham bhikkhave tathāgato sammāsambuddho. odahatha bhikkhave sotam, amatam adhigataṃ, aham anusāsāmi, aham dhammam desemi. yathānusiṭṭham tathā paṭipajjamānā na cirass' eva yass' atthāya kulaputtā sammad eva agārasmā anagāriyam pabbajanti, tad anuttaram brahmacariyapariyosānam diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissathā 'ti. || 14 || dutiyam pi kho pañcavaggiyā bhikkhū bhagavantam etad avocum — pa —, dutiyam pi kho bhagavā pañcavaggiye bhikkhū etad avoca — pa —, tatiyam pi kho pañcavaggiyā bhikkhū bhagavantam etad avocum : tāya

pi kho tvam āvuso Gotama cariyāya tāya paṭipadāya . . . alamariyañānadassanavisesan ti. ||15|| evaṃ vutte bhagavā pañcavaggiye bhikkhū etad avoca: abhijānātha me no tumhe bhikkhave ito pubbe evarūpaṃ bhāsitaṃ etan ti. no h' etaṃ bhante 'ti. araham bhikkhave tathāgato sammāsam-buddho. odahatha . . . viharissathā 'ti. asakkhi kho bhagavā pañcavaggiye bhikkhū saññāpetum. atha kho pañcavaggiyā bhikkhū bhagavantam puna sussūsimsu sotam oda-himsu aññācittam upatthāpesum. ||16||

atha kho bhagavā pañcavaggiye bhikkhū āmantesi: dve 'me bhikkhave antā pabbajitena na sevitabbā. katame dve. yo cāyaṃ kāmesu kāmasukhallikānuyogo hino gammo pothujaniko anariyo anattasamhito, yo cāyaṃ attakilamathānuyogo dukkho anariyo anattasamhito, ete kho bhikkhave ubho ante anupagamma majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya samvattati. ||17|| katamā ca sā bhikkhave majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya samvattati. ayam eva ariyo aṭṭhaṅgiko maggo, seyyath' idaṃ: sammādiṭṭhi sammāsaṃkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhī. ayaṃ kho sā bhikkhave majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya samvattati. ||18|| idaṃ kho pana bhikkhave dukkham ariyasaccam, jāti pi dukkhā, jarāpi dukkhā, vyādhī pi dukkhā, maraṇam pi dukkham, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yam p' iccham na labhati tam pi dukkham, saṃkhittena pañe' upādānakkhandhāpi dukkhā. ||19|| idaṃ kho pana bhikkhave dukkhasamudayaṃ ariyasaccam, yāyaṃ taṇhā po-nobbhavikā nandirāgasahagatā tatrataṭṭrābhinandinī, seyyath' idaṃ: kāmataṇhā bhavataṇhā vibhavataṇhā. ||20|| idaṃ kho pana bhikkhave dukkhanirodham ariyasaccam, yo tassā yeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo. ||21|| idaṃ kho pana bhikkhave dukkhanirodhagāminī paṭipadā ariyasaccam, ayam eva ariyo aṭṭhaṅgiko maggo, seyyath' idaṃ: sammādiṭṭhi . . . sammāsamādhī. ||22||

idaṃ dukkhaṃ ariyasaccan ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. taṃ kho pan' idaṃ dukkhaṃ ariyasaccam pariññeyyan ti me bhikkhave — la — pariññātan ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. ||23|| idaṃ dukkhasamudayaṃ ariyasaccan ti me bhikkhave . . . āloko udapādi. taṃ kho pan' idaṃ dukkhasamudayaṃ ariyasaccam pahātābbaṃ ti me bhikkhave — la — pahānaṃ ti me bhikkhave . . . āloko udapādi. ||24|| idaṃ dukkhanirodhaṃ ariyasaccan ti me bhikkhave . . . āloko udapādi. taṃ kho pan' idaṃ dukkhanirodhaṃ ariyasaccam sacchikātabbaṃ ti me bhikkhave — la — sacchikātan ti me bhikkhave . . . āloko udapādi. ||25|| idaṃ dukkhanirodhagāminī paṭipadā ariyasaccan ti me bhikkhave . . . āloko udapādi. taṃ kho pan' idaṃ dukkhanirodhagāminī paṭipadā ariyasaccam bhāvetābbaṃ ti me bhikkhave — la — bhāvitaṃ ti me bhikkhave . . . āloko udapādi. ||26|| yāva kīvaṇ ca me bhikkhave imesu catūsu ariyasaccesu evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇadassanaṃ na suvisuddhaṃ ahosi, n' eva tāvāhaṃ bhikkhave sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya anuttaraṃ sammāsambodhiṃ abhisambuddho 'ti paccaññāsim. ||27|| yato ca kho me bhikkhave imesu catūsu ariyasaccesu evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇadassanaṃ suvisuddhaṃ ahosi, athāhaṃ bhikkhave sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya anuttaraṃ sammāsambodhiṃ abhisambuddho 'ti paccaññāsim. ||28|| ñāṇaṇ ca pana me dassanaṃ udapādi: akuppā me cetovimutti, ayaṃ antimā jāti, n' atthi dāni punabbhavo 'ti. idaṃ avoca bhagavā, attamaṇā pañcavaggiyā bhikkhū bhagavato bhāsitaṃ abhinandanti. ima-smiṇ ca pana veyyākaraṇasmim bhaññamāne āyasmato Koṇḍaññaassa virajaṃ vītamalaṃ dhammacakkhuṃ udapādi yaṃ kiñci samudayadhammaṃ sabbam taṃ nirodhadhammaṃ ti. ||29||

pavattite ca bhagavatā dhammacakke bhumma devā saddaṃ anussāvesuṃ: evaṃ bhagavatā Bārāṇasīyaṃ Isipatane

migadāye anuttaram dhammacakkam pavattitam appaṭivati-
 tiyam samaṇena vā brāhmaṇena vā devena vā Mārena vā
 Brahmunā vā kenaci vā lokasmin ti. bhumānam devānam
 saddam sutvā Cātumahārājikā devā saddam anussāvesum
 —la— Cātumahārājikānam devānam saddam sutvā Tāvatisā
 devā—la— Yāmā devā—la— Tusitā devā—la— Nimmānaratī
 devā—la— Paranimmitavasavattī devā—la— Brahmakāyī-
 kā devā saddam anussāvesum : evam bhagavatā Bārāṇasīyam
 Isipatane migadāye anuttaram dhammacakkam pavattitam
 appaṭivattiyam samaṇena vā brāhmaṇena vā devena vā
 Mārena vā Brahmunā vā kenaci vā lokasmin ti. || 30 || iti ha
 tena khaṇena tena layena tena muhuttana yāva Brahmalo-
 siddo abbhuggacchi, ayaṇ ca kho dasasahassilokadhātu sam-
 kampi sampakampi sampavedhi, appamāṇo ca ulāro obhāso
 loke pāturahosi atikkamma devānam devānubhāvam. atha
 kho bhagavā imam udānam udānesi : aññāsi vata bho Koṇ-
 ḍañño aññāsi vata bho Koṇḍañño 'ti. iti h' idam āyasmato
 Koṇḍaññassa Aññātakoṇḍañño tv eva nāmaṃ ahosi. || 31 ||
 atha kho āyasmā Aññātakoṇḍañño ditṭhadhammo patta-
 dhammo vidadhammo pariyogāḷhadhammo tinnavicikiccho
 vigatakathamkatho vesārajappatto aparappaccayo satthu sā-
 sane bhagavantam etad avoca : labheyyāham bhante bha-
 gato santike pabbajjam, labheyyam upasampadan ti. ehi
 bhikkhū 'ti bhagavā avoca, svākkhāto dhammo, cara brahma-
 cariyam sammā dukkhassa antakiriyāyā 'ti. sā 'va tassa
 āyasmato upasampadā ahosi. || 32 ||

atha kho bhagavā tadavasese bhikkhū dhammiyā kathāya
 ovadi anusāsi. atha kho āyasmato ca Vappassa āyasmato
 ca Bhaddiyassa bhagavatā dhammiyā kathāya ovadiya-
 mānānam anusāsiyamānānam virajam vītamalam dhamma-
 cakkhum udapādi yam kiñci samudayadhammam sabbam
 tam nirodhadhamman ti. || 33 || te ditṭhadhammā patta-
 dhammā vidadhammā pariyogāḷhadhammā tinnavicikicchā
 vigatakathamkathā vesārajappattā aparappaccayā satthu sā-
 sane bhagavantam etad avocum : labheyyāma mayam bhante
 bhagavato santike pabbajjam, labheyyāma upasampadan ti.
 etha bhikkhavo 'ti bhagavā avoca, svākkhāto dhammo, cara-

tha brahmacariyaṃ sammā dukkhassa antakiriyaṃ 'ti. sā 'va tesam āyasmantānaṃ upasampadā ahosi. ||34||

atha kho bhagavā tadavasese bhikkhū nīhārabhatto iminā nīhārena dhammiyā kathāya ovadi anusāsi: yaṃ tayo bhikkhū piṇḍāya caritvā āharanti, tena chabbaggo yāpeti. ||35||

atha kho āyasmato ca Mahānāmassa āyasmato ca Assajissa bhagavatā dhammiyā kathāya ovadiyamānānaṃ anusāsiyamānānaṃ virajaṃ vītamalaṃ dhammacakkhū udapādi yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhammaṃ ti. ||36|| te diṭṭhadhammā pattadhammā vīditadhammā pariyogāḥhadhammā tiṇṇavicikicchā vigata-kathaṃkathā vesārajappattā aparappaccayā satthu sāsane bhagavantaṃ etad avocum: labheyyāma mayaṃ bhante bhagavato santike pabbajjaṃ, labheyyāma upasampadan ti. etha bhikkhavo 'ti bhagavā avoca, svākkhāto dhammo, caratha brahmacariyaṃ sammā dukkhassa antakiriyaṃ 'ti. sā 'va tesam āyasmantānaṃ upasampadā ahosi. ||37||

atha kho bhagavā pañcavaggiye bhikkhū āmantesi: rūpaṃ bhikkhave anattā, rūpañ ca h' idaṃ bhikkhave attā abhavissa, na yidaṃ rūpaṃ ābādhāya saṃvatteyya, labbhettha ca rūpe evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣīti. yasmā ca kho bhikkhave rūpaṃ anattā, tasmā rūpaṃ ābādhāya saṃvattati, na ca labbhati rūpe evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣīti. ||38|| vedanā anattā, vedanā ca h' idaṃ bhikkhave attā abhavissa, na yidaṃ vedanā ābādhāya saṃvatteyya, labbhettha ca vedanāya evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣīti. yasmā ca kho bhikkhave vedanā anattā, tasmā vedanā ābādhāya saṃvattati, na ca labbhati vedanāya evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣīti. ||39|| saññā anattā — la — saṃkhārā anattā, saṃkhārā ca h' idaṃ bhikkhave attā abhavissamsu, na yidaṃ saṃkhārā ābādhāya saṃvatteyyuṃ, labbhettha ca saṃkhāresu evaṃ me saṃkhārā hontu, evaṃ me saṃkhārā mā ahesun ti. yasmā ca kho bhikkhave saṃkhārā anattā, tasmā saṃkhārā ābādhāya saṃvattanti, na ca labbhati saṃkhāresu evaṃ me saṃkhārā hontu, evaṃ me saṃkhārā mā ahesun ti. ||40|| viññāṇaṃ anattā, viññāṇaṃ ca h' idaṃ bhikkhave attā abhavissa, na yidaṃ viññāṇaṃ ābādhāya saṃ-

vatteyya, labbhettha ca viññāṇe evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣīti. yasmā ca kho bhikkhave viññāṇaṃ anattā, tasmā viññāṇaṃ ābādhāya saṃvattati, na ca labbhati viññāṇe evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣīti. || 41 || taṃ kiṃ maññatha bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā 'ti. aniccaṃ bhante. yaṃ paṇāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā 'ti. dukkhaṃ bhante. yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassitū etaṃ mama, eso 'ham asmi, eso me attā 'ti. no h' etaṃ bhante. || 42 || vedanā — la — saññā — la — saṃkhārā — la — viññāṇaṃ niccaṃ vā aniccaṃ vā 'ti. aniccaṃ bhante. yaṃ paṇāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā 'ti. dukkhaṃ bhante. yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassitū etaṃ mama, eso 'ham asmi, eso me attā 'ti. no h' etaṃ bhante. || 43 || tasmāt iha bhikkhave yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhataṃ va bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre vā santike vā, sabbhaṃ rūpaṃ n' etaṃ mama, n' eso 'ham asmi, na me so attā 'ti evaṃ etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. || 44 || yā kāci vedanā — la — yā kāci saññā — la — ye keci saṃkhārā — la — yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhataṃ va bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre vā santike vā sabbhaṃ viññāṇaṃ n' etaṃ mama, n' eso 'ham asmi, na me so attā 'ti evaṃ etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. || 45 || evaṃ passaṃ bhikkhave sutavā ariyasāvako rūpasmim pi nibbindati, vedanāya pi nibbindati, saññāya pi nibbindati, saṃkhāresu pi nibbindati, viññāṇasmim pi nibbindati, nibbindaṃ virajjati, virāgā vimuccati, vimuttasmim vimutt' amhīti ñāṇaṃ hoti, khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāya 'ti pajānātīti. || 46 || idaṃ avoca bhagavā, attamaṇā pañcavaggiyā bhikkhū bhagavato bhāsitaṃ abhinandanti. imasmiñ ca pana veyyākaraṇasmim bhaññamāṇe pañcavaggiyānaṃ bhikkhūnaṃ anupādāya āsavehi cittāṇi vimuccimsu. tena kho pana samayena cha loka arahanto honti. || 47 || 6 ||

paṭhamabhāṇavāraṃ.

tena kho pana samayena Bārāṇasiyaṃ Yaso nāma kula-
 putto seṭṭhiputto sukhumālo hoti, tassa tayo pāsādā honti,
 eko hemantiko, eko gimhiko, eko vassiko. so vassike pāsāde
 cattāro māse nippurisehi turiyehi paricāriyamāno na heṭṭhā
 pāsādā orohati. atha kho Yasassa kulaputtassa pañcahi kā-
 maguṇehi samappitassa samaṅgibhūtaṃ paricāriyamānaṃ
 paṭigacce 'eva niddā okkami, pariyaṇassāpi pacchā niddā okka-
 mi, sabbarattiyo ca telappadīpo jhāyati. ||1|| atha kho Yaso
 kulaputto paṭigacce 'eva paṭibujjhivā addasa saṃ parijaṇaṃ
 supantaṃ, aññissā kacche vīṇaṃ, aññissā kaṇṭhe mutiṅgaṃ,
 aññissā kacche ālambaraṃ, aññaṃ vikesikaṃ, aññaṃ vikkhe-
 ḷikaṃ, vippalapantiyo, hatthappattaṃ susānaṃ maññe. dis-
 vān' assa ādīnava pāturaḥosi, nibbidāya cittaṃ saṇṭhāsi.
 atha kho Yaso kulaputto udānaṃ udānesi: upaddutaṃ vata
 bho, upassaṭṭhaṃ vata bho 'ti. ||2|| atha kho Yaso kulaputto
 suvaṇṇapādukaḃyō ārohitvā yena nivesanadvāraṃ ten' upa-
 saṃkami, amanussā dvāraṃ vivarīṃsu mā Yasassa kula-
 puttassa koci antarāyaṃ akāsi agārasmā anagāriyaṃ pabba-
 jajāyā 'ti. atha kho Yaso kulaputto yena nagaradvāraṃ ten'
 upasaṃkami, amanussā dvāraṃ vivarīṃsu mā Yasassa kula-
 puttassa koci antarāyaṃ akāsi agārasmā anagāriyaṃ pabba-
 jajāyā 'ti. atha kho Yaso kulaputto yena Isipatanaṃ mi-
 gadāyō ten' upasaṃkami. ||3|| tena kho pana samayena
 bhagavā rattiyaṃ paccūsasamayaṃ paccutthāya ajjhokāse
 caṅkamaṃti. addasa kho bhagavā Yaṃ kulaputtaṃ dūrato
 'va āgacchantaṃ, disvāna caṅkamā orohitvā paññatte āsane
 nisīdi. atha kho Yaso kulaputto bhagavato avidūre udānaṃ
 udānesi: upaddutaṃ vata bho, upassaṭṭhaṃ vata bho 'ti.
 atha kho bhagavā Yaṃ kulaputtaṃ etad avoca: idaṃ kho
 Yaso anupaddutaṃ, idaṃ anupassaṭṭhaṃ. ehi Yaso nisīda,
 dhammaṃ te desessāmi. ||4|| atha kho Yaso kulaputto
 idaṃ kira anupaddutaṃ, idaṃ anupassaṭṭhaṃ ti haṭṭho uda-
 ggo suvaṇṇapādukaḃhi orohitvā yena bhagavā ten' upasaṃka-
 mi, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ
 nisīdi. ekamantaṃ nisinnassa kho Yasassa kulaputtassa bha-
 gavā anupubbikathaṃ kathesi seyyath' idaṃ: dānakathaṃ
 silakathaṃ saggakathaṃ kāmānaṃ ādīnavaṃ okāraṃ saṃki-
 lesaṃ nekkhamme ānisaṃsaṃ pakāsesi. ||5|| yadā bhagavā

āññāsi Yasam kulaputtam kallacittam muducittam vinīva-
 ranacittam udaggacittam pasannacittam, atha yā buddhānam
 sāmukkamsikā dhammadesanā tam pakāsesi, dukkham samu-
 dayam nirodham maggam. seyyathāpi nāma suddham va-
 ttham apagatakālakam sammad eva rajanam paṭiganheyya,
 evam eva Yasassa kulaputtassa tasmim yeva āsane virajam
 vītamalam dhammacakkhum udapādi yaṃ kiñci samudaya-
 dhammam sabbam tam nirodhadhamman ti. || 6 || atha kho
 Yasassa kulaputtassa mātā pāsādam abhirūhitvā Yasam kula-
 puttam apassantī yena setṭhi gahapati ten' upasamkami,
 upasamkamitvā setṭhim gahapatim etad avoca : putto te ga-
 hapati Yaso na dissatīti. atha kho setṭhi gahapati catuddisā
 assadūte uyyojetvā sāmam yeva yena Isipatanam migadāyo
 ten' upasamkami. addasa kho setṭhi gahapati suvaṇṇapā-
 dukānam nikkhepam, disvāna tam yeva anugamāsi. || 7 ||
 addasa kho bhagavā setṭhim gahapatim dūrato 'va āgacchan-
 tam, disvāna bhagavato etad ahosi : yaṃ nūnāham tathā-
 rūpam iddhābhisamkhāram abhisamkhāreyyam, yathā setṭhi
 gahapati idha nisinno idha nisinnam Yasam kulaputtam na
 passeyyā 'ti. atha kho bhagavā tathārūpam iddhābhisam-
 khāram abhisamkhāresi. || 8 || atha kho setṭhi gahapati yena
 bhagavā ten' upasamkami, upasamkamitvā bhagavantam etad
 avoca : api bhante bhagavā Yasam kulaputtam passeyyā 'ti.
 tena hi gahapati nisīda. app eva nāma idha nisinno idha
 nisinnam Yasam kulaputtam passeyyāsīti. atha kho setṭhi
 gahapati idh' eva kirāham nisinno idha nisinnam Yasam
 kulaputtam passissāmīti haṭṭho udaggo bhagavantam abhivā-
 detvā ekamantam nisīdi. || 9 || ekamantam nisinnassa kho
 setṭhissa gahapatissa bhagavā anupubbikatham kathesi—la—
 aparappaccayo satthu sāsane bhagavantam etad avoca :
 abhikkantam bhante, abhikkantam bhante, seyyathāpi bhante
 nikkujjitam vā ukkujjeyya, paṭicchannam vā vivareyya, mū-
 lhasa vā maggam ācikkheyya, andhakāre vā telapajjotam
 dhāreyya cakkhumanto rūpāni dakkhintīti, evam eva bhaga-
 vatā anekapariyāyena dhammo pakāsito. es' āham bhante
 bhagavantam saraṇam gacchāmi dhammañ ca bhikkhusam-
 ghañ ca, upāsakam maṃ bhagavā dhāretu ajjatagge pānupe-
 tam saraṇam gatan ti. so 'va loke paṭhamam upāsako ahosi

tevâciko. || 10 || atha kho Yasassa kulaputtassa pituno dhamme desiyamâne yathâdiṭṭhaṃ yathâviditaṃ bhûmiṃ paccavekkhantassa anupâdâya âsavehi cittaṃ vimucci. atha kho bhagavato etad ahosi : Yasassa kulaputtassa pituno dhamme desiyamâne yathâdiṭṭhaṃ yathâviditaṃ bhûmiṃ paccavekkhantassa anupâdâya âsavehi cittaṃ vimuttaṃ. abhabbo kho Yaso kulaputto hinâyâvattitvâ kâme paribhuñjitum seyyathâpi pubbe agârikabhûto. yaṃ nûnâhaṃ taṃ iddhâbhisamkhâraṃ paṭippassambheyyan ti. atha kho bhagavâ taṃ iddhâbhisamkhâraṃ paṭippassambhesi. || 11 || addasa kho seṭṭhi gahapati Yaśaṃ kulaputtaṃ nisinnaṃ, disvâna Yaśaṃ kulaputtaṃ etad avoca : mâtâ te tâta Yasa paridevasokasampannâ, dehi mâtu jîvitan ti. || 12 || atha kho Yaso kulaputto bhagavantaṃ ullokesi. atha kho bhagavâ seṭṭhiṃ gahapatiṃ etad avoca : taṃ kiṃ maññasi gahapati, Yasassa sekkena ñâṇena sekkena dassanena dhammo diṭṭho seyyathâpi tayâ. tassa yathâdiṭṭhaṃ yathâviditaṃ bhûmiṃ paccavekkhantassa anupâdâya âsavehi cittaṃ vimuttaṃ. bhabbo nu kho Yaso gahapati hinâyâvattitvâ kâme paribhuñjitum seyyathâpi pubbe agârikabhûto 'ti. no h' etaṃ bhante. Yasassa kho gahapati kulaputtassa sekkena ñâṇena sekkena dassanena dhammo diṭṭho seyyathâpi tayâ. tassa yathâdiṭṭhaṃ yathâviditaṃ bhûmiṃ paccavekkhantassa anupâdâya âsavehi cittaṃ vimuttaṃ. abhabbo kho gahapati Yaso kulaputto hinâyâvattitvâ kâme paribhuñjitum seyyathâpi pubbe agârikabhûto 'ti. || 13 || lâbhâ bhante Yasassa kulaputtassa, suladdhaṃ bhante Yasassa kulaputtassa, yathâ Yasassa kulaputtassa anupâdâya âsavehi cittaṃ vimuttaṃ. adhivâsetu me bhante bhagavâ ajjatanâya bhattaṃ Yasena kulaputtana pacchâsamanenâ 'ti. adhivâsesi bhagavâ tuṇhibhâvena. atha kho seṭṭhi gahapati bhagavato adhivâsanam viditvâ utṭhâyâsanâ bhagavantaṃ abhivâdetvâ padakkhiṇaṃ katvâ pakkâmi. || 14 || atha kho Yaso kulaputto acirappakkante seṭṭhiṃhi gahapatiṃhi bhagavantaṃ etad avoca : labheyyâhaṃ bhante bhagavato santike pabbajjaṃ, labbeyyaṃ upasampadan ti. ehi bhikkhû 'ti bhagavâ avoca, svâkkhâto dhammo, cara brahmacariyaṃ sammâ dukkhassa antakiriyâyâ 'ti. sâ

'va tassa āyasmato upasampadā ahosi. tena kho pana samayena satta loke arahanto honti. ||15||

Yasapabbajjā nitṭhitā. ||7||

atha kho bhagavā pubbanhasamayam nivāsetvā pattacivaram ādāya āyasmatā Yasena pacchāsamaṇena yena seṭṭhissa gahapatissa nivesanam ten' upasamkami, upasamkamitvā paññatte āsane nisīdi. atha kho āyasmato Yasassa mātā ca purāṇadutiyikā ca yena bhagavā ten' upasamkamimsu, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdimsu. ||1|| tāsam bhagavā anupubbikatham kathesi seyyath' idam: dānakatham sīlakatham saggakatham kāmānam ādinavam okāram samkilesam nekkhamme ānisamsam pakāsesi. yadā tā bhagavā aññāsi kallacittā muducittā vinīvaranacittā uddaggacittā pasannacittā, atha yā buddhānam sāmukkamsikā dhammadesanā tam pakāsesi, dukkham samudayam nirodham maggam. seyyathāpi nāma suddham vattham apagatakālakam sammad eva rajanam paṭiganheyya, evam eva tāsam tasmim yeva āsane virajam vītamalam dhammacakkhum udapādi yam kiñci samudayadhammam sabbam tam nirodhadhamman ti. ||2|| tā diṭṭhadhammā pattadhammā viditadhammā pariyogāḷhadhammā tiṇṇavicikicchā vigatakathamkathā vesārajappattā aparappaccayā satthu sāsane bhagavantam etad avocum: abhikkantam bhante, abhikkantam bhante — la — etā mayam bhante bhagavantam saraṇam gacchāma dhammañ ca bhikkhusamghañ ca, upāsikāyo no bhagavā dhāretu ajjatagge pānupetā saraṇam gatā 'ti. tā 'va loke paṭhamam upāsikā ahesum tevācika. ||3|| atha kho āyasmato Yasassa mātā ca pitā ca purāṇadutiyikā ca bhagavantañ ca āyasmantañ ca Yasam pañītena khādaniyena bhōjaniyena sahatthā santappetvā sampavāretvā bhagavantam bhuttāvim onītapattapāṇim ekamantam nisīdimsu. atha kho bhagavā āyasmato Yasassa mātarañ ca pitarañ ca purāṇadutiyikañ ca dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahamsetvā utthāyāsanaṁ pakkāmi. ||4||8||

assosum kho āyasmato Yasassa cattāro gihisahāyakā Bārāṇasiyam seṭṭhānusetthīnam kulānam puttā Vimalo

Subāhu Puṇṇaji Gavampati: Yaso kira kulaputto kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agā-rasmā anagāriyaṃ pabbajito 'ti. sutvāna nesam etad ahosi: na hi nūna so orako dhammavinayo, na sā orakā pabbajjā, yattha Yaso kulaputto kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agā-rasmā anagāriyaṃ pabbajito 'ti. ||1|| te cattāro janā yenāyasmā Yaso ten' upa-saṃkamimsu, upasaṃkamitvā āyasmantaṃ Yasam abhi-vādetvā ekamantaṃ aṭṭhaṃsu. atha kho āyasmā Yaso te cattāro gihisahāyake ādāya yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā Yaso bhagavantaṃ etad avoca: ime me bhante cattāro gihisahāyaka Bārāṇasīyaṃ seṭṭhānuseṭṭhinaṃ kulānaṃ puttā Vimalo Subāhu Puṇṇaji Gavampati, ime cattāro bhagavā ovadatu anusāsātū 'ti. ||2|| tesam bhagavā anupubbikathaṃ kathesi seyyath' idaṃ: dā-nakathaṃ sīlakathaṃ saggakathaṃ kāmānaṃ ādīnavaṃ okā-ram saṃkilesaṃ nekkhamme ānisaṃsaṃ pakāsesi. yadā te bhagavā aññāsi kallacitte muducitte vinīvaraṇacitte udagga-citte pasannacitte, atha yā buddhānaṃ sāmukkaṃsika dham-madesanā taṃ pakāsesi, dukkhaṃ samudayaṃ nirodhaṃ mag-gaṃ. seyyathāpi nāma suddhaṃ vatthaṃ apagatakālakam sammā eva rajanaṃ paṭigaṇheyya, evam eva tesam tasmim yeva āsane virajaṃ vītamalaṃ dhammacakkhuṃ udapādi yaṃ kiñci samudayadhammaṃ sabbam taṃ nirodhadham-man ti. ||3|| te diṭṭhadhammā pattadhammā viditadhammā pariyogāḷhadhammā tiṇṇavicikicchā vigatakathaṃkathā vesā-rajjappattā aparappaccayā satthu sāsane bhagavantaṃ etad avocum: labheyyāma mayaṃ bhante bhagavato santike pab-bajjaṃ, labheyyāma upasampadan ti. etha bhikkhavo 'ti bhagavā avoca, svākkhāto dhammo, caratha brahmacariyaṃ sammā dukkhassa antakiriyāyā 'ti. sā 'va tesam āyasmaṇ-tānaṃ upasampadā ahosi. atha kho bhagavā te bhikkū dhammiyā kathāya ovadi anusāsi. tesam bhagavatā dham-miyā kathāya ovadiyamānānaṃ anusāsiyamānānaṃ anupā-dāya āsavehi cittāni vimuccimsu. tena kho pana samayena ekādasa loke arahanto honti. ||4||

Catugihipabbajjā niṭṭhitā. ||9||

assosum kho âyasmato Yasassa paññâsamattâ gihisahâyakâ janapadâ pubbânupubbakânam kulânam puttâ: Yaso kira kulaputto kesamassum ohâretvâ kâsâyâni vatthâni acchâdetvâ agârasmâ anagâriyam pabbajito 'ti. sutvâna nesam etad ahosi: na hi nûna so orako dhammavinayo, na sâ orakâ pabbajjâ, yattha Yaso kulaputto kesamassum ohâretvâ kâsâyâni vatthâni acchâdetvâ agârasmâ anagâriyam pabbajito 'ti. ||1|| te yenâyasmâ Yaso ten' upasamkamimsu, upasamkamitvâ âyasmantaṃ Yasam abhivâdetvâ ekamantaṃ attham-su. atha kho âyasmâ Yaso te paññâsamatte gihisahâyake âdâya yena bhagavâ ten' upasamkami, upasamkamitvâ bhagavantaṃ abhivâdetvâ ekamantaṃ nisîdi. ekamantaṃ nisinnô kho âyasmâ Yaso bhagavantaṃ etad avoca: ime me bhante paññâsamattâ gihisahâyakâ janapadâ pubbânupubbakânam kulânam puttâ, ime bhagavâ ovasatu anusâsatû 'ti. ||2|| tesam bhagavâ anupubbikathaṃ kathesi seyyath' idaṃ: dânakathaṃ silakathaṃ saggakathaṃ kâmanam âdinavam okâram samkilesam nekkhamme ânisamsam pakâsesi—pa—dukkham samudayam nirodham maggam. seyyathâpi nâma suddham vattham apagatakâlakaṃ sammad eva rajanam patiganheyya, evam eva tesam tasmim yeva âsane virajam vitamalam dhammacakkhum udapâdi yam kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamman ti. ||3|| te diṭṭhadhammâ pattadhammâ veditadhammâ pariyogâlhadhammâ tiṇṇavicikicchâ vigatakathaṃkathâ vesârajappattâ aparappa-cceyâ satthu sâsane bhagavantaṃ etad avocum: labheyyâma mayam bhante bhagavato santike pabbajjam, labheyyâma upasampadan ti. etha bhikkhavo 'ti bhagavâ avoca, svâkkhâto dhammo, caratha brahmacariyam sammâ dukkhassa antakiriyâyâ 'ti. sâ 'va tesam âyasmantaṃnam upasampadâ ahosi. atha kho bhagavâ te bhikkhû dhammiyâ kathâya ova-di anusâsi. tesam bhagavatâ dhammiyâ kathâya ovadiyamânânam anusâsiyamânânam anupâdâya âsavehi cittâni vimuccimsu. tena kho pana samayena ekasatṭhi loke arahanto honti. ||4||10||

atha kho bhagavâ bhikkhû âmantesi: mutt' âham bhikkhave sabbapâsehi ye dibbâ ye ca mânusâ. tumhe pi bhik-

khave muttā sabbapāsehi ye dibbā ye ca mānūsā. caratha bhikkhave cārikam bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānam. mā ekena dve agamittha. desetha bhikkhave dhammam ādika-lyānam majjhekalyānam pariyosānakalyānam sāttham sa-vaññanam kevalaparipunnam parisuddham brahmacariyam pakāsetha. santi sattā apparajakkhajâtikā assavanatā dhammassa parihāyanti, bhavissanti dhammassa aññâtâro. aham pi bhikkhave yena Uruvelā yena Senānigamo ten' upasamkamissāmi dhammadesanāyā 'ti. ||1|| atha kho Māro pāpimā yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam gāthāya ajjhabhāsi :

baddho 'si sabbapāsehi ye dibbā ye ca mānūsā,
mahābandhanabaddho 'si, na me samaṇa mokkhasīti.
mutt' āham sabbapāsehi ye dibbā ye ca mānūsā,
mahābandhanamutto 'mhi, nihato tvam asi Antakā 'ti.
antalikkhacaro pāso yv āyam carati mānaso
tena tam bādhayissāmi, na me samaṇa mokkhasīti.
rūpā saddā gandhā rasā phoṭṭhabbā ca manoramā
ettha me vigato chando, nihato tvam asi Antakā 'ti.

atha kho Māro pāpimā jānāti maṃ bhagavā, jānāti maṃ sugato 'ti dukkhī dummano tathth' ev' antaradhāyīti. ||2||

Mārakathā niṭṭhitā. ||11||

tena kho pana samayena bhikkhū nānādisā nānājanapadā pabbajjāpekkhe ca upasampadāpekkhe ca ānenti bhagavā ne pabbājessati upasampādessatīti, tattha bhikkhū c' eva kila-manti pabbajjāpekkhā ca upasampadāpekkhā ca. atha kho bhagavato rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi: etarahi kho bhikkhū nānādisā nānājanapadā pabbajjāpekkhe ca upasampadāpekkhe ca ānenti bhagavā ne pabbājessati upasampādessatīti, tattha bhikkhū c' eva kila-manti pabbajjāpekkhā ca upasampadāpekkhā ca. yaṃ nūnāham bhikkhūnam anujāneyyam tumheva dāni bhikkhave tāsū-tāsū disāsū tesū-tesū janapadesu pabbājetha upasampādethā 'ti. ||1|| atha kho bhagavā sāyaṇhasam: sallānā vutṭhito etasmim nidāne—pa—dhammika:

bhikkhū āmantesi : idha mayham bhikkhave rahogatassa paṭisaḷḷinassa evaṃ cetaso parivitaṅko udapādi : etarahi kho bhikkhū nānādisā nānājanapadā pabbajjāpekkhe ca upasampadāpekkhe ca ānenti bhagavā ne pabbājessati upasampādessatīti, tattha bhikkhū c' eva kilamanti pabbajjāpekkhā ca upasampadāpekkhā ca. yaṃ nūnāhaṃ bhikkhūnaṃ anujāneyyaṃ tumheva dāni bhikkhave tāsu-tāsu disāsu tesu-tesu janapadesu pabbājetha upasampādetthā 'ti. ||2|| anujānāmi bhikkhave tumheva dāni tāsu-tāsu disāsu tesu-tesu janapadesu pabbājetha upasampādettha. evaṃ ca pana bhikkhave pabbājetabbo upasampādetabbo : paṭhamam kesamasum ohārāpetvā, kāsāyāni vatthāni acchādāpetvā, ekamsam uttarāsaṅgam kārāpetvā, bhikkhūnaṃ pāde vandāpetvā, ukkuṭikam nisīdāpetvā, añjalim paggaṇhāpetvā evaṃ vadehīti vattabbo : ||3|| buddham saraṇam gacchāmi, dhammam saraṇam gacchāmi, saṃgham saraṇam gacchāmi, dutiyam pi buddham saraṇam gacchāmi, dutiyam pi dhammam saraṇam gacchāmi, dutiyam pi saṃgham saraṇam gacchāmi, tatiyam pi buddham saraṇam gacchāmi, tatiyam pi dhammam saraṇam gacchāmi, tatiyam pi saṃgham saraṇam gacchāmi. anujānāmi bhikkhave imehi tīhi saraṇagamanehi pabbajjam upasampadan ti. ||4||

tīhi saraṇagamanehi upasampadākathā niṭṭhitā. ||12||

atha kho bhagavā vassam vuttho bhikkhū āmantesi : mayham kho bhikkhave yonisomanasikārā yonisosammappadhānā anuttarā vimutti anuppattā anuttarā vimutti sacchikatā. tumhe pi bhikkhave yonisomanasikārā yonisosammappadhānā anuttaram vimuttiṃ anupāpuṇātha anuttaram vimuttiṃ sacchikarothā 'ti. ||1|| atha kho Māro pāpimā yena bhagavā ten' upasamkamī, upasamkamitvā bhagavantam gāthāya ajjhabhāsi :

baddho 'si Mārapāsehi ye dibbā ye ca mānusa,
mahābandhanabaddho 'si, na me samaṇa mokkhasīti.
mutt' āham Mārapāsehi ye dibbā ye ca mānusa,
mahābandhanamutto 'mhi nihato tvam asi Antakā 'ti.

atha kho Māro pāpimā jānāti maṃ bhagavā, jānāti maṃ sugato 'ti dukkhī dummano tatth' ev' antaradhāyi. ||2|| 13||

atha kho bhagavā Bārānasiyaṃ yathābhirantaṃ viharitvā
 yena Uruvelā tena cārikaṃ pakkāmi. atha kho bhagavā
 maggā okkamma yena aññataro vanasaṇḍo ten' upasaṃkama,
 upasaṃkamtivā taṃ vanasaṇḍaṃ ajjhogāhetvā aññatarasmiṃ
 rukkhamaṭṭe nisīdi. tena kho pana samayena timsamattā
 Bhaddavaggiyā sahāyakā sapajāpatikā tasmīṃ yeva vana-
 saṇḍe paricārenti. ekassa pajāpati nāhosi, tass' atthāya vesī
 ānītā ahosi. atha kho sā vesī tesu pamattesu paricārentesu
 bhaṇḍaṃ ādāya palāyittha. || 1 || atha kho te sahāyakā sahā-
 yakassa veyyāvaccam karontā taṃ itthiṃ gavesantā taṃ va-
 nasaṇḍaṃ āhiṇḍantā addasaṃsu bhagavantaṃ aññatarasmiṃ
 rukkhamaṭṭe nisinnaṃ, disvāna yena bhagavā ten' upasaṃ-
 kamimsu, upasaṃkamtivā bhagavantaṃ etad avocum: api
 bhante bhagavā ekaṃ itthiṃ passeyyā 'ti. kiṃ pana vo kumārā
 itthiyā 'ti. idha mayaṃ bhante timsamattā Bhaddavaggiyā
 sahāyakā sapajāpatikā imasmiṃ vanasaṇḍe paricārayimhā,
 ekassa pajāpati nāhosi, tass' atthāya vesī ānītā ahosi. atha
 kho sā bhante vesī amhesu pamattesu paricārentesu bhaṇḍaṃ
 ādāya palāyittha. tena mayaṃ bhante sahāyakā sahāyakassa
 veyyāvaccam karontā taṃ itthiṃ gavesantā imaṃ vanasaṇ-
 ḍaṃ āhiṇḍamā 'ti. || 2 || taṃ kiṃ maññatha vo kumārā, ka-
 tamaṃ nu kho tumhākaṃ varam, yaṃ vā tumhe itthiṃ ga-
 veseyyātha yaṃ vā attānaṃ gaveseyyāthā 'ti. etad eva
 bhante amhākaṃ varam yaṃ mayaṃ attānaṃ gaveseyyāmā
 'ti. tena hi vo kumārā nisīdatha, dhammaṃ vo desessāmiti.
 evaṃ bhante 'ti kho te Bhaddavaggiyā sahāyakā bhagavan-
 taṃ abhivādetvā ekamantaṃ nisīdimsu. || 3 || tesam bhagavā
 anupubbikathaṃ kathesi seyyath' idaṃ: dānakathaṃ sila-
 kathaṃ saggakathaṃ kāmānaṃ ādinavaṃ okāraṃ saṃkilesaṃ
 nekkhamme ānisamsaṃ pakāsesi. yadā te bhagavā aññāsi
 kallacitte muducitte vinīvaraṇacitte udaggacitte pasannacitte,
 atha yā buddhānaṃ sāmukkamsikā dhammadesanā, taṃ pa-
 kāsesi, dukkhaṃ samudayaṃ nirodhaṃ maggaṃ. seyyathāpi
 nāma suddhaṃ vatthaṃ apagatakālakam sammā eva rajanaṃ
 paṭigaṇheyya, evaṃ eva tesam tasmīṃ yeva āsane virajaṃ
 vītamalaṃ dhammacakkhuṃ udapādi yaṃ kiñci samudaya-
 dhammaṃ sabbaṃ taṃ nirodhadhammaṃ ti. || 4 || te diṭṭha-
 dhammā pattadhammā veditadhammā pariyogāhadhammā

tiṇṇavicikicchā vigatakathamkathā vesārajappattā aparapaccayā satthu sāsane bhagavantam etad avocum : labheyyāma mayam bhante bhagavato santike pabbajjam, labheyyāma upasampadan ti. etha bhikkhavo 'ti bhagavā avoca, svākhāto dhammo, caratha brahmacariyam sammā dukkhassa antakiriyāyā 'ti. sā 'va tesam āyasmantānam upasampadā ahosi. || 5 ||

Bhaddavaggiyasahāyakānam vatthum niṭṭhitam || 14 || dutiyakabhāṇavāram.

atha kho bhagavā anupubbena cārikam caramāno yena Uruvelā tad avasari. tena kho pana samayena Uruvelāyam tayo jaṭilā paṭivasanti Uruvelakassapo Nadikassapo Gayākassapo 'ti. tesu Uruvelakassapo jaṭilo paṇcannam jaṭilasatānam nāyako hoti vināyako aggo pamukho pāmokkho, Nadikassapo jaṭilo tiṇṇam jaṭilasatānam nāyako hoti vināyako aggo pamukho pāmokkho, Gayākassapo jaṭilo dvinnam jaṭilasatānam nāyako hoti vināyako aggo pamukho pāmokkho. || 1 || atha kho bhagavā yena Uruvelakassapassa jaṭilassa assamo ten' upasamkami, upasamkamitvā Uruvelakassapam jaṭilam etad avoca : sace te Kassapa agaru, vaseyyāma ekarattam agyāgāre 'ti. na kho me mahāsamaṇa garu, caṇḍ' ettha nāgarājā iddhimā āsiviso ghoraviso, so tam mā viheṭhesīti. dutiyam pi kho bhagavā Uruvelakassapam jaṭilam etad avoca : sace te Kassapa agaru, vaseyyāma ekarattam agyāgāre 'ti. na kho me mahāsamaṇa garu, caṇḍ' ettha nāgarājā iddhimā āsiviso ghoraviso, so tam mā viheṭhesīti. tatiyam pi kho bhagavā Uruvelakassapam jaṭilam etad avoca : sace te Kassapa agaru, vaseyyāma ekarattam agyāgāre 'ti. na kho me mahāsamaṇa garu, caṇḍ' ettha nāgarājā iddhimā āsiviso ghoraviso, so tam mā viheṭhesīti. app eva maṃ na viheṭheyya, iṅgha tvam Kassapa anujānāhi agyāgāraṃ ti. vihara mahāsamaṇa yathāsukhaṃ ti. || 2 || atha kho bhagavā agyāgāraṃ pavisitvā tiṇasantharakam paññāpetvā nisīdi palāṅkam ābhūñjitvā ujum kāyam pañidhāya parimukham satim upaṭṭhāpetvā. atha kho so nāgo bhagavantam pavitṭham addasa, disvāna dukkhī dummano padhūpāsi. atha kho bhagavato etad ahosi : yaṃ nūnāhaṃ imassa nāgassa anupahacca

chaviñ ca cammañ ca maṃsañ ca nhāruñ ca aṭṭhiñ ca aṭṭhi-
miñjañ ca tejasā tejaṃ pariyādiyeyyan ti. ||3|| atha kho
bhagavā tathārūpaṃ iddhābhisamkhāraṃ abhisamkharitvā
padhūpāsi. atha kho so nāgo makkhaṃ asahamāno pajjali.
bhagavāpi tejodhātum samāpajjitvā pajjali. ubhinnaṃ sajo-
tibhūtānaṃ agyāgāraṃ ādittaṃ viya hoti sampajjalitaṃ sajo-
tibhūtaṃ. atha kho te jaṭilā agyāgāraṃ parivāretvā evaṃ
āhaṃsu: abhirūpo vata bho mahāsamaṇo, nāge na viheṭhis-
satīti. ||4|| atha kho bhagavā tassā rattiyaṃ accayena tassa
nāgassa anupabacca chaviñ ca cammañ ca maṃsañ ca nhāruñ
ca aṭṭhiñ ca aṭṭhimiñjañ ca tejasā tejaṃ pariyādiyitvā patte
pakkipitvā Uruvelakassapassa jaṭilassa dassesi: ayaṃ te
Kassapa nāgo, pariyādinno assa tejasā tejo 'ti. atha kho
Uruvelakassapassa jaṭilassa etad ahoṣi: mahiddhiko kho ma-
hāsamaṇo mahānubhāvo, yatra hi nāma caṇḍassa nāgarājassa
iddhimato āsivisassa ghoravisassa tejasā tejaṃ pariyādiyissa-
ti, na tv eva ca kho arahā yathā ahan ti. ||5||

Nerañjarāyaṃ bhagavā Uruvelakassapaṃ jaṭilaṃ avoca:
sace te Kassapa agaru, viharemu ajjunho aggisālamhīti. na
kho me mahāsamaṇa garu, phāsukāmo 'va taṃ nivāremi, caṇḍ'
ettha nāgarājā iddhimā āsiviso ghoraviso, so taṃ mā viheṭhe-
sīti. app eva maṃ na viheṭheyya, iñgha tvam Kassapa anujā-
nāhi agyāgāraṇ ti. dinnan ti naṃ viditvā asambhīto pāvīsi
bhayamatīto. disvā isim pavitṭhaṃ ahināgo dummano padhū-
pāsi. sumānaso avimano manussanāgo pi tattha padhūpāsi.
makkhañ ca asahamāno ahināgo pāvako va pajjali. tejodhā-
tusukusalo manussanāgo pi tattha pajjali. ubhinnaṃ sajoti-
bhūtānaṃ agyāgāraṃ udicare jaṭilā: abhirūpo vata bho
mahāsamaṇo nāge na viheṭhissatīti bhaṇanti. ||6|| atha kho
tassā rattiyaṃ accayena hatā nāgassa acciyo hontī, iddhimato
pana ṭhitā anekavaṇṇā acciyo hontī, nīlā atha lohikā mañ-
jetṭhā pītakā phalikaṇṇāyo Aṅgirasassa kāye anekavaṇṇā
acciyo hontī. pattamhi odahitvā ahināgaṃ brāhmaṇassa
dassesi: ayaṃ te Kassapa nāgo, pariyādinno assa tejasā tejo
'ti. atha kho Uruvelakassapo jaṭilo bhagavato iminā iddhi-
pāṭihāriyena abhippasanno bhagavantam etad avoca: idh'
eva mahāsamaṇa vihara, ahan te dhuvabhattenā 'ti. ||7||

paṭhamam pāṭihāriyaṃ. ||15||

atha kho bhagavā Uruvelakassapassa jaṭilassa assamassa avidūre aññatarasmim vanasaṇḍe vihāsi. atha kho cattāro Mahārājāno abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṃ vanasaṇḍaṃ obhāsetvā yena bhagavā ten' upasaṃkamimsu, upasaṃkamitvā bhagavantam abhivādetvā catuddisā aṭṭhamsu seyyathāpi mahantā aggikkhandhā. ||1|| atha kho Uruvelakassapo jaṭilo tassā rattiyā accayena yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam etad avoca: kālo mahāsamaṇa niṭṭhitam bhattam. ke nu kho te mahāsamaṇa abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṃ vanasaṇḍaṃ obhāsetvā yena tvaṃ ten' upasaṃkamimsu, upasaṃkamitvā tam abhivādetvā catuddisā aṭṭhamsu seyyathāpi mahantā aggikkhandhā 'ti. ete kho Kassapa cattāro Mahārājāno yenāhaṃ ten' upasaṃkamimsu dhammasavanāyā 'ti. atha kho Uruvelakassapassa jaṭilassa etad ahosi: mahiddhiko kho mahāsamaṇo mahānubhavo, yatra hi nāma cattāro pi Mahārājāno upasaṃkamissanti dhammasavanāya, na tv eva ca kho arahā yathā ahan ti. atha kho bhagavā Uruvelakassapassa jaṭilassa bhattam bhuñjitvā tasmin yeva vanasaṇḍe vihāsi. ||2||

duṭṭiyakapāṭihāriyaṃ. ||16||

atha kho Sakko devānam indo abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṃ vanasaṇḍaṃ obhāsetvā yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ aṭṭhāsi seyyathāpi mahā aggikkhandho, pūrimāhi vaṇṇanibhāhi abhikkantataro ca paṇītataro ca. ||1|| atha kho Uruvelakassapo jaṭilo tassā rattiyā accayena yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam etad avoca: kālo mahāsamaṇa niṭṭhitam bhattam. ko nu kho so mahāsamaṇa abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṃ vanasaṇḍaṃ obhāsetvā yena tvaṃ ten' upasaṃkami, upasaṃkamitvā tam abhivādetvā ekamantaṃ aṭṭhāsi seyyathāpi mahā aggikkhandho purimāhi vaṇṇanibhāhi abhikkantataro ca paṇītataro cā 'ti. eso kho Kassapa Sakko devānam indo yenāhaṃ ten' upasaṃkami dhammasavanāyā 'ti. atha kho Uruvelakassapassa jaṭilassa etad ahosi: mahiddhiko kho mahāsamaṇo mahānubhavo, yatra hi nāma

Sakko pi devānam indo upasaṃkamissati dhammasavanāya, na tv eva ca kho arahā yathā ahan ti. atha kho bhagavā Uruvelakassapassa jaṭilassa bhaddaṃ bhuñjitvā tasmim yeva vanasaṇḍe vihāsi. ||2||

tatīyakapāṭihāriyaṃ. ||17||

atha kho Brahmā Sahampati abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṃ vanasaṇḍaṃ obhāsetvā yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ atṭhāsi seyyathāpi mahā aggikkhandho purimāhi vaṇṇanibhāhi abhikkantataro ca paṇitataro ca. ||1||
atha kho Uruvelakassapo jaṭilo tassā rattiyā accayena yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam etad avoca: kālo mahāsamaṇa niṭṭhitaṃ bhaddaṃ. ko nu kho so mahāsamaṇa abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṃ vanasaṇḍaṃ obhāsetvā yena tvaṃ ten' upasaṃkami, upasaṃkamitvā taṃ abhivādetvā ekamantaṃ atṭhāsi seyyathāpi mahā aggikkhandho purimāhi vaṇṇanibhāhi abhikkantataro ca paṇitataro ca 'ti. eso kho Kassapa Brahmā Sahampati yenaṃ ten' upasaṃkami dhammasavanāyā 'ti. atha kho Uruvelakassapassa jaṭilassa etad aho: mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma Brahmāpi Sahampati upasaṃkamissati dhammasavanāya, na tv eva ca kho arahā yathā ahan ti. atha kho bhagavā Uruvelakassapassa jaṭilassa bhaddaṃ bhuñjitvā tasmim yeva vanasaṇḍe vihāsi. ||2||

catutthapāṭihāriyaṃ. ||18||

tena kho pana samayena Uruvelakassapassa jaṭilassa mahāyaṇiṇo paccupaṭṭhito hoti kevalakappā ca Aṅgamagadhā pahūtaṃ khādaniyaṃ bhojaniyaṃ ādāya abhikkamitukāmaṃ honti. atha kho Uruvelakassapassa jaṭilassa etad aho: etarahi kho me mahāyaṇiṇo paccupaṭṭhito kevalakappā ca Aṅgamagadhā pahūtaṃ khādaniyaṃ bhojaniyaṃ ādāya abhikkamissanti. sace mahāsamaṇo mahājanakāye iddhipāṭihāriyaṃ karissati, mahāsamaṇassa lābhasakkāro abhivaḍḍhissati, mama lābhasakkāro parihāyissati. aho nūna mahāsamaṇo svātanāya nāgaccheyyā 'ti. ||1|| atha kho bhagavā

Uruvelakassapassa jaṭilassa cetasā cetoparivitakkam aññāya Uttarakurum gantvā tato piṇḍapātaṃ āharitvā Anotattadahe paribhuñjitvā tatth' eva divāvihāraṃ akāsi. atha kho Uruvelakassapo jaṭilo tassā rattiya accayena yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam etad avoca : kālo mahāsamaṇa, niṭṭhitam bhattam. kim nu kho mahāsamaṇa hiyyo nāgamāsi. api ca mayam taṃ sarāma kim nu kho mahāsamaṇo nāgacchatiti, khādaniyassa ca bhojaniyassa ca te paṭiviso ṭhapito 'ti. ||2|| nanu te Kassapa etad ahosi : etarahi kho me mahāyañño paccupaṭṭhito kevalakappā ca Aṅga-magadhā pahūtaṃ khādaniyam bhojaniyam ādāya abhikkamissanti. sace mahāsamaṇo mahājanakāye iddhipāṭihāriyam karissati, mahāsamaṇassa lābhasakkāro abhivaḍḍhissati, mama lābhasakkāro parihāyissati. aho nūna mahāsamaṇo svātanāya nāgaccheyyā 'ti. ||3|| so kho aham Kassapa tava cetasā cetoparivitakkam aññāya Uttarakurum gantvā tato piṇḍapātaṃ āharitvā Anotattadahe paribhuñjitvā tatth' eva divāvihāraṃ akāsin ti. atha kho Uruvelakassapassa jaṭilassa etad ahosi : mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma cetasāpi cittaṃ pajānissati, na tv eva ca kho arahā yathā ahan ti. atha kho bhagavā Uruvelakassapassa jaṭilassa bhattam paribhuñjitvā tasmim yeva vanasaṇḍe vi-
hāsi. ||4||

pañcamam paṭihāriyam. ||19||

tena kho pana samayena bhagavato paṃsukūlam uppannam hoti. atha kho bhagavato etad ahosi : kattha nu kho aham paṃsukūlam dhaveyyan ti. atha kho Sakko devānam indo bhagavato cetasā cetoparivitakkam aññāya paṇinā pokkharaniṃ khanitvā bhagavantam etad avoca : idha bhante bhagavā paṃsukūlam dhovatū 'ti. atha kho bhagavato etad ahosi : kimhi nu kho aham paṃsukūlam parimaddeyyan ti. atha kho Sakko devānam indo bhagavato cetasā cetoparivitakkam aññāya mahatim silam upanikkhipi idha bhante bhagavā paṃsukūlam parimaddatū 'ti. ||1|| atha kho bhagavato etad ahosi : kimhi nu kho aham ālambitvā uttareyyan ti. atha kho kakudhe adhivatthā devatā bhagavato cetasā cetoparivitakkam aññāya sākham onamesi idha bhante bhagavā

ālambitvā uttaratū 'ti. atha kho bhagavato etad ahosi : kimhi nu kho ahaṃ paṃsukūlaṃ vissajjeyyan ti. atha kho Sakko devānam indo bhagavato cetasā cetoparivitakkaṃ aññāya mahatiṃ silaṃ upanikkhipi idha bhante bhagavā paṃsukūlaṃ vissajjetū 'ti. ||2|| atha kho Uruvelakassapo jaṭilo tassā rattiyaṃ accayena yena bhagavā ten' upasaṃkamaṃ, upasaṃkamitvā bhagavantam etad avoca : kâlo mahāsamaṇa, niṭṭhitam bhattam. kiṃ nu kho mahāsamaṇa nāyam pubbe idha pokkharani, sāyam idha pokkharani, na yimā silā pubbe upanikkhittā, ken' imā silā upanikkhittā, na yimassa kaku-dhassa pubbe sâkhā onatā, sāyam sâkhā onatā 'ti. ||3|| idha me Kassapa paṃsukūlaṃ uppannam ahosi, tassa mayham Kassapa etad ahosi : kattha nu kho ahaṃ paṃsukūlaṃ dho-veyyan ti. atha kho Kassapa Sakko devānam indo mama cetasā cetoparivitakkaṃ aññāya pāpinā pokkharaniṃ kha-nitvā maṃ etad avoca : idha bhante bhagavā paṃsukūlaṃ dhovatū 'ti. sāyam amanussena pāpinā khanitā pokkharani. tassa mayham Kassapa etad ahosi : kimhi nu kho ahaṃ paṃsukūlaṃ parimaddeyyan ti. atha kho Kassapa Sakko devānam indo mama cetasā cetoparivitakkaṃ aññāya mahatiṃ silaṃ upanikkhipi idha bhante paṃsukūlaṃ parimaddatū 'ti. sāyam amanussena nikkhittā silā. ||4|| tassa mayham Kassapa etad ahosi : kimhi nu kho ahaṃ ālambitvā utta-reyyan ti. atha kho Kassapa kakudhe adbhivatthā devatā mama cetasā cetoparivitakkaṃ aññāya sâkham onamesi idha bhante bhagavā ālambitvā uttaratū 'ti. sv āyam āharahattho kakudho. tassa mayham Kassapa etad ahosi : kimhi nu kho ahaṃ paṃsukūlaṃ vissajjeyyan ti. atha kho Sakko devānam indo mama cetasā cetoparivitakkaṃ aññāya mahatiṃ silaṃ upanikkhipi idha bhante bhagavā paṃsukūlaṃ vissajjetū 'ti. sāyam amanussena nikkhittā silā 'ti. ||5|| atha kho Uruvelakassapassa jaṭilassa etad ahosi : mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma Sakko devānam indo veyyāvaccam karissati, na tv eva ca kho arahā yathā ahan ti. atha kho bhagavā Uruvelakassapassa jaṭilassa bhattam bhuñjitvā tasmim yeva vanasaṇḍe vihâsi. ||6||

atha kho Uruvelakassapo jaṭilo tassā rattiyaṃ accayena yena bhagavā ten' upasaṃkamaṃ, upasaṃkamitvā bhaga-

vato kâlam ârocesi: kâlo mahâsamana niṭṭhitam bhattachan ti. gaccha tvam Kassapa, âyâma' ahan ti Uruvelakassapaṃ jaṭilam uyyojetvâ yâya jambuyâyam Jambudîpo paññâyati, tato phalam gahetvâ paṭhamataram âgantvâ agyâgâre nisîdi. ||7|| addasa kho Uruvelakassapo jaṭilo bhagavantam agyâgâre nisinnam, disvâna bhagavantam etad avoca: katamena tvam mahâsamana maggena âgato. aham tayâ paṭhamataram pakkanto, so tvam paṭhamataram âgantvâ agyâgâre nisinno 'ti. ||8|| idhâham Kassapa tam uyyojetvâ yâya jambuyâyam Jambudîpo paññâyati, tato phalam gahetvâ paṭhamataram âgantvâ agyâgâre nisinno. idam kho Kassapa jambuphalam vaṇṇasampannam gandhasampannam rasasampannam, sace âkaṇkhasi, paribhuñjâ 'ti. alam mahâsamana, tvam yev' etam arahasi, tvam yev' etam paribhuñjâhîti. atha kho Uruvelakassapassa jaṭilassa etad ahosi: mahiddhiko kho mahâsamano mahânubhâvo, yatra hi nâma maṃ paṭhamataram uyyojetvâ yâya jambuyâyam Jambudîpo paññâyati, tato phalam gahetvâ paṭhamataram âgantvâ agyâgâre nisîdissati, na tv eva ca kho arahâ yathâ ahan ti. atha kho bhagavâ Uruvelakassapassa jaṭilassa bhattacham bhuñjitvâ tasmim yeva vanasande vihâsi. ||9|| atha kho Uruvelakassapo jaṭilo tassâ rattiyâ accayena yena bhagavâ ten' upasamkami, upasamkamitvâ bhagavato kâlam ârocesi: kâlo mahâsamana niṭṭhitam bhattachan ti. gaccha tvam Kassapa, âyâma' ahan ti Uruvelakassapaṃ jaṭilam uyyojetvâ yâya jambuyâyam Jambudîpo paññâyati, tassâ avidûre ambo —gha— tassâ avidûre âmalakî —la— tassâ avidûre haritakî —la— Tâvatimsam gantvâ pâricchattakapuppham gahetvâ paṭhamataram âgantvâ agyâgâre nisîdi. addasa kho Uruvelakassapo jaṭilo bhagavantam agyâgâre nisinnam, disvâna bhagavantam etad avoca: katamena tvam mahâsamana maggena âgato. aham tayâ paṭhamataram pakkanto, so tvam paṭhamataram âgantvâ agyâgâre nisinno 'ti. ||10|| idhâham Kassapa tam uyyojetvâ Tâvatimsam gantvâ pâricchattakapuppham gahetvâ paṭhamataram âgantvâ agyâgâre nisinno. idam kho Kassapa pâricchattakapuppham vaṇṇasampannam gandhasampannam, sace âkaṇkhasi, gaṇhâ 'ti. alam mahâsamana, tvam yev' etam arahasi, tvam yev' etam

gaṇhā 'ti. atha kho Uruvelakassapassa jaṭilassa etad ahoṣi : mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma maṃ paṭhamataram uyyojetvā Tāvatisaṃ gantvā paṛicchattakapuppham gahe tvā paṭhamataram āgantvā agyāgāre nisidissati, na tv eva ca kho arahā yathā ahan ti. ||11||

tena kho pana samayena te jaṭilā aggī paricaritukāmā na sakkonti kaṭṭhāni phāletum. atha kho tesam jaṭilānam etad ahoṣi : nissamsayaṃ kho mahāsamaṇassa iddhānubhāvo, yathā mayam na sakkoma kaṭṭhāni phāletun ti. atha kho bhagavā Uruvelakassapaṃ jaṭilaṃ etad avoca : phāliyantu Kassapa kaṭṭhānīti. phāliyantu mahāsamaṇā 'ti. sakid eva pañcakatṭhasatāni phāliyaṃsu. atha kho Uruvelakassapassa jaṭilassa etad ahoṣi : mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma kaṭṭhāni pi phāliyaṃsanti, na tv eva ca kho arahā yathā ahan ti. ||12|| tena kho pana samayena te jaṭilā aggī paricaritukāmā na sakkonti aggī ujjāletum. atha kho tesam jaṭilānam etad ahoṣi : nissamsayaṃ kho mahāsamaṇassa iddhānubhāvo, yathā mayam na sakkoma aggī ujjāletun ti. atha kho bhagavā Uruvelakassapaṃ jaṭilaṃ etad avoca : ujjaliyantu Kassapa aggīti. ujjaliyantu mahāsamaṇā 'ti. sakid eva pañca aggisatāni ujjaliṃsu. atha kho Uruvelakassapassa jaṭilassa etad ahoṣi : mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma aggī pi ujjaliyaṃsanti, na tv eva ca kho arahā yathā ahan ti. ||13|| tena kho pana samayena te jaṭilā aggī paricaritvā na sakkonti aggī vijjhāpetum. atha kho tesam jaṭilānam etad ahoṣi : nissamsayaṃ kho mahāsamaṇassa iddhānubhāvo, yathā mayam na sakkoma aggī vijjhāpetun ti. atha kho bhagavā Uruvelakassapaṃ jaṭilaṃ etad avoca : vijjhāyantu Kassapa aggīti. vijjhāyantu mahāsamaṇā 'ti. sakid eva pañca aggisatāni vijjhāyaṃsu. atha kho Uruvelakassapassa jaṭilassa etad ahoṣi : mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma aggī pi vijjhāyaṃsanti, na tv eva ca kho arahā yathā ahan ti. ||14|| tena kho pana samayena te jaṭilā sītāsu hemantikāsu rattisu antarātṭhakāsu himapātasamaye najjā Nerañjarāyaṃ nimujjanti pi, ummujjanti pi, ummujjani-mujjam pi karonti. atha kho bhagavā pañcamattāni maṇḍā mukhisatāni abhinimmini, yattha te jaṭilā uttaritvā visib-

besum. atha kho tesam jaṭilānaṃ etad ahosi: nissamsayaṃ kho mahāsamaṇassa iddhānubhāvo, yathā h' imā mandā-mukhiyo nimmitā 'ti. atha kho Uruvelakassapassa jaṭilassa etad ahosi: mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma mahāmandāmukhiyo abhinimminissati, na tv eva ca kho arahā yathā ahaṇ ti. ||15|| tena kho pana samayena mahāakālamegho vassi, mahāudakavāhako sañjāyi. yasmim padese bhagavā viharati, so padeso udakena anuotthaṇo hoti. atha kho bhagavato etad ahosi: yaṃ nūnāhaṃ samantā udakaṃ ussāretvā majjhe reṇuhatāya bhūmiyā caṅkameyyaṃ ti. atha kho bhagavā samantā udakaṃ ussāretvā majjhe reṇuhatāya bhūmiyā caṅkami. atha kho Uruvelakassapo jaṭilo mā h' eva kho mahāsamaṇo udakena vulho ahoṣīti nāvāya sambahulehi jaṭilehi saddhim yasmim padese bhagavā viharati taṃ padesaṃ agamāsi. addasa kho Uruvelakassapo jaṭilo bhagavantam samantā udakaṃ ussāretvā majjhe reṇuhatāya bhūmiyā caṅkamantaṃ, disvāna bhagavantam etad avoca: idha nu tvam mahāsamaṇa 'ti. ayam ah' asmi Kassapa 'ti bhagavā vehāsaṃ abbhuggantvā nāvāya paccutthāsi. atha kho Uruvelakassapassa jaṭilassa etad ahosi: mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma udakaṃ pi na pavahissati, na tv eva ca kho arahā yathā ahan ti. ||16||

atha kho bhagavato etad ahosi: ciraṃ pi kho imassa moghapurisassa evaṃ bhavissati: mahiddhiko kho mahāsamaṇo mahānubhāvo, na tv eva ca kho arahā yathā ahan ti. yaṃ nūnāhaṃ imaṃ jaṭilaṃ samvejeyyaṃ ti. atha kho bhagavā Uruvelakassapaṃ jaṭilaṃ etad avoca: n' eva kho tvam Kassapa arahā, na pi arahattamaggam samāpanno, sā pi te paṭipadā n' atthi, yāya tvam arahā vā assa arahattamaggam vā samāpanno 'ti. atha kho Uruvelakassapo jaṭilo bhagavato pādesu sirasā nipatitvā bhagavantam etad avoca: labheyyāhaṃ bhante bhagavato santike pabbajjam, labheyyaṃ upasampadan ti. ||17|| tvam kho 'si Kassapa pañcannaṃ jaṭilasatānaṃ nāyako vināyako aggo pamukho pāmokkho, te pi tāva apalokehi, yathā te maññissanti tathā karissantīti. atha kho Uruvelakassapo jaṭilo yena te jaṭilā ten' upasaṃkami, upasaṃkamitvā te jaṭile etad avoca: icchāma'

aham bho mahāsamaṇe brahmacariyaṃ caritaṃ, yathā bhavanto maññanti tathā karontū 'ti. cirapaṭikā mayaṃ bho mahāsamaṇe abhippasannā, sace bhavaṃ mahāsamaṇe brahmacariyaṃ carissati, sabbeva mayaṃ mahāsamaṇe brahmacariyaṃ carissāma 'ti. ||18|| atha kho te jaṭilā kesamissaṃ jaṭamissaṃ khārikājamissaṃ aggihuttamissaṃ udaye pavāhetvā yena bhagavā ten' upasaṃkamimsu, upasaṃkamitvā bhagavato pādesu sirasā nipatitvā bhagavantam etad avocaṃ: labheyyāma mayaṃ bhante bhagavato santike pabbajjā, labheyyāma upasampadan ti. etha bhikkhavo 'ti bhagavā avoca, svākkhāto dhammo, caratha brahmacariyaṃ sammā dukkhassa antakiriyāyā 'ti. sā 'va tesam āyasmantānaṃ upasampadā ahoṣi. ||19||

addasa kho Nadikassapo jaṭilo kesamissaṃ jaṭamissaṃ khārikājamissaṃ aggihuttamissaṃ udaye vuyhamāne, disvān' assa etad ahoṣi: mā h' eva me bhātuno upasaggo ahoṣīti, jaṭile pāhesi gacchatha me bhātaraṃ jānāthā 'ti, sāmāṇ ca tīhi jaṭilasatehi saddhiṃ yenāyasmā Uruvelakassapo ten' upasaṃkami, upasaṃkamitvā āyasmantaṃ Uruvelakassapaṃ etad avoca: idaṃ nu kho Kassapa seyyo 'ti. āmāvuso idaṃ seyyo 'ti. ||20|| atha kho te jaṭilā kesamissaṃ jaṭamissaṃ khārikājamissaṃ aggihuttamissaṃ udaye pavāhetvā yena bhagavā ten' upasaṃkamimsu, upasaṃkamitvā bhagavato pādesu sirasā nipatitvā bhagavantam etad avocaṃ: labheyyāma mayaṃ bhante bhagavato santike pabbajjā, labheyyāma upasampadan ti. etha bhikkhavo 'ti bhagavā avoca, svākkhāto dhammo, caratha brahmacariyaṃ sammā dukkhassa antakiriyāyā 'ti. sā 'va tesam āyasmantānaṃ upasampadā ahoṣi. ||21||

addasa kho Gayākassapo jaṭilo kesamissaṃ jaṭamissaṃ khārikājamissaṃ aggihuttamissaṃ udaye vuyhamāne, disvān' assa etad ahoṣi: mā h' eva me bhātūnaṃ upasaggo ahoṣīti, jaṭile pāhesi gacchatha me bhātaro jānāthā 'ti, sāmāṇ ca dvīhi jaṭilasatehi saddhiṃ yenāyasmā Uruvelakassapo ten' upasaṃkami, upasaṃkamitvā āyasmantaṃ Uruvelakassapaṃ etad avoca: idaṃ nu kho Kassapa seyyo 'ti. āmāvuso idaṃ seyyo 'ti. ||22|| atha kho te jaṭilā kesamissaṃ jaṭamissaṃ khārikājamissaṃ aggihuttamissaṃ udaye pavāhetvā yena bhagavā ten' upasaṃkamimsu, upasaṃkamitvā bhagavato

pâdesu sirasâ nipatitvâ bhagavantam etad avocum : labhey-yâma mayam bhante bhagavato santike pabbajjam, labheyyâma upasampadan ti. etha bhikkhavo 'ti bhagavâ avoca, svâkkhâto dhammo, caratha brahmacariyam sammâ dukkhassa antakiriyyâ 'ti. sâ 'va tesam âyasmantânam upasampadâ ahosi. ||23||

bhagavato adhitthânaena pañca katthasatâni na phâliyimsu, phâliyimsu, aggâ na ujjalimsu, ujjalimsu, na vijjhâyimsu, vijjhâyimsu, pañca mandâ mukhisatâni abhinimmini. etena nayena adḍhuddhapâtihâriyasahassâni honti. ||24|| **20** ||

atha kho bhagavâ Uruvelâyam yathâbhirantam viharitvâ yena Gayâsisam tena cārikam pakkâmi mahatâ bhikkhusamghena saddhim bhikkhusahassena sabbeheva purâṇajātīhi. tatra sudam bhagavâ Gayâyam viharati Gayâsise saddhim bhikkhusahassena. ||1|| tatra kho bhagavâ bhikkhû âmantesi : sabbam bhikkhave âdittam. kiñ ca bhikkhave sabbam âdittam. cakkhum bhikkhave âdittam, rūpâ âdittâ, cakkhuviññânam âdittam, cakkhusamphasso âditto, yad idam cakkhusamphassapaccayâ uppajjati vedayitam sukham vâ dukkham vâ adukkhamasukham vâ, tam pi âdittam. kena âdittam, râgagginâ dosagginâ mohagginâ âdittam, jâtiyâ jarâya maraṇena sokehi paridevehi dukkhehi domanassehi upâyâsehi âdittan ti vadâmi. ||2|| sotam âdittam, saddâ âdittâ, — la — ghânam âdittam, gandhâ âdittâ, jivhâ âdittâ, rasâ âdittâ, kâyo âditto, phoṭṭhabbâ âdittâ, mano âditto, dhammâ âdittâ, manoviññânam âdittam, manosamphasso âditto, yad idam manosamphassapaccayâ uppajjati vedayitam sukham vâ dukkham vâ adukkhamasukham vâ, tam pi âdittam. kena âdittam, râgagginâ dosagginâ mohagginâ âdittam, jâtiyâ jarâya maraṇena sokehi paridevehi dukkhehi domanassehi upâyâsehi âdittan ti vadâmi. ||3|| evam passam bhikkhave sutavâ ariyasāvako cakkhusmim pi nibbindati, rūpesu pi nibbindati, cakkhuviññâṇe pi nibbindati, cakkhusamphasse pi nibbindati, yad idam cakkhusamphassapaccayâ uppajjati vedayitam sukham vâ dukkham vâ adukkhamasukham vâ, tasmim pi nibbindati. sotasmim pi nibbindati, saddesu pi nibbindati, ghânasim pi nibbin-

dati, gandhesu pi nibbindati, jivhāya pi nibbindati, ra-
sesu pi nibbindati, kāyasmim pi nibbindati, phoṭṭhabbesu
pi nibbindati, manasmim pi nibbindati, dhammesu pi
nibbindati, manoviññāṇe pi nibbindati, manosamphasse
pi nibbindati, yad idaṃ manosamphassapaccayā uppajjati
vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ
vā, tasmim pi nibbindati, nibbindaṃ virajjati, virāgā vi-
muccati, vimuttasmim vimutt' amhīti ñāṇaṃ hoti, khīṇā
jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ
itthattāyā 'ti pajānātīti. imasmim ca pana veyyākaraṇasmim
bhaññamāṇe tassa bhikkhusahassassa anupādāya āsavehi
cittāni vimuccimsu. ||4|| ādittapariyāyaṃ niṭṭhitaṃ.
||21|| Uruvelapāṭihāriyaṃ tatiyakabhāṇavāraṃ
niṭṭhitaṃ.

atha kho bhagavā Gayāsīse yathābhirantaṃ viharitvā yena
Rājagahaṃ tena cārikaṃ pakkāmi mahatā bhikkhusaṃ-
ghena saddhim bhikkhusahassena sabbe' eva purāṇajāṭilehi.
atha kho bhagavā anupubbena cārikaṃ caramāno yena Rāja-
gahaṃ tad avasari. tatra sudaṃ bhagavā Rājagahe viharati
Latṭhivanuyyāne Supatiṭṭhe cetiye. ||1|| assosi kho
rājā Māgadho Seniyo Bimbisāro: samaṇo khalu bho
Gotamo Sakyaputto Sakyakulā pabbajito Rājagahaṃ anu-
ppatto Rājagahe viharati Latṭhivanuyyāne Supatiṭṭhe cetiye.
taṃ kho pana bhagavantaṃ Gotamaṃ evaṃ kalyāṇo kitti-
saddo abbhuggato iti pi, so bhagavā arahaṃ sammāsa-
buddho vijjācaraṇasampanno sugato lokavidū anuttaro puri-
sadammasārathi satthā devamanussānaṃ buddho bhagavā,
so imaṃ lokaṃ sadevakaṃ samāraṇaṃ sabrahmaṇaṃ sassa-
maṇabrāhmaṇiṃ paṇaṃ sadevamanussaṃ sayamaṃ abhiññā
sacchikatvā pavedeti, so dhammaṃ deseti ādikalyāṇaṃ majjhe-
kalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ savyañjanaṃ keva-
laparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. sādhu
kho pana tathārūpaṇaṃ arahataṃ dassanaṃ hotīti. ||2|| atha
kho rājā Māgadho Seniyo Bimbisāro dvādasanahutehi Māga-
dhikehi brāhmaṇagahapatikehi parivuto yena bhagavā ten'
upasaṃkamaṃ, upasaṃkamitvā bhagavantaṃ abhivādetvā ekam-
antaṃ nisīdi. te pi kho dvādasanahutā Māgadhiṇā brāh-

maṇagahapatikā appekacce bhagavantam abhivādetvā ekam-
 antam nisīdimsu, appekacce bhagavatā saddhim sammo-
 dimsu, sammodanīyam katham saraṇīyam vītisāretvā ekam-
 antam nisīdimsu, appekacce yena bhagavā ten' añjalim
 paṇāmetvā ekamantam nisīdimsu, appekacce bhagavato san-
 tike nāmagottam sāvetvā ekamantam nisīdimsu, apekacce
 tuṇhibhūtā ekamantam nisīdimsu. ||3|| atha kho tesam dvā-
 dasanahutānam Māgadhikānam brāhmaṇagahapatikānam
 etad ahoṣi : kim nu kho mahāsamaṇo Uruvelakassape brah-
 macariyam carati, udāhu Uruvelakassapo mahāsamaṇe brah-
 macariyam caratīti. atha kho bhagavā tesam dvādasanahu-
 tānam Māgadhikānam brāhmaṇagahapatikānam cetasa ceto-
 parivittakam aññāya āyasmantam Uruvelakassapam gāthāya
 ajjhabhāsi :

kim eva disvā Uruvelavāsi pahāsi aggim kisako vadāno.

pucchāmi tam Kassapa etam attham, katham pahīnam
 tava aggihuttam ti. |

rūpe ca sadde ca atho rase ca kāmītthiyo cābhivadanti
 yaññā.

etam malan ti upadhīsu ñatvā, tasmā na yitṭhe na hute
 araṇjin ti. ||4||

ettha ca te mano na ramittha Kassapā 'ti bhagavā avoca,
 rūpesu saddesu atho rasesu

atha ko carahi devamanussaloke rato mano Kassapa brūhi
 me tan ti. |

disvā padam santam anupadhīkam akiñcanam kāmabhave
 asattam

anaññathābhāvim anaññaneyyam, tasmā na yitṭhe na hute
 araṇjin ti. ||5||

atha kho āyasmā Uruvelakassapo utṭhāyāsana ekamsam
 uttarāsaṅgam karitvā bhagavato pādesu sirasā nipatitvā bha-
 gavantam etad avoca : satthā me bhante bhagavā, sāvako
 'ham asmi, satthā me bhante bhagavā, sāvako 'ham asmiti.
 atha kho tesam dvādasanahutānam Māgadhikānam brāhma-
 ṇagahapatikānam etad ahoṣi : Uruvelakassapo mahāsamaṇe
 brahmacariyam caratīti. ||6|| atha kho bhagavā tesam dvā-
 dasanahutānam Māgadhikānam brāhmaṇagahapatikānam ce-

tasā cetoparivitakkam aññāya anupubbikatham kathesi seyyath' idam: dānakatham sīlakatham saggakatham kāmānam ādinavam okāram saṃkilesam nekkhamme ānisaṃsam pakāsesi. yadā te bhagavā aññāsi kallacitte muducitte vinivaraṇacitte udaggacitte pasannacitte, atha yā buddhānam sāmu-kkamsikā dhammadesanā, tam pakāsesi, dukkham samudayam nirodham maggam. ||7|| seyyathāpi nāma suddham vattham apagatakālakam sammad eva rajanam paṭigaṇheyya, evam eva ekādasanahutānam Māgadhikānam brāhmaṇagahapatikānam Bimbisārapamukhānam tasmim yeva āsane virajam vītamalam dhammacakkhum udapādi yaṃ kiñci samudayadhammam sabbam tam nirodhadhamman ti, ekanahutam upāsakattam paṭivedesi. ||8|| atha kho rājā Māgadho Seniyo Bimbisāro diṭṭhadhammo pattadhammo vidadhammo pari-yogāḷhadhammo tiṇṇavicikiccho vigatakathamkatho vesā-rajappatto aparappaccayo satthu sāsane bhagavantam etad avoca: pubbe me bhante kumārassa sato pañca assāsakā ahesum, te me etarahi samiddhā. pubbe me bhante kumārassa sato etad ahosi: aho vata maṃ rajje abhisinṇceyyun ti, ayam kho me bhante paṭhamo assāsako ahosi, so me etarahi samiddho. tassa ca me vijitam araham sammāsambuddho okkameyyā 'ti, ayam kho me bhante dutiyo assāsako ahosi, so me etarahi samiddho. ||9|| tañ cāham bhagavantam payirupāseyyan ti, ayam kho me bhante tatiyo assāsako ahosi, so me etarahi samiddho. so ca me bhagavā dhammam deseyyā 'ti, ayam kho me bhante catuttho assāsako ahosi, so me etarahi samiddho. tassa cāham bhagavato dhammam ājāneyyan ti, ayam kho me bhante pañcama assāsako ahosi, so me etarahi samiddho. pubbe me bhante kumārassa sato ime pañca assāsakā ahesum, te me etarahi samiddhā. ||10|| abhikkantam bhante, abhikkantam bhante, seyyathāpi bhante nikkujjitam vā ukkujjeyya paṭicchannam vā vivareyya mūlhassa vā maggam ācikkheyya andhakāre vā telapajjotam dhāreyya cakkhumanto rūpāni dakkhintīti, evam eva bhagavatā anekapariyāyena dhammo pakāsito. es' āham bhante bhagavantam saraṇam gacchāmi dhammañ ca bhikkhusam-ghañ ca, upāsakam maṃ bhante bhagavā dhāretu ajjatagge pānupetaṃ saraṇam gatan ti, adhivāsetu ca me bhante

bhagavā svātanāya bhattam saddhim bhikkhusamghenā 'ti. adhivāsesi bhagavā tunhibhāvena. ||11|| atha kho rājā Māgadho Seniyo Bimbisāro bhagavato adhivāsanam viditvā utthāyāsanaṁ bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi. atha kho rājā Māgadho Seniyo Bimbisāro tassā rattiyaṁ accayena paṇītam khādaniyam bhojaniyam paṭiyādāpetvā bhagavato kalam ārocāpesi: kālo bhante, niṭṭhitam bhattan ti. atha kho bhagavā pubbaṇhasamayam nivāsetvā pattācivaram ādāya Rājagaham pāvisi mahatā bhikkhusamghena saddhim bhikkhusahassena sabbeḥ' eva purāṇajaṭilehi. ||12|| tena kho pana samayena Sakko devānam indo māṇavakavaṇṇam abhinimminivā buddhapamukhassa bhikkhusamghassa purato-purato gacchati imā gāthāyo gīya-māno :

danto dantehi saha purāṇajaṭilehi vippamutto vippamuttehi
siṅgīnikkhasuvaṇṇo Rājagaham pāvisi bhagavā.

mutto muttehi saha purāṇajaṭilehi vippamutto vippa-
muttehi

siṅgīnikkhasuvaṇṇo Rājagaham pāvisi bhagavā.

tiṇṇo tiṇṇehi saha purāṇajaṭilehi vippamutto vippamuttehi

siṅgīnikkhasuvaṇṇo Rājagaham pāvisi bhagavā.

dasavāso dasabalo dasadhamma vidū dasabhi c' upeto

so dasasataparivāro Rājagaham pāvisi bhagavā 'ti. ||13||

manussā Sakkam devānam indam passitvā evam āhamsu:
abhirūpo vatāyam māṇavako, dassaniyo vatāyam māṇavako,
pāsādiko vatāyam māṇavako. kassa nu kho ayam māṇavako
'ti. evam vutte Sakko devānam indo te manusse gāthāya
ajjhabhāsi:

yo dhīro sabbadhī danto buddho appaṭipuggalo
araham sugato loka tassāham paricārako 'ti. ||14||

atha kho bhagavā yena rañño Māgadhassa Seniyassa
Bimbisārassa nivesanam ten' upasamkami, upasamkamitvā
paññatte āsane nisīdi saddhim bhikkhusamghena. atha
kho rājā Māgadho Seniyo Bimbisāro buddhapamukham
bhikkhusamgham paṇītena khādaniyena bhojaniyena sa-
hatthā santappetvā sampavāretvā bhagavantam bhuttāvim
onītapattapaṇiṁ ekamantam nisīdi. ||15|| ekamantam ni-

sinnassa kho rañño Māgadhassa Seniyassa Bimbisārassa etad ahosi: kattha nu kho bhagavā vihareyya, yaṃ assa gāmato n' eva avidūre na accāsanne gamanāgamanasampannam atthikānam-atthikānam manussānam abhikkamanīyam, divā appākiṇṇam rattim appasaddam appaniggghosam vijanavātaṃ manussarāhaseyyakam paṭisallānasāruppan ti. ||16|| atha kho rañño Māgadhassa Seniyassa Bimbisārassa etad ahosi: idaṃ kho amhākam Vēḷuvanam uyyānam gāmato n' eva avidūre na accāsanne gamanāgamanasampannam atthikānam-atthikānam manussānam abhikkamanīyam, divā appākiṇṇam, rattim appasaddam appaniggghosam vijanavātaṃ manussarāhaseyyakam paṭisallānasāruppaṃ. yaṃ nūnāhaṃ Vēḷuvanam uyyānam buddhapamukhassa bhikkhusamghassa dadeyyan ti. ||17|| atha kho rājā Māgadho Seniyō Bimbisāro sovaṇṇamayam bhiṅkāraṃ gahetvā bhagavato onojesi etāhaṃ bhante Vēḷuvanam uyyānam buddhapamukhassa bhikkhusamghassa dammīti. paṭiggahesi bhagavā ārāmaṃ. atha kho bhagavā rājānaṃ Māgadhaṃ Seniyaṃ Bimbisāraṃ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā utthāyāsanaṃ pakkāmi. atha kho bhagavā etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi: anujānāmi bhikkhave ārāmaṃ ti. ||18|| **22**

tena kho pana samayena Sañjāyo paribbājako Rājagahe paṭivasati mahatiyā paribbājakaparisāya saddhim addhateyyehi paribbājakasatehi. tena kho pana samayena Sāriputtamoggallānā Sañjāye paribbājake brahmacariyaṃ caranti, tehi katikā katā hoti: yo paṭhamam amatam adhi-gacchati so ārocetū 'ti. ||1|| atha kho āyasmā Assaji pubbaṇhasamayam nivāsetvā pattacīvaram ādāya Rājagahaṃ piṇḍāya pāvisi pāsādikena abhikkantena paṭikkantena ālokitena vilokitena sammiñjitena pasāritena okkhittacakkhu iriyāpathasampanno. addasa kho Sāriputto paribbājako āyasmantaṃ Assajim Rājagahe piṇḍāya carantaṃ pāsādikena abhikkantena paṭikkantena ālokitena vilokitena sammiñjitena pasāritena okkhittacakkhum iriyāpathasampannaṃ, divān' assa etad ahosi: ye vata loke arahanto vā arahattamaggam vā samāpannā, ayaṃ tesam bhikkhūnam aññataro, yaṃ nūnā-

ham imam bhikkhum upasamkamitvā puccheyyam : kam 'si tvam āvuso uddissa pabbajito, ko vā te satthā, kassa vā tvam dhammam rocesīti. ||2|| atha kho Sāriputtassa paribbājakassa etad aho : akālo kho imam bhikkhum pucchitum, antaragharam pavittho piṇḍāya carati. yam nūnāham imam bhikkhum piṭṭhito-piṭṭhito anubandheyyam atthikehi upaṇṇātāmaggan ti. atha kho āyasmā Assaji Rājagahe piṇḍāya caritvā piṇḍapātāmagāyā patikkami. atha kho Sāriputto paribbājako yenāyasmā Assaji ten' upasamkami, upasamkamitvā āyasmatā Assajinā saddhim sammodi, sammodaniyam katham saraṇiyam vitisāretvā ekamantaṃ atthāsi, ekamantaṃ tthito kho Sāriputto paribbājako āyasmantaṃ Assajim etad avoca : vipasannāni kho te āvuso indriyāni, parisuddho chavivaṇṇo pariyodāto, kam 'si tvam āvuso uddissa pabbajito, ko vā te satthā, kassa vā tvam dhammam rocesīti. ||3|| atth' āvuso mahāsamaṇo Sakyaputto Sakya-kulā pabbajito, tāham bhagavantaṃ uddissa pabbajito, so ca me bhagavā satthā, tassa cāham bhagavato dhammam rocemīti. kimvādī panāyasmato satthā kimakkhāyīti. aham kho āvuso navo acirapabbajito adhunāgato imam dhamma-vinayam, na t' āham sakkomi vitthārena dhammam desetum, api ca te samkhittena attham vakkhāmīti. atha kho Sāriputto paribbājako āyasmantaṃ Assajim etad avoca : hotu āvuso, appam vā bahum vā bhāsassu, attham yeva me brūhi, atthen' eva me attho, kim kāhasi vyaṇṇjanam bahun ti. ||4|| atha kho āyasmā Assaji Sāriputtassa paribbājakassa imam dhammapariyāyam abhāsi :

ye dhammā hetuppabhavā tesam hetum tathāgato āha tesaṃ ca yo nirodho evamvādī mahāsamaṇo 'ti.

atha kho Sāriputtassa paribbājakassa imam dhammapariyāyam sutvā virajam vitamalaṃ dhammacakkhum udapādiyam kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamman ti. es' eva dhammo yadi tāvad eva paccavyathā padam asokam adiṭṭham abbatitaṃ bahukehi kappanahutehiti. ||5|| atha kho Sāriputto paribbājako yena Moggallāno paribbājako ten' upasamkami. addasa kho Moggallāno paribbājako Sāriputtaṃ paribbājakaṃ dūrato 'va āgacchantaṃ, disvāna Sāri-

puttaṃ paribbājakam etad avoca : vippasannāni kho te āvuso indriyāni, parisuddho chavivaṇṇo pariyodāto, kacci nu tvaṃ āvuso amataṃ adhigato 'ti. āmāvuso amataṃ adhigato 'ti. yathā kathaṃ pana tvaṃ āvuso amataṃ adhigato 'ti. ||6|| idhāhaṃ āvuso addasaṃ Assajim bhikkhuṃ Rājagahe piṇḍāya carantaṃ pāsādikena abhikkantena paṭikkantena ālokitena vilokitena sammiñjitena pasāritena okkhittacakkhuṃ iriyāpathasampannaṃ, disvāna me etad ahosi : ye vata loka arahanto vā arahattamaggam vā samāpannā, ayaṃ tesam bhikkhūnam aññataro, yaṃ nūnāhaṃ imaṃ bhikkhuṃ upasaṃkamitvā puccheyyaṃ : kam 'si tvaṃ āvuso uddissa pabbajito, ko vā te satthā, kassa vā tvaṃ dhammaṃ rocesīti. ||7|| tassa mayhaṃ āvuso etad ahosi : akālo kho imaṃ bhikkhuṃ pucchitum, antaragharaṃ pavittṭho piṇḍāya carati. yaṃ nūnāhaṃ imaṃ bhikkhuṃ piṭṭhito-piṭṭhito anubandheyyaṃ atthikehi upaññātāṃ maggan ti. atha kho āvuso Assaji bhikkhu Rājagahe piṇḍāya caritvā piṇḍapātaṃ ādāya paṭikkami. atha khv āhaṃ avuso yena Assaji bhikkhu ten' upasaṃkamim, upasaṃkamitvā Assajinā bhikkhunā saddhim sammodim, sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ atṭhāsīm, ekamantaṃ tṭhito kho ahaṃ āvuso Assajim bhikkhuṃ etad avocaṃ : vippasannāni kho te āvuso indriyāni, parisuddho chavivaṇṇo pariyodāto, kam 'si tvaṃ āvuso uddissa pabbajito, ko vā te satthā, kassa vā tvaṃ dhammaṃ rocesīti. ||8|| atth' āvuso mahāsamaṇo Sakyaputto Sakyakulā pabbajito, tāhaṃ bhagavantaṃ uddissa pabbajito, so ca me bhagavā satthā, tassa cāhaṃ bhagavato dhammaṃ rocemīti. kimvādī paṇāyasmato satthā kimakkhāyīti. ahaṃ kho āvuso navo acirapabbajito adhunāgato imaṃ dhammavinayaṃ, na t' āhaṃ sakkomi vitthārena dhammaṃ desetum, api ca te saṃkhittena atthaṃ vakkhāmīti. appaṃ vā bahum vā bhāsassu, atthaṃ yeva me brūhi, atthen' eva me attho, kim kāhasi vyañjanaṃ bahun ti. ||9|| atha kho āvuso Assaji bhikkhu imaṃ dhammapariyāyaṃ abhāsi :

ye dhammā hetuppabhavā tesam hetum tathāgato āha
tesaṃ ca yo nirodho evaṃvādī mahāsamaṇo 'ti.

atha kho Moggallānassa paribbājakassa imaṃ dhammapari-

yāyaṃ sutvā virajāṃ vītamalaṃ dhammacakkhuṃ udapādiyaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhammaṃ ti. es' eva dhammo yadi tāvad eva paccavyathā padam asokaṃ adiṭṭhaṃ abbatitaṃ bahukehi kappanahutehīti. ||10|| **23**||

atha kho Moggallāno paribbājako Sāriputtaṃ paribbājakaṃ etad avoca: gacchāma mayaṃ āvuso bhagavato santike, so no bhagavā satthā 'ti. imāni kho āvuso aḍḍhateyyāni paribbājakasatāni amhe nissāya amhe sampassantā idha viharanti, te pi tāva apalokāma, yathā te maññissanti, tathā karissantīti. atha kho Sāriputtamoggallānā yena te paribbājaka ten' upasaṃkamimsu, upasaṃkamitvā te paribbājake etad avocum: gacchāma mayaṃ āvuso bhagavato santike, so no bhagavā satthā 'ti. mayaṃ āyasmante nissāya āyasmante sampassantā idha viharāma, sace āyasantā mahāsamaṇe brahmacariyaṃ carissanti, sabbeva mayaṃ mahāsamaṇe brahmacariyaṃ carissāmā 'ti. ||1|| atha kho Sāriputtamoggallānā yena Sañjaya paribbājako ten' upasaṃkamimsu, upasaṃkamitvā Sañjayaṃ paribbājakaṃ etad avocum: gacchāma mayaṃ āvuso bhagavato santike, so no bhagavā satthā 'ti. alaṃ āvuso mā agamittha, sabbeva tayo imaṃ gaṇaṃ pariharissāmā 'ti. dutiyam pi kho — la — tatiyam pi kho Sāriputtamoggallānā Sañjayaṃ paribbājakaṃ etad avocum: gacchāma mayaṃ āvuso bhagavato santike, so no bhagavā satthā 'ti. alaṃ avuso mā agamittha, sabbeva tayo imaṃ gaṇaṃ pariharissāmā 'ti. ||2|| atha kho Sāriputtamoggallānā tāni aḍḍhateyyāni paribbājakasatāni ādāya yena Veluvanaṃ ten' upasaṃkamimsu, Sañjayassa pana paribbājakaṃ tatth' eva uṇhaṃ lohitaṃ mukhato uggacchi. addasa kho bhagavā te Sāriputtamoggallāne dūrato 'va āgacchante, disvāna bhikkhū āmantesi: ete bhikkhave dve saḥāyakā āgacchanti Kolito Upatisso ca, etaṃ me sāvakaṃ bhavissati aggamaṃ bhaddayugaṃ ti. gambhīre ñāṇavisaye anuttare upadhisamkhaṃ vimutte anuppatte Veluvanaṃ atha ne satthā vyākāsi: ete dve saḥāyakā āgacchanti Kolito Upatisso ca, etaṃ me sāvakaṃ bhavissati aggamaṃ bhaddayugaṃ ti. ||3|| atha kho Sāriputtamoggallānā yena bhagavā

ten' upasamkamim̐su, upasamkamitvā bhagavato pādesu
sirasā nipatitvā bhagavantam etad avocum : labheyyāma
mayam bhante bhagavato santike pabbajjam, labheyyāma
upasampadan ti. etha bhikkhavo 'ti bhagavā avoca, svā-
kkhāto dhammo, caratha brahmacariyam sammā dukkhassa
antakiriyāyā 'ti. sā 'va tesam āyasmantānam upasampadā
ahosi. ||4|| tena kho pana samayena abhiññātā-abhiññātā
Māgadhikā kulaputtā bhagavati brahmacariyam caranti.
manussā ujjhāyanti khīyanti vipācenti : aputtakatāya paṭi-
panno samaṇo Gotamo, vedhavyāya paṭipanno samaṇo Gota-
mo, kulupacchedāya paṭipanno samaṇo Gotamo. idāni anena
jaṭilasahassam pabbājitam, imāni ca aḍḍhateyyāni paribbāja-
kasatāni Sañjayāni pabbājitāni, ime ca abhiññātā-abhiññātā
Māgadhikā kulaputtā samaṇe Gotame brahmacariyam ca-
rantīti. api 'ssu bhikkhū disvā imāya gāthāya codenti :

āgato kho mahāsamaṇo Magadhānam Giribbajam
sabbe Sañjaye netvāna, kam su dāni nayissatīti. ||5||

assosum kho bhikkhū tesam manussānam ujjhāyantānam
khīyantānam vipācentānam. atha kho te bhikkhū bhagavato
etam attham ārocesum. na bhikkhave so saddo ciraṃ bha-
vissati, sattāham eva bhavissati, sattāhassa accayena antara-
dhāyissati. tena hi bhikkhave ye tumhe imāya gāthāya
codenti :

āgato kho mahāsamaṇo Magadhānam Giribbajam
sabbe Sañjaye netvāna, kam su dāni nayissatīti,

te tumhe imāya gāthāya paṭicodetha :

nayanti ve mahāvīrā saddhammena tathāgatā,
dhammena nayamānānam kā usuyyā vijānatan ti. ||6||

tena kho pana samayena manussā bhikkhū disvā imāya gā-
thāya codenti :

āgato kho mahāsamaṇo Magadhānam Giribbajam
sabbe Sañjaye netvāna, kam su dāni nayissatīti.

bhikkhū te manusse imāya gāthāya paṭicodenti :

nayanti ve mahāvīrā saddhammena tathāgatā,
dhammena nayamānānam kā usuyyā vijānatan ti.

manussā dhammena kira samaṇā Sakyaputtiyā nenti no adhammenā 'ti sattāham eva so saddo ahoṣi, sattāhassa accayena antaradhāyi. ||7||

Sāriputtamoggallānapabbajjā nitṭhitā. ||24||
catutthakabhāṇavāraṃ nitṭhitam.

tena kho pana samayena bhikkhū anupajjhāyakā anovadiyamānā ananusāsiyamānā dunnivatthā duppārutā anākappasampannā piṇḍāya caranti. te manussānaṃ bhuñjamānānaṃ upari bhojane pi uttiṭṭhapattam upanāmenti, upari khādaniye pi uttiṭṭhapattam upanāmenti, upari sāyaniye pi uttiṭṭhapattam upanāmenti, upari pāniye pi uttiṭṭhapattam upanāmenti, sāmam sūpam pi odanam pi viññāpetvā bhuñjanti, bhattagge pi uccāsaddā mahāsaddā viharanti. ||1|| manussā ujjhāyanti khīyanti vipācenti: katham hi nāma samaṇā Sakyaputtiyā dunnivatthā duppārutā anākappasampannā piṇḍāya carissanti, manussānaṃ bhuñjamānānaṃ upari bhojane pi uttiṭṭhapattam upanāmessanti, upari khādaniye pi uttiṭṭhapattam upanāmessanti, upari sāyaniye pi uttiṭṭhapattam upanāmessanti, upari pāniye pi uttiṭṭhapattam upanāmessanti, sāmam sūpam pi odanam pi viññāpetvā bhuñjissanti, bhattagge pi uccāsaddā mahāsaddā viharissanti, seyyathāpi brāhmaṇā brāhmaṇabhojane 'ti. ||2|| assosum kho bhikkhū tesam manussānaṃ ujjhāyantānaṃ khīyantānaṃ vipācentānaṃ. ye te bhikkhū appicchā santuṭṭhā lajjino kukkuccakā sikkhākāmā, te ujjhāyanti khīyanti vipācenti: katham hi nāma bhikkhū dunnivatthā duppārutā anākappasampannā piṇḍāya carissanti, manussānaṃ bhuñjamānānaṃ upari bhojane pi uttiṭṭhapattam upanāmessanti, upari khādaniye pi uttiṭṭhapattam upanāmessanti, upari sāyaniye pi uttiṭṭhapattam upanāmessanti, upari pāniye pi uttiṭṭhapattam upanāmessanti, sāmam sūpam pi odanam pi viññāpetvā bhuñjissanti, bhattagge pi uccāsaddā mahāsaddā viharissanti. ||3|| atha kho te bhikkhū bhagavato etam attham ārocesum. atha kho bhagavā etasmim nidāne etasmim pakarane bhikkhusamgham sannipātāpetvā bhikkhū paṭipucchi: saccam kira bhikkhave bhikkhū dunnivatthā duppārutā anākappasampannā piṇḍāya caranti manussānaṃ bhuñjamānānaṃ

upari bhojane pi uttiṭṭhapattam upanāmenti, upari khādaniye pi uttiṭṭhapattam upanāmenti, upari sāyaniye pi uttiṭṭhapattam upanāmenti, upari pāniye pi uttiṭṭhapattam upanāmenti, sāmam sūpam pi odanam pi viññāpetvā bhuñjanti, bhattagge pi uccāsaddā mahāsaddā viharantīti. saccam bhagavā. ||4|| vigarahi buddho bhagavā: ananucchaviyam bhikkhave tesam moghapurisānam ananulomikam appaṭirūpam assāmanakam akappiyam akaraṇiyam. katham hi nāma te bhikkhave moghapurisā dunnivatthā duppārutā anākkappasampannā piṇḍāya carissanti, manussānam bhuñjamānānam upari bhojane pi uttiṭṭhapattam upanāmessanti upari khādaniye pi uttiṭṭhapattam upanāmessanti, upari sāyaniye pi uttiṭṭhapattam upanāmessanti, upari pāniye pi uttiṭṭhapattam upanāmessanti, sāmam sūpam pi odanam pi viññāpetvā bhuñjissanti, bhattagge pi uccāsaddā mahāsaddā viharissanti. n' etam bhikkhave appasannānam vā pasāḍāya pasannānam vā bhiyyobhāvāya, atha kho tam bhikkhave appasannānañ c' eva appasāḍāya, pasannānañ ca ekaccānam aññathattāyā 'ti. ||5|| atha kho bhagavā te bhikkhū anekapariyāyena vigarhitvā dubbharatāya dupposatāya mahicchatāya asantuṭṭhiyā saṃganikāya kosajjassa avaṇṇam bhāsivā anekapariyāyena subharatāya suposatāya appicchassa santuṭṭhassa sallekhassa dhutassa pāsādikassa apacayassa viriyārambhassa vaṇṇam bhāsivā bhikkhūnam tadanucchavikam tadanulomikam dhammikatham katvā bhikkhū āmantesi: anujānāmi bhikkhave upajjhāyam. upajjhāyo bhikkhave saddhivihārikamhi puttacittam upatthāpessati, saddhivihāriko upajjhāyamhi pitucittam upatthāpessati. evam te aññamaññam sagāravā sappatissā sabhāgavuttino viharantā imasmiṃ dhammavinaye vuḍḍhiṃ virūlhiṃ vepullam āpajjissanti. ||6|| evañ ca pana bhikkhave upajjhāyo gahetabbo: ekamsam uttarāsaṅgam karitvā pāde vanditvā ukkuṭikam nisīditvā añjalim paggahetvā evam assa vacaṇīyo: upajjhāyo me bhante hohi, upajjhāyo me bhante hohi, upajjhāyo me bhante hohīti. sāhū 'ti vā, lahū 'ti vā, opāyikan ti vā, paṭirūpan ti vā, pāsādikena sampādehīti vā kāyena viññāpeti, vācāya viññāpeti, kāyena vācāya viññāpeti, gahito hoti upajjhāyo, na kāyena viññāpeti, na vācāya viññā-

peti, na kāyena vācāya viññāpeti, na gahito hoti upajjhāyo. ||7||

saddhivihārikaena bhikkhave upajjhāyamhi sammāvattitabbam, tatrayam sammāvattanā: kālass' eva utthāya upāhanā omuñcitvā ekamsam uttarāsaṅgam karitvā dantakattham dātabbam, mukhodakam dātabbam, āsanam paññāpetabbam. sace yāgu hoti, bhājanam dhovitvā yāgu upanāmetabbā. yāgum pītassa udakam datvā bhājanam paṭiggahetvā nīcam katvā sādhumam aparighamsantena dhovitvā patisāmetabbam. upajjhāyamhi vuṭṭhite āsanam uddharitabbam. sace so deso uklāpo hoti, so deso sammajjitabbo. ||8|| sace upajjhāyo gāmaṃ pavisitukāmo hoti, nivāsanam dātabbam, paṭinivāsanam paṭiggahetabbam, kāyabandhanam dātabbam, saguṇam katvā saṃghātiyo dātabbā, dhovitvā patto saudako dātabbo. sace upajjhāyo pacchāsamaṇam ākaṇḍhikā, timaṇḍalam paṭicchādentena parimaṇḍalam nivāsetvā kāyabandhanam bandhitvā saguṇam katvā saṃghātiyo pārūpitvā gaṇṭhikam paṭimuñcitvā dhovitvā pattam gahetvā upajjhāyassa pacchāsamaṇena hotabbam. nātidūre gantabbam, na accāsanne gantabbam. pattapariyāpannam paṭiggahetabbam. ||9|| na upajjhāyassa bhaṇamānassa antarantarā kathā opātetabbā. upajjhāyo āpattisāmantā bhaṇamāno nivāretabbo. nivattantena paṭhamataram āgantvā āsanam paññāpetabbam, pādodakam pādapiṭham pādakaṭhalikam upanikkhipitabbam, paccuggantvā pattacīvaram paṭiggahetabbam, paṭinivāsanam dātabbam, nivāsanam paṭiggahetabbam. sace cīvaram sinnam hoti, muhuttam uṇhe otāpetabbam, na ca uṇhe cīvaram nidahitabbam. cīvaram saṃharitabbam. cīvaram saṃharantena caturaṅgulaṃ kaṇṇam ussāretvā cīvaram saṃharitabbam mā majjhe bhaṅgo ahoṣitī. obhoge kāyabandhanam katabbam. sace piṇḍapāto hoti upajjhāyo ca bhuñjitukāmo hoti, udakam datvā piṇḍapāto upanāmetabbo. ||10|| upajjhāyo pānienā pucchitabbo. bhuttāviṣṣa udakam datvā pattam paṭiggahetvā nīcam katvā sādhumam aparighamsantena dhovitvā vodakam katvā muhuttam uṇhe otāpetabbo, na ca uṇhe patto nidahitabbo. pattacīvaram nikkhipitabbam. pattam nikkhipantena ekena hatthena pattam gahetvā ekena hatthena heṭṭhāmaṇicam vā

hetthāpīṭhaṃ vā parāmasitvā patto nikkhipitabbo, na ca anantarahitāya bhūmiyā patto nikkhipitabbo. cīvaram nikkhipantena ekena hatthena cīvaram gahetvā ekena hatthena cīvaravamsam vā cīvārarajjum vā pamajjitvā pārato antam orato bhogaṃ katvā cīvaram nikkhipitabbam. upajjhāyamhi vuttḥite āsanam uddharitabbam, pādodakam pādapīṭhaṃ pādakathalikam paṭisāmetabbam. sace so deso uklāpo hoti, so deso sammajjitabbo. ||11|| sace upajjhāyo nahāyitūkāmo hoti, nahānaṃ paṭiyādetabbam. sace sītena attho hoti, sītaṃ paṭiyādetabbam. sace uṇhena attho hoti, uṇhaṃ paṭiyādetabbam. sace upajjhāyo jantāgharam pavisitukāmo hoti, cuṇṇam sannetabbam, mattikā temetabbā, jantāgharapīṭhaṃ ādāya upajjhāyassa piṭṭhito-piṭṭhito gantvā jantāgharapīṭhaṃ datvā cīvaram paṭiggahetvā ekamantaṃ nikkhipitabbam, cuṇṇam dātabbam, mattikā dātabbā. sace ussahati, jantāgharam pavisitabbam. jantāgharam pavisantena mattikāya mukhaṃ makkhetvā purato ca pacchato ca paṭicchādetvā jantāgharam pavisitabbam. ||12|| na there bhikkhū anupakhajja nisīditabbam, na navā bhikkhū āsanena paṭibāhetabbā. jantāghare upajjhāyassa parikammaṃ kātabbam. jantāgharā nikkhamantena jantāgharapīṭhaṃ ādāya purato ca pacchato ca paṭicchādetvā jantāgharā nikkhamitabbam. udae pi upajjhāyassa parikammaṃ kātabbam. nahātena paṭhamataram uttaritvā attano gattaṃ vodakam katvā nivāsetvā upajjhāyassa gattato udakam pamajjitabbam, nivāsanam dātabbam, saṃghāṭi dātabbā, jantāgharapīṭhaṃ ādāya paṭhamataram āgantvā āsanam paññāpetabbam, pādodakam pādapīṭhaṃ pādakathalikam upanikkhipitabbam. upajjhāyo pāniyena pucchitabbo. ||13|| sace uddisāpetukāmo hoti, uddisāpetabbo. sace paripucchitukāmo hoti, paripucchitabbo. yasmim vihare upajjhāyo viharati, sace so vihāro uklāpo hoti, sace ussahati, sodhetabbo. vihāram sodhentena paṭhamam pattacīvaram nīharitvā ekamantaṃ nikkhipitabbam. nisīdanapaccattharaṇam nīharitvā ekamantaṃ nikkhipitabbam. bhisibimbohanam nīharitvā ekamantaṃ nikkhipitabbam. ||14|| mañico nīcam katvā sādhuḥkam aparighamsantena asaṃghaṭṭantena kavāṭapīṭhaṃ nīharitvā ekamantaṃ nikkhipitabbo. pīṭhaṃ nīcam katvā sādhuḥkam

aparighamsantena asaṃghaṭṭantena kavātapitṭhaṃ nīharitvā
ekamantaṃ nikkhipitabbā. mañcapaṭipādaḥ nīharitvā
ekamantaṃ nikkhipitabbā. khelaṃmallako nīharitvā ekam-
antaṃ nikkhipitabbo. apassenaphalakam nīharitvā ekam-
antaṃ nikkhipitabbā. bhummattharaṇaṃ yathāpañña-
ttaṃ sallakkhetvā nīharitvā ekamantaṃ nikkhipitabbā.
sace vihāre santānakam hoti, ullokā paṭhamam ohāretabbā.
ālokaśandhikaṇṇabhāgā pamajjitabbā. sace gerukaparika-
makatā bhitti kaṇṇakitā hoti, colakam temetvā pīletvā pa-
majjitabbā. sace kālavaṇṇakata bhūmi kaṇṇakitā hoti,
colakam temetvā pīletvā pamajjitabbā. sace akatā hoti
bhūmi, udakena paripposittvā sammajjitabbā mā vihāro rajena
ūhaññīti. saṃkāraṃ vicittvā ekamantaṃ chaḍḍetabbā.
||15|| bhummattharaṇaṃ otāpetvā sodhetvā pappoṭhetvā ati-
haritvā yathāpaññattaṃ paññāpetabbā. mañcapaṭipāda-
ḥ otāpetvā pamajjitvā atiharitvā yathāṭṭhāne ṭhapetabbā.
mañco otāpetvā sodhetvā pappoṭhetvā nīcam katvā sādhuḥkam
aparighamsantena asaṃghaṭṭantena kavātapitṭhaṃ atiharitvā
yathāpaññattaṃ paññāpetabbo. pīṭhaṃ otāpetvā sodhetvā
pappoṭhetvā nīcam katvā sādhuḥkam aparighamsantena asaṃ-
ghaṭṭantena kavātapitṭhaṃ atiharitvā yathāpaññattaṃ paññā-
petabbā. bhisibimbohanam otāpetvā sodhetvā pappoṭhetvā
atiharitvā yathāpaññattaṃ paññāpetabbā. nisīdanapacca-
ttharaṇaṃ otāpetvā sodhetvā pappoṭhetvā atiharitvā yathā-
paññattaṃ paññāpetabbā. khelaṃmallako otāpetvā pamajji-
tvā atiharitvā yathāṭṭhāne ṭhapetabbo. apassenaphalakam
otāpetvā pamajjitvā atiharitvā yathāṭṭhāne ṭhapetabbā. ||16||
pattacīvaraṃ nikkhipitabbā. pattaṃ nikkhipantena ekena
hatthena pattaṃ gahetvā ekena hatthena hetṭhāmañcam vā
hetṭhāpīṭhaṃ vā parāmasittvā patto nikkhipitabbo, na ca
anantarāhitāya bhūmiyā patto nikkhipitabbo. cīvaraṃ ni-
kkhipantena ekena hatthena cīvaraṃ gahetvā ekena hatthena
cīvaravamsaṃ vā cīvararajjumaṃ vā pamajjitvā pārato antam
orato bhogaṃ katvā cīvaraṃ nikkhipitabbā. ||17|| sace
puratthimā sarajā vātā vāyanti, puratthimā vātapānā thake-
tabbā. sace pacchimā sarajā vātā vāyanti, pacchimā vātapānā
thaketabbā. sace uttarā sarajā vātā vāyanti, uttarā vātapānā
thaketabbā. sace dakkhiṇā sarajā vātā vāyanti, dakkhiṇā vā-

tapānā thaketabbā. sace sītakālo hoti, divā vātapānā vivarita-
 tabbā, rattim thaketabbā. sace uṇhakālo hoti, divā vātapānā
 thaketabbā, rattim vivaritabbā. ||18|| sace pariveṇaṃ uklā-
 paṃ hoti, pariveṇaṃ sammajjitabbā. sace koṭṭhako uklāpo
 hoti, koṭṭhako sammajjitabbo. sace upatṭhānasālā uklāpā
 hoti, upatṭhānasālā sammajjitabbā. sace aggisālā uklāpā
 hoti, aggisālā sammajjitabbā. sace vaccakuṭi uklāpā hoti,
 vaccakuṭi sammajjitabbā. sace pāṇiyaṃ na hoti, pāṇiyaṃ
 upatṭhāpetabbā. sace paribhojaniyaṃ na hoti, paribhoja-
 niyaṃ upatṭhāpetabbā. sace ācamanakumbhiyā udakaṃ
 na hoti, ācamanakumbhiyā udakaṃ āsiñcitabbā. ||19|| sace
 upajjhāyassa anabhirati uppannā hoti, saddhivihārikaṇa vū-
 pakāsetabbā vūpakāśāpetabbā dhammakathā vāssa kātābbā.
 sace upajjhāyassa kukkuccaṃ uppannaṃ hoti, saddhivihāri-
 kena vinodetabbā vinodāpetabbā dhammakathā vāssa
 kātābbā. sace upajjhāyassa diṭṭhigataṃ uppannaṃ hoti,
 saddhivihārikaṇa vivecetabbā vivecāpetabbā dhamma-
 kathā vāssa kātābbā. ||20|| sace upajjhāyo garudhammaṃ
 ajjhāpanno hoti parivāsāraho, saddhivihārikaṇa ussukkaṃ
 kātābbā kin ti nu kho saṃgho upajjhāyassa parivāsaṃ
 dadeyyā 'ti. sace upajjhāyo mūlāya paṭikassanāraho hoti,
 saddhivihārikaṇa ussukkaṃ kātābbā kin ti nu kho saṃgho
 upajjhāyaṃ mūlāya paṭikasseyyā 'ti. sace upajjhāyo mā-
 nattāraho hoti, saddhivihārikaṇa ussukkaṃ kātābbā kin ti
 nu kho saṃgho upajjhāyassa mānattaṃ dadeyyā 'ti. sace
 upajjhāyo abbhānāraho hoti, saddhivihārikaṇa ussukkaṃ kā-
 tabbā kin ti nu kho saṃgho upajjhāyaṃ abbheyyā 'ti. ||21||
 sace saṃgho upajjhāyassa kammaṃ kattukāmo hoti tājjaṇi-
 yaṃ vā, nissayaṃ vā pabbājaniyaṃ vā paṭisāraṇiyaṃ vā
 ukkhepaniyaṃ vā, saddhivihārikaṇa ussukkaṃ kātābbā kin
 ti nu kho saṃgho upajjhāyassa kammaṃ na kareyya lahu-
 kāya vā pariṇāmeyyā 'ti. kataṃ vā paṇ'assa hoti saṃghena
 kammaṃ tājjaṇiyaṃ vā nissayaṃ vā pabbājaniyaṃ vā paṭi-
 sāraṇiyaṃ vā ukkhepaniyaṃ vā, saddhivihārikaṇa ussukkaṃ
 kātābbā kin ti nu kho upajjhāyo sammāvatteyya lomaṃ
 pāteyya netthāraṃ vatteyya, saṃgho taṃ kammaṃ paṭi-
 ppassambheyyā 'ti. ||22|| sace upajjhāyassa cīvaraṃ dhovi-
 tabbā hoti, saddhivihārikaṇa dhovitaṃ ussukkaṃ vā

kātabbam kin ti nu kho upajjhāyassa cīvaram dhoviyethā 'ti. sace upajjhāyassa cīvaram kātabbam hoti, saddhivihārikena kātabbam ussukkam vā kātabbam kin ti nu kho upajjhāyassa cīvaram kariyethā 'ti. sace upajjhāyassa rajanam pacitabbam hoti, saddhivihārikena pacitabbam ussukkam vā kātabbam kin ti nu kho upajjhāyassa rajanam paciyyethā 'ti. sace upajjhāyassa cīvaram rajitabbam hoti, saddhivihārikena rajitabbam ussukkam vā kātabbam kin ti nu kho upajjhāyassa cīvaram rajiyethā 'ti. cīvaram rajantena sādhu-kam samparivattakam-samparivattakam rajitabbam na ca acchinne theve pakkamitabbam. ||23|| na upajjhāyam anāpucchā ekaccassa patto dātabbo, na ekaccassa patto paṭiggahetabbo, na ekaccassa cīvaram dātabbam, na ekaccassa cīvaram paṭiggahetabbam, na ekaccassa parikkhāro dātabbo, na ekaccassa parikkhāro paṭiggahetabbo, na ekaccassa kesā chedātabbā, na ekaccena kesā chedāpetabbā, na ekaccassa parikkammam kātabbam, na ekaccena parikkammam kārāpetabbam, na ekaccassa veyyāvacco kātabbo, na ekaccena veyyāvacco kārāpetabbo, na ekaccassa pacchāsamaṇena hotabbam, na ekacco pacchāsamaṇo ādātabbo, na ekaccassa piṇḍapāto nīharitabbo, na ekaccena piṇḍapāto nīharāpetabbo. na upajjhāyam anāpucchā gāmo pavisitabbo, na susānam gantabbam, na disā pakkamitabbā. sace upajjhāyo gilāno hoti, yāvajjivam upatthātabbo, vutthānassa āgametabban ti. ||24||
upajjhāyavattam niṭṭhitam. ||25||

upajjhāyena bhikkhave saddhivihārikamhi sammāvattitabbam, tatrāyam sammāvattanā: upajjhāyena bhikkhave saddhivihāriko saṃgahetabbo anuggahetabbo uddesena ripucchāya ovādena anusāsaniyā. sace upajjhāyassa patto hoti, saddhivihārikassa patto na hoti, upajjhāyena saddhivihārikassa patto dātabbo ussukkam vā kātabbam kin ti nu kho saddhivihārikassa patto uppajjiyethā 'ti. sace upajjhāyassa cīvaram hoti, saddhivihārikassa cīvaram na hoti, upajjhāyena saddhivihārikassa cīvaram dātabbam ussukkam vā kātabbam kin ti nu kho saddhivihārikassa cīvaram uppajjiyethā 'ti. sace upajjhāyassa parikkhāro hoti, saddhivihārikassa parikkhāro na hoti, upajjhāyena saddhivihārikassa

parikkhâro dâtabbo ussukkam vâ kâtabbam kin ti nu kho saddhivihârikassa parikkhâro uppajjiyethâ 'ti. ||1|| sace saddhivihâriko gilâno hoti, kâlass' eva utthâya dantakattham dâtabbam, mukhodakam dâtabbam, âsanam paññâpetabbam. sace yâgu hoti, bhâjanam dhovivâ yâgu upanâmetabbâ. yâgum pîtassa udakam datvâ bhâjanam paṭiggahetvâ nîcam katvâ sâdhukam aparighamsantena dhovivâ paṭisâmetabbam. saddhivihârikamhi vuṭṭhite âsanam uddharitabbam. sace so deso uklâpo hoti, so deso sammajjitabbo. ||2|| sace saddhivihâriko gâmaṃ pavisitukâmo hoti, nivâsanam dâtabbam, paṭinivâsanam paṭiggahetabbam, kâya-bandhanam dâtabbam, saḡuṇam katvâ samghâṭiyo dâtabbâ, dhovivâ patto saudako dâtabbo. ettâvatâ nivattissatîti âsanam paññâpetabbam, pâdodakam pâdapîṭham pâdakathalikam upanikkhipitabbam, paccuggantvâ pattacîvaram paṭiggahetabbam, paṭinivâsanam dâtabbam, nivâsanam paṭiggahetabbam. sace cîvaram sinnam hoti, muhuttam uṇhe otâpetabbam, na ca uṇhe cîvaram nidahitabbam. cîvaram samharitabbam. cîvaram samharantena caturaṅgulaṃ kaṇṇam ussâretvâ cîvaram samharitabbam mâ majjhe bhaṅgo ahoṣîti. obhoge kâya-bandhanam kâtabbam. sace piṇḍapâto hoti saddhivihâriko ca bhuñjitukâmo hoti, udakam datvâ piṇḍapâto upanâmetabbo. ||3|| saddhivihâriko pâniyena pucchitabbo. bhuttâvissa udakam datvâ pattam paṭiggahetvâ nîcam katvâ sâdhukam aparighamsantena dhovivâ vodakam katvâ muhuttam uṇhe otâpetabbo, na ca uṇhe patto nidahitabbo. pattacîvaram nikkhipitabbam. pattam nikkhipantena ekena hatthena pattam gahetvâ ekena hatthena heṭṭhâmañcam vâ heṭṭhâpîṭham vâ parâmasitvâ patto nikkhipitabbo, na ca anantarahitâya bhûmiyâ patto nikkhipitabbo. cîvaram nikkhipantena ekena hatthena cîvaram gahetvâ ekena hatthena cîvaravaṃsam vâ cîvararajjum vâ pamajjitvâ pârato antam orato bhogaṃ katvâ cîvaram nikkhipitabbam. saddhivihârikamhi vuṭṭhite âsanam uddharitabbam, pâdodakam pâdapîṭham pâdakathalikam paṭisâmetabbam. sace so deso uklâpo hoti, so deso sammajjitabbo. ||4|| sace saddhivihâriko nahâ-yitukâmo hoti, nahânam paṭiyâdetabbam. sace sîtena attho hoti, sîtam paṭiyâdetabbam. sace uṇhena attho hoti, uṇham

paṭiyādetabbam. sace saddhivihāriko jantāgharam pavisitukāmo hoti, cunnam sannetabbam, mattikā temetabbā, jantāgharapīṭham ādāya gantvā jantāgharapīṭham datvā cīvaram paṭiggaheṭvā ekamantaṃ nikkhipitabbam, cunnam dātabbam, mattikā dātabbā. sace ussahati, jantāgharam pavisitabbam. jantāgharam pavisantena mattikāya mukhaṃ makkhetvā purato ca pacchato ca paṭicchādetvā jantāgharam pavisitabbam. ||5|| na there bhikkhū anupakhajja nisīditabbam, na navā bhikkhū āsanena paṭibāhetabbā. jantāghare saddhivihārikassa parikammaṃ kātabbam. jantāgharā nikkhamantena jantāgharapīṭham ādāya purato ca pacchato ca paṭicchādetvā jantāgharā nikkhamitabbam. udaye pi saddhivihārikassa parikammaṃ kātabbam. nahātena paṭhamataram uttaritvā attano gattaṃ vodakaṃ katvā nivāsetvā saddhivihārikassa gattato udakaṃ pamajjitabbam, nivāsaṃ dātabbam, saṃghāṭi dātabbā, jantāgharapīṭham ādāya paṭhamataram āgantvā āsaṃ paññāpetabbam, pādodakaṃ padapīṭham pādakathalikam upanikkhipitabbam. saddhivihāriko pāniyena pucchitabbo. ||6|| yasmim vihāre saddhivihāriko viharati, sace so vihāro uklāpo hoti, sace ussahati, sodhetabbo. vihāraṃ sodhentena paṭhamam pattacīvaram nīharitvā ekamantaṃ nikkhipitabbam ... (=I. 25, 14-19) ... sace ācamanakumbhiyā udakaṃ na hoti, ācamanakumbhiyā udakaṃ āsiñcitabbam. ||7|| sace saddhivihārikassa anabhirati uppannā hoti, upajjhāyena vūpakāsetabbā vūpakāsaṭṭetabbā dhammakathā vāssa kātabbā. sace saddhivihārikassa kukkucam uppannam hoti, upajjhāyena vinodetabbam vinodāpetabbam dhammakathā vāssa kātabbā. sace saddhivihārikassa diṭṭhigataṃ uppannam hoti, upajjhāyena vivecetabbam vivecāpetabbam dhammakathā vāssa kātabbā. ||8|| sace saddhivihāriko garudhammam ajjhāpanno hoti parivāsāraho, upajjhāyena ussukkaṃ kātabbam kin ti nu kho saṃgho saddhivihārikassa parivāsaṃ dadeyyā 'ti. sace saddhivihāriko mūlāya paṭikassanāraho hoti, upajjhāyena ussukkaṃ kātabbam kin ti nu kho saṃgho saddhivihārikam mūlāya paṭikasseyyā 'ti. sace saddhivihāriko mānattāraho hoti, upajjhāyena ussukkaṃ kātabbam kin ti nu kho saṃgho saddhivihārikassa mānattaṃ dadeyyā 'ti. sace saddhivihā-

riko abbhānāraho hoti, upajjhāyena ussukkam kātabbam kin ti nu kho saṃgho saddhivihārikam abhneyyā 'ti. ||9|| sace saṃgho saddhivihārikassa kammam kattukāmo hoti tajjanīyam vā nissayam vā pabbājanīyam vā paṭisāraṇīyam vā ukkhepanīyam vā, upajjhāyena ussukkam kātabbam kin ti nu kho saṃgho saddhivihārikassa kammam na kareyya lahukāya vā parināmeyyā 'ti. kataṃ vā pan' assa hoti saṃghena kammam tajjanīyam vā nissayam vā pabbājanīyam vā paṭisāraṇīyam vā ukkhepanīyam vā, upajjhāyena ussukkam kātabbam kin ti nu kho saddhivihāriko sammāvatteyya lomam pāteyya netthāram vatteyya, saṃgho taṃ kammam paṭippassambhneyyā 'ti. ||10|| sace saddhivihārikassa cīvaram dhovītabbam hoti, upajjhāyena ācikkhitabbam evam dhoveyyāsīti, ussukkam vā kātabbam kin ti nu kho saddhivihārikassa cīvaram dhoviyethā 'ti. sace saddhivihārikassa cīvaram kātabbam hoti, upajjhāyena ācikkhitabbam evam kareyyāsīti, ussukkam vā kātabbam kin ti nu kho saddhivihārikassa cīvaram kariyethā 'ti. sace saddhivihārikassa rajanam pacītabbam hoti, upajjhāyena ācikkhitabbam evam paceyyāsīti, ussukkam vā kātabbam kin ti nu kho saddhivihārikassa rajanam paciyeṭhā 'ti. sace saddhivihārikassa cīvaram rajītabbam hoti, upajjhāyena ācikkhitabbam evam rajeyyāsīti, ussukkam vā kātabbam kin ti nu kho saddhivihārikassa cīvaram rajiyethā 'ti. cīvaram rajantena sādhuḥkam saṃparivattakam-saṃparivattakam rajītabbam na ca acchiṇṇe theve pakkamītabbam. sace saddhivihāriko gilāno hoti, yāvajīvam upaṭṭhātabbo, vuṭṭhānassa āgametabbam ti. ||11||
saddhivihārikavattam nīṭṭhitam. ||26||

tena kho pana samayena saddhivihārikā upajjhāyesu na sammāvattanti. ye te bhikkhū appicchā, te ujjhāyanti khīyanti vipācenti: katham hi nāma saddhivihārikā upajjhāyesu na sammāvattissantīti. atha kho te bhikkhū bhagavato etam atthaṃ ārocesum. saccam kira bhikkhave saddhivihārikā upajjhāyesu na sammāvattantīti. saccam bhagavā. vīgarahi buddho bhagavā: katham hi nāma bhikkhave saddhivihārikā upajjhāyesu na sammāvattissantīti. vīgarahitvā dhammīkatham katvā bhikkhū āmantesi: na bhikkhave

saddhivihârikaena upajjhâyamhi na sammāvattitabbam. yo na sammāvatteyya, âpatti dukkaṭassā 'ti. ||1|| n' eva sammāvattanti. bhagavato etam attham ârocesum. anujânâmi bhikkhave asammāvattantaṃ paṇâmetum. evañ ca pana bhikkhave paṇâmetabbo: paṇâmemi tan ti vâ, mâ yidha paṭikkamîti vâ, nîhara te pattacîvaran ti vâ, nâham ta-yâ upatthâtabbo 'ti vâ kâyena viññâpeti, vâcâya viññâpeti, kâyena vâcâya viññâpeti, paṇâmito hoti saddhivihâriko. na kâyena viññâpeti, na vâcâya viññâpeti, na kâyena vâcâya viññâpeti, na paṇâmito hoti saddhivihâriko 'ti. ||2|| tena kho pana samayena saddhivihârikâ paṇâmitâ na khamâpentî. bhagavato etam attham ârocesum. anujânâmi bhikkhave khamâpetun ti. n' eva khamâpentî. bhagavato etam attham ârocesum. na bhikkhave paṇâmitena na khamâpetabbo. yo na khamâpeyya, âpatti dukkaṭassā 'ti. ||3|| tena kho pana samayena upajjhâyâ khamâpiyamânâ na khamanti. bhagavato etam attham ârocesum. anujânâmi bhikkhave khamitun ti. n' eva khamanti. saddhivihârikâ pakkamanti pi, vibbhamanti pi, titthiyesu pi samkamanti. bhagavato etam attham ârocesum. na bhikkhave khamâpiyamânena na khamitabbam. yo na kameyya, âpatti dukkaṭassā 'ti. ||4|| tena kho pana samayena upajjhâyâ sammāvattantaṃ paṇâmenti, asammāvattantaṃ na paṇâmenti. bhagavato etam attham ârocesum. na bhikkhave sammāvattanto paṇâmetabbo. yo paṇâmeyya, âpatti dukkaṭassa. na ca bhikkhave asammāvattanto na paṇâmetabbo. yo na paṇâmeyya, âpatti dukkaṭassa. ||5|| pañicahi bhikkhave aṅgehi samannâgato saddhivihâriko paṇâmetabbo: upajjhâyamhi nâdhimattaṃ pemam hoti, nâdhimatto pasâdo hoti, nâdhimattâ hirî hoti, nâdhimatto gâravo hoti, nâdhimattâ bhâvanâ hoti. imehi kho bhikkhave pañicah' aṅgehi samannâgato saddhivihâriko paṇâmetabbo. pañicahi bhikkhave aṅgehi samannâgato saddhivihâriko na paṇâmetabbo: upajjhâyamhi adhimattaṃ pemam hoti, adhimatto pasâdo hoti, adhimattâ hirî hoti, adhimatto gâravo hoti, adhimattâ bhâvanâ hoti. imehi kho bhikkhave pañicah' aṅgehi samannâgato saddhivihâriko na paṇâmetabbo. ||6|| pañicahi bhikkhave aṅgehi samannâgato saddhivihâriko alam paṇâmetum: upa-

jjhāyamhi nādhimattam pemaṃ hoti . . . nādhimattā bhāvanā hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgato saddhivihāriko alaṃ paṇāmetum. pañcahi bhikkhave aṅgehi samannāgato saddhivihāriko nālaṃ paṇāmetum: upajjhāyamhi adhimattam pemaṃ hoti . . . adhimattā bhāvanā hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgato saddhivihāriko nālaṃ paṇāmetum. ||7|| pañcahi bhikkhave aṅgehi samannāgataṃ saddhivihārikaṃ apanāmento upajjhāyo sātisāro hoti, paṇāmento anatisāro hoti: upajjhāyamhi nādhimattam pemaṃ hoti . . . nādhimattā bhāvanā hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgataṃ saddhivihārikaṃ apanāmento upajjhāyo sātisāro hoti, paṇāmento anatisāro hoti. pañcahi bhikkhave aṅgehi samannāgataṃ saddhivihārikaṃ paṇāmento upajjhāyo sātisāro hoti, apanāmento anatisāro hoti: upajjhāyamhi adhimattam pemaṃ hoti . . . adhimattā bhāvanā hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgataṃ saddhivihārikaṃ paṇāmento upajjhāyo sātisāro hoti, apanāmento anatisāro hotīti. ||8|| **27** ||

tena kho pana samayena aññataro brāhmaṇo bhikkhū upasaṃkamitvā pabbajjam yāci, taṃ bhikkhū na icchimsu pabbājetum, so bhikkhūsu pabbajjam alabhamāno kiso ahosi lūkho dubbaṇṇo uppaṇḍuppaṇḍukajāto dhamanisanthataगतto. addasa kho bhagavā taṃ brāhmaṇam kisaṃ lūkhaṃ dubbāṇṇam uppaṇḍuppaṇḍukajātaṃ dhamanisanthataगतtaṃ, disvāna bhikkhū āmantesi: kiṃ nu kho so bhikkhave brāhmaṇo kiso lūkho dubbaṇṇo uppaṇḍuppaṇḍukajāto dhamanisanthataगतto 'ti. eso bhante brāhmaṇo bhikkhū upasaṃkamitvā pabbajjam yāci, taṃ bhikkhū na icchimsu pabbājetum, so bhikkhūsu pabbajjam alabhamāno kiso lūkho dubbaṇṇo uppaṇḍuppaṇḍukajāto dhamanisanthataगतto 'ti. ||1|| atha kho bhagavā bhikkhū āmantesi: ko nu kho bhikkhave tassa brāhmaṇassa adhikāraṃ saratīti. evaṃ vutte āyasmā Sāriputto bhagavantam etad avoca: ahaṃ kho bhante tassa brāhmaṇassa adhikāraṃ sarāmīti. kiṃ pana tvam Sāriputta tassa brāhmaṇassa adhikāraṃ sarasīti. idha me bhante so brāhmaṇo Rājagahe piṇḍāya carantassa kaṭacchubhikkhaṃ dāpesi, imaṃ kho ahaṃ bhante tassa brāhmaṇassa

adhikāraṃ sarāmaṃti. || 2 || sādhu sādhu Sāriputta, katañño hi Sāriputta sappurisā katavedino. tena hi tvaṃ Sāriputta taṃ brāhmaṇaṃ pabbājehi upasampādehīti. kathāhaṃ bhante taṃ brāhmaṇaṃ pabbājemi upasampādemīti. atha kho bhagavā etasmiṃ pakaraṇe dhammikathaṃ katvā bhikkhū āmantesi : yā sā bhikkhave mayā tīhi saraṇagamanehi upasampadā anuññātā, tāhaṃ ajjatagge paṭikkhipāmi. anujānāmi bhikkhave ñatticatutthena kammena upasampādetum. || 3 || evañ ca pana bhikkhave upasampādetabbo : vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo : suṇātu me bhante saṃgho. ayaṃ itthannāmo itthannāmassa āyasmato upasampadāpekkho. yadi saṃghassa pattakallaṃ, saṃgho itthannāmaṃ upasampādeyya itthannāmena upajjhāyena. esā ñatti. || 4 || suṇātu me bhante saṃgho. ayaṃ itthannāmo itthannāmassa āyasmato upasampadāpekkho. saṃgho itthannāmaṃ upasampādeti itthannāmena upajjhāyena. yassāyasmato khamati itthannāmassa upasampadā itthannāmena upajjhāyena, so tuṇh' assa, yassa na kkhamati, so bhāseyya. dutiyam pi etam atthaṃ vadāmi : suṇātu me bhante saṃgho. ayaṃ itthannāmo itthannāmassa āyasmato upasampadāpekkho. saṃgho itthannāmaṃ upasampādeti itthannāmena upajjhāyena. yassāyasmato khamati itthannāmassa upasampadā itthannāmena upajjhāyena, so tuṇh' assa, yassa na kkhamati, so bhāseyya. || 5 || tatiyam pi etam atthaṃ vadāmi : suṇātu me bhante saṃgho. ayaṃ itthannāmo itthannāmassa āyasmato upasampadāpekkho. saṃgho itthannāmaṃ upasampādeti itthannāmena upajjhāyena. yassāyasmato khamati itthannāmassa upasampadā itthannāmena upajjhāyena, so tuṇh' assa, yassa na kkhamati, so bhāseyya. upasampanno saṃghena itthannāmo itthannāmena upajjhāyena. khamati saṃghassa, tasmā tuṇhī, evam etaṃ dhārayāmi. || 6 || **28** ||

tena kho pana samayena aññataro bhikkhu upasampanna-samanantarā anācāraṃ ācarati. bhikkhū evaṃ āhaṃsu : mā āvuso evarūpaṃ akāsi, n' etaṃ kappatīti. so evaṃ āha : n' evāhaṃ āyasmante yāciṃ upasampādettha man ti, kissa maṃ tumhe ayācitā upasampāditthā 'ti. bhagavato etaṃ atthaṃ

ārocesum. na bhikkhave yācitenā upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassa. anujānāmi bhikkhave yācitenā upasampādetum. ||1|| evañ ca pana bhikkhave yācitaḥ. tena upasampadāpekkhena saṅghaṃ upasaṃkamitvā ekamsaṃ uttarāsaṅgaṃ karitvā bhikkhūnaṃ pāde vanditvā ukkuṭikaṃ nisīditvā añjaliṃ paggaheṭvā evaṃ assa vacaṇīyo : saṅghaṃ bhante upasampadaṃ yācāmi, ullumpa-tu maṃ bhante saṅgho anukampaṃ upādāya, dutiyam pi yācitaḥ — la — tatiyam pi yācitaḥ — la —. ||2|| vyatte-na bhikkhunā paṭibaleṇa saṅgho ñāpetabbo : suṇātu me bhante saṅgho. ayaṃ itthannāmo itthannāmassa āyasmato upasampadāpekkho. itthannāmo saṅghaṃ upasampadaṃ yācati itthannāmena upajjhāyena. yadi saṃghassa pattakallaṃ, saṅgho itthannāmaṃ upasampādeyya itthannāmena upajjhāyena. esā ñatti. ||3|| suṇātu me bhante saṅgho. ayaṃ itthannāmo itthannāmassa āyasmato upasampadāpekkho. itthannāmo saṅghaṃ upasampadaṃ yācati itthannāmena upajjhāyena. saṅgho itthannāmaṃ upasampādeti itthannāmena upajjhāyena. yassāyasmato khamati itthannāmassa upasampadā itthannāmena upajjhāyena, so tuṇh' assa, yassa na khamati, so bhāseyya. dutiyam pi etam atthaṃ vadāmi — la — tatiyam pi etam atthaṃ vadāmi — la —. upasaṃpanno saṃghena itthannāmo itthannāmena upajjhāyena. khamati saṃghassa, tasmā tuṇhī, evaṃ etam dhārayā-mīti. ||4|| 29 ||

tena kho pana samayena Rājagahe paṇitānaṃ bhattānaṃ bhattapaṭipāṭi adhiṭṭhitā hoti. atha kho aññatarassa brāhmaṇassa etad ahoṣi : ime kho samaṇā Sakyaputtiyā su-khasiḷā sukhasaṃcārā, suḥhojanāni bhuñjitvā nivātesu sa-yanesu sayanti. yaṃ nūnāhaṃ samaṇesu Sakyaputtiyesu pabbajeyyaṃ ti. atha kho so brāhmaṇo bhikkhū upasaṃkamitvā pabbajjaṃ yāci, taṃ bhikkhū pabbājesum upasampādesum. ||1|| tasmim pabbajite bhattapaṭipāṭi khīyittha. bhikkhū evaṃ āhaṃsu : ehi dāni āvuso piṇḍāya carissāma 'ti. so evaṃ āha : nāhaṃ āvuso etaṃkāraṇā pabbajito piṇḍāya carissāmi, sace me dassatha bhuñjissāmi, no ce me dassa-tha vibbhamissāmi. kiṃ pana tvaṃ āvuso udarassa kāraṇā

pabbajito 'ti. evaṃ āvuso 'ti. ||2|| ye te bhikkhū appicchā, te ujjhāyanti khīyanti vipācenti: katham hi nāma bhikkhu evaṃ svākkhāte dhammavinaye udarassa kāraṇā pabbajissatīti. te bhikkhū bhagavato etam attham ārocesum. saccam kira tvaṃ bhikkhu udarassa kāraṇā pabbajito 'ti. saccam bhagavā. vigarahi buddho bhagavā. katham hi nāma tvaṃ moghapurisa evaṃ svākkhāte dhammavinaye udarassa kāraṇā pabbajissasi. n' etam moghapurisa appasannānaṃ vā pasādāya pasannānaṃ vā bhiyyobhāvāya. vigarahitvā dhammikatham katvā bhikkhū āmantesi: ||3|| anujānāmi bhikkhave upasampādentena cattāro nissaye ācikkhitum: piṇḍiyālopabhojanam nissāya pabbajjā, tattha te yāvajīvam ussāho karaṇīyo. atirekalābho saṃghabhataṃ uddesa-bhattaṃ nimantaṇaṃ salākabhataṃ pakkhikaṃ uposathikaṃ pātipadikaṃ. paṃsukūlacīvaraṃ nissāya pabbajjā, tattha te yāvajīvam ussāho karaṇīyo. atirekalābho khomaṃ kappāsikaṃ koseyyaṃ kambalaṃ sāṇaṃ bhaṅgaṃ. ruk-khamūlasenāsaṇaṃ nissāya pabbajjā, tattha te yāvajīvam ussāho karaṇīyo. atirekalābho vihāro aḍḍhayogo pāsādo hammiyaṃ guhā. pūtimuttabhesaṃjam nissāya pabbajjā, tattha te yāvajīvam ussāho karaṇīyo. atirekalābho sappi navaṇitaṃ telaṃ madhu phāṇitaṃ ti. ||4|| **30** || upajjhāya-vattabhāṇavāraṃ niṭṭhitaṃ pañcamam.

tena kho pana samayena aññataro māṇavako bhikkhū upasamkamitvā pabbajjam yāci. tassa bhikkhū paṭigacc' eva nissaye ācikkhimsu. so evaṃ āha: sace me bhante pabbajite nissaye ācikkheyyātha abhirameyyaṃ sv āham, na dān' āham bhante pabbajissāmi, jegucchā me nissayā paṭikūlā 'ti. bhikkhū bhagavato etam attham ārocesum. na bhikkhave paṭigacc' eva nissayā ācikkhitabbā. yo ācikkheyya, āpatti dukkaṭassa. anujānāmi bhikkhave upasampannasam-anantarā nissaye ācikkhitun ti. ||1|| tena kho pana samayena bhikkhū duvaggena pi tivaggena pi gaṇena upasampādenti. bhagavato etam attham ārocesum. na bhikkhave ūnadasavaggena gaṇena upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassa. anujānāmi bhikkhave dasavaggena vā atirekadasavaggena vā gaṇena upasampā-

detun ti. ||2|| tena kho pana samayena bhikkhū ekavassāpi duvassāpi saddhivihārikam upasampādentī. āyasmāpi Upaseno Vaṅgantaputto ekavasso saddhivihārikam upasampādesi. so vassam vuttho duvasso ekavassam saddhivihārikam ādāya yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdi. āciṇṇam kho pan' etaṃ buddhānam bhagavantānam āgantukehi bhikkhūhi saddhim paṭisammoditum. ||3|| atha kho bhagavā āyasmantam Upasenam Vaṅgantaputtam etad avoca : kacci bhikkhu khamaniyam, kacci yāpaniyam, kacci 'ttha appakilamathena addhānam āgatā 'ti. khamaniyam bhagavā, yāpaniyam bhagavā, appakilamathena mayam bhante addhānam āgatā 'ti. jānantāpi tathāgatā pucchanti, jānantāpi na pucchanti, kālam veditvā pucchanti, kālam veditvā na pucchanti, atthasamhitam tathāgatā pucchanti no anatthasamhitam, anatthasamhite setughāto tathāgatānam. dvīhi ākārehi buddhā bhagavanto bhikkhū paṭipucchanti, dhammam vā desessāma, sāvakānam vā sikkhāpadam paññāpessāmā 'ti. ||4|| atha kho bhagavā āyasmantam Upasenam Vaṅgantaputtam etad avoca : kativasso 'si tvam bhikkhū 'ti. duvasso 'ham bhagavā 'ti. ayam pana bhikkhu kativasso 'ti. ekavasso bhagavā 'ti. kim t' ayam bhikkhu hotīti. saddhivihāriko me bhagavā 'ti. vigarahi buddho bhagavā : ananucchaviyam moghapurisa ananulomikam appaṭirūpaṃ assāmanakam akappiyam akaraṇiyam. katham hi nāma tvam moghapurisa aññehi ovadiyo anusāsiyo aññam ovaditum anusāsitum maññissasi. atilahum kho tvam moghapurisa bhāhullāya āvatto yad idam gaṇabandhikam. n' etaṃ moghapurisa appasannānam vā pasādāya pasannānam vā bhiyyo-bhāvāyā 'ti. vigarahitvā dhammikatham katvā bhikkhū āmantesi : na bhikkhave ūnadasavassena upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassa. aujānāmi bhikkhave dasavassena vā atirekadasavassena vā upasampādetun ti. ||5|| tena kho pana samayena bhikkhū dasavass' amhā dasavass' amhā 'ti bālā avyattā upasampādentī, dissanti upajjhāyā bālā, saddhivihārikā paṇḍitā, dissanti upajjhāyā avyattā, saddhivihārikā vyattā, dissanti upajjhāyā appassutā, saddhivihārikā bahussutā, dissanti upajjhāyā duppaññā, sa-

ddhivihārikā paññavanto, aññataro pi aññatitthiyapubbo upajjhāyena sahadhammikam vuccamāno upajjhāyassa vādam āropetvā tam yeva titthāyatanam saṅkami. ||6|| ye te bhikkhū appicchā, te ujjhāyanti khīyanti vipācenti : katham hi nāma bhikkhū dasavass' amhā dasavass' amhā 'ti bālā avyattā upasampādessanti, dissanti upajjhāyā bālā . . . saddhivihārikā paññavanto 'ti. atha kho te bhikkhū bhagavato etam attham ārocesum. saccam kira bhikkhave bhikkhū dasavass' amhā dasavass' amhā 'ti bālā avyattā upasampādentī, dissanti upajjhāyā bālā . . . saddhivihārikā paññavanto 'ti. saccam bhagavā. ||7|| vīgarahi buddho bhagavā. katham hi nāma te bhikkhave moghapurissā dasavass' amhā dasavass' amhā 'ti bālā avyattā upasampādessanti, dissanti upajjhāyā bālā . . . saddhivihārikā paññavanto. n' etam bhikkhave appasannānam vā pasādaya — la —, vīgarahitvā dhammikatham katvā bhikkhū āmantesi : na bhikkhave bālena avyattena upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassa. anujānāmi bhikkhave vyattena bhikkhunā paṭibaleṇa dasavassena vā atirekadasavassena vā upasampādetunti. ||8|| **31**||

tena kho pana samayena bhikkhū upajjhāyesu pakkantesu pi vibbhamantesu pi kālamkatesu pi pakkhasaṅkantesu pi anācariyakā anovadiyamānā ananusāsiyamānā dunnivatthā duppārutā anākappasampannā piṇḍāya caranti, manussānam bhuñjamānānam . . . (= I. 25. 1-4) . . . saccam bhagavā. vīgarahitvā dhammikatham katvā bhikkhū āmantesi : anujānāmi bhikkhave ācariyam. ācariyo bhikkhave antevāsikamhi puttacittam upatthāpessati, antevāsiko ācariyamhi pitucittam upatthāpessati. evam te aññamaññam sagāravā sappatissā sabhāgavuttino viharantā imasmiṃ dhammavinaye vuddhiṃ virūhiṃ vepullam āpajjissanti. anujānāmi bhikkhave dasa vassāni nissāya vatthum, dasavassena nissayam dātum. ||1|| evañ ca pana bhikkhave ācariyo gahetabbo : ekam sam uttarāsaṅgam karitvā pāde vanditvā ukkuṭikam nisīditvā añjalim paggahevā evam assa vacanīyo : ācariyo me bhante hohi, āyasmato nissāya vacchāmi, ācariyo me bhante hohi, āyasmato nissāya vacchāmi, ācariyo me bhante hohi, āyas-

mato nissāya vacchāmīti. sáhú 'ti vâ, lahú 'ti vâ, opāyikan ti vâ, paṭirūpan ti vâ, pāsādikena sampādehīti vâ kâyena viññāpeti, vâcāya viññāpeti, kâyena vâcāya viññāpeti, gahito hoti âcariyo, na kâyena viññāpeti, na vâcāya viññāpeti, na kâyena vâcāya viññāpeti, na gahito hoti âcariyo. ||2|| antevâsikenā bhikkhave âcariyamhi sammāvattitabbam, tatrayam sammāvattanā: kâlāss' eva utthāya upāhanā omuñcivā ekamsam uttarāsaṅgam karitvā dantakattham dātabbam, mukhodakam dātabbam, āsanam paññāpetabbam. sace yāgu hoti, bhājanam dhovivā yāgu upanāmetabbā. yāguṃ pītassa udakam datvā bhājanam paṭiggahetvā nīcam katvā sādhuṃ aparighamsantena dhovivā paṭisāmetabbam . . . (= I. 25. 8-24; *instead of upajjhāyo, upajjhāyam, etc., read âcariyo, âcariyam, etc.; instead of saddhivihārikena read antevâsikenā*). . . sace âcariyo gilāno hoti, yāvajivam upatthātabbo, vuṭṭhānassa āgametabban ti. ||3||

âcariyavattam niṭṭhitam. ||32||

âcariyena bhikkhave antevâsikamhi sammāvattitabbam, tatrayam sammāvattanā: âcariyena bhikkhave antevâsiko saṃgahetabbo anuggahetabbo uddesena paripucchāya ovādena anusāsaniyā. sace âcariyassa patto hoti, antevâsikassa patto na hoti, âcariyena antevâsikassa patto dātabbo ussukkam vâ kātabbam kin ti nu kho antevâsikassa patto uppajjiyethā 'ti. sace âcariyassa cīvaram . . . (= I. 26. 1-11; *instead of upajjhāyo, etc., read âcariyo; instead of saddhivihāriko, etc., read antevâsiko*) . . . sace antevâsiko gilāno hoti, yāvajivam upatthātabbo, vuṭṭhānassa āgametabban ti. ||1||

antevâsikavattam. ||33|| chaṭṭham bhānavāram.

tena kho pana samayena antevâsikā âcariyesu na sammāvattanti . . . (= I. 27. 1-8; *instead of âcariyo, etc., read as above*) . . . apaṇāmento anatisāro hotīti. ||1||34||

tena kho pana samayena bhikkhū dasavass' amhā dasavass' amhā 'ti bālā avyattā nissayam denti, dissanti âcariyā bālā, antevâsikā paṇḍitā, dissanti âcariyā avyattā, antevâsikā vyattā, dissanti âcariyā appassutā, antevâsikā bahussutā, dissanti âcariyā duppaññā, antevâsikā paññavanto. ye te bhikkhū appi-

cchā, te ujjhāyanti khīyanti vipācenti : katham hi nāma bhikkhū dasavass' amhā dasavass' amhā 'ti bālā avyattā nissayam dassanti, dissanti ācariyā bālā . . . antevāsikā paññavanto 'ti. ||1|| atha kho te bhikkhū bhagavato etam attham ārocesum. saccam kira bhikkhave dasavass' amhā dasavass' amhā 'ti bālā avyattā nissayam dentiti. saccam bhagavā. vigarahi buddho bhagavā. vigarahitvā dhammikatham katvā bhikkhū āmantesi : na bhikkhave bālena avyattena nissayo dātabbo. yo dadeyya, āpatti dukkaṭassa. anujānāmi bhikkhave vyattena bhikkhunā paṭibaleṇa dasavassena vā atirekadasavassena vā nissayam dātun ti. ||2|| **35**||

tena kho pana samayena bhikkhū ācariyupajjhāyesu pakkantesu pi vibbhamantesu pi kālamkatesu pi pakkhasamkantesu pi nissayapaṭippassaddhiyo na jānanti. bhagavato etam attham ārocesum. pañc' imā bhikkhave nissayapaṭippassaddhiyo upajjhāyambhā : upajjhāyo pakkanto vā hoti vibbhamanto vā kālamkato vā pakkhasamkanto vā, ānatti yeva pañcamī. imā kho bhikkhave pañca nissayapaṭippassaddhiyo upajjhāyambhā. cha yimā bhikkhave nissayapaṭippassaddhiyo ācariyambhā : ācariyo pakkanto vā hoti vibbhamanto vā kālamkato vā pakkhasamkanto vā, ānatti yeva pañcamī, upajjhāyena vā samodhānam gato hoti. imā kho bhikkhave cha nissayapaṭippassaddhiyo ācariyambhā. ||1|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upaṭṭhāpetabbo : na asekhena sīlakkhandhena samannāgato hoti, na asekhena samādhikkhandhena samannāgato hoti, na asekhena paññākkhandhena samannāgato hoti, na asekhena vimuttikkhandhena samannāgato hoti, na asekhena vimuttiñāṇa-dassanakkhandhena samannāgato hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upaṭṭhāpetabbo. ||2|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upaṭṭhāpetabbo : asekhena sīlakkhandhena samannāgato hoti, . . . asekhena vimuttiñāṇadassanakkhandhena samannāgato hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgatena

bhikkhunā upasampādetabbam, nissayo dātabbo, sâmaṇero upatthāpetabbo. ||3|| aparehi pi bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sâmaṇero upatthāpetabbo : attanā na asekhena sīlakkhandhena samannāgato hoti, na param asekhena sīlakkhandhe samādapetā, . . . attanā na asekhena vimuttiñāṇadassanakkhandhena samannāgato hoti, na param asekhena vimuttiñāṇadassanakkhandhe samādapetā. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sâmaṇero upatthāpetabbo. ||4|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sâmaṇero upatthāpetabbo : attanā asekhena sīlakkhandhena samannāgato hoti, param asekhena sīlakkhandhe samādapetā, . . . attanā asekhena vimuttiñāṇadassanakkhandhena samannāgato hoti, param asekhena vimuttiñāṇadassanakkhandhe samādapetā. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sâmaṇero upatthāpetabbo. ||5|| aparehi pi bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sâmaṇero upatthāpetabbo : assaddho hoti, ahiriko hoti, anottappi hoti, kusīto hoti, mutthassati hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sâmaṇero upatthāpetabbo. ||6|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sâmaṇero upatthāpetabbo : saddho hoti, hirimā hoti, ottappi hoti, āraddhaviriyo hoti, upatthitasati hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sâmaṇero upatthāpetabbo. ||7|| aparehi pi bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sâmaṇero upatthāpetabbo : adhisīle sīlavipanno hoti, ajjhācāre ācāravipanno hoti, atidiṭṭhiyā diṭṭhivipanno hoti, appassuto hoti, duppañño hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sâmaṇero upatthāpetabbo. ||8|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampāde-

tabbam, nissayo dātabbo, sâmaṇero upatṭhāpetabbo : na adhi-
sīle sīlavipanno hoti, na ajjhācāre ācāravipanno hoti, na
atiditṭhiyā ditṭhivipanno hoti, bahussuto hoti, pāññavā hoti.
imehi kho bhikkhave pañcaḥ' aṅgehi samannāgatena bhi-
kkhunā upasampādetabbam, nissayo dātabbo, sâmaṇero upa-
tṭhāpetabbo. ||9|| aparehi pi bhikkhave pañcaḥ' aṅgehi
samannāgatena bhikkhunā na upasampādetabbam, na nissayo
dātabbo, na sâmaṇero upatṭhāpetabbo : na paṭibalo hoti ante-
vāsim vā saddhivihāriṃ vā gilānaṃ upatṭhātum vā upatṭhā-
petum vā, uppannaṃ anabhiratiṃ vūpakāsetum vā vūpakā-
sāpetum vā, uppannaṃ kukkuccaṃ dhammato vinodetum vā
vinodāpetum vā, āpattiṃ na jānāti, āpattiyā vuṭṭhānaṃ na
jānāti. imehi kho bhikkhave pañcaḥ' aṅgehi samannāga-
tena bhikkhunā na upasampādetabbam, na nissayo dātabbo,
na sâmaṇero upatṭhāpetabbo. ||10|| pañcahi bhikkhave
aṅgehi samannāgatena bhikkhunā upasampādetabbam, ni-
ssayo dātabbo, sâmaṇero upatṭhāpetabbo : paṭibalo hoti ante-
vāsim vā saddhivihāriṃ vā gilānaṃ upatṭhātum vā upatṭhā-
petum vā, uppannaṃ anabhiratiṃ vūpakāsetum vā vūpa-
kāśāpetum vā, uppannaṃ kukkuccaṃ dhammato vinodetum
vā vinodāpetum vā, āpattiṃ jānāti, āpattiyā vuṭṭhānaṃ jānāti.
imehi kho bhikkhave pañcaḥ' aṅgehi samannāgatena bhi-
kkhunā upasampādetabbam, nissayo dātabbo, sâmaṇero upa-
tṭhāpetabbo. ||11|| aparehi pi bhikkhave pañcaḥ' aṅgehi
samannāgatena bhikkhunā na upasampādetabbam, na nissayo
dātabbo, na sâmaṇero upatṭhāpetabbo : na paṭibalo hoti ante-
vāsim vā saddhivihāriṃ vā abhisamācārikāya sikkhāya si-
kkhāpetum, ādibrahmacariyikāya sikkhāya vinetum, abhi-
dhamme vinetum, abhivinaye vinetum, uppannaṃ ditṭhiga-
taṃ dhammato vivecetum vivecāpetum. imehi kho bhi-
kkhave pañcaḥ' aṅgehi samannāgatena bhikkhunā na
upasampādetabbam, na nissayo dātabbo, na sâmaṇero upa-
tṭhāpetabbo. ||12|| pañcahi bhikkhave aṅgehi samannā-
gatena bhikkhunā upasampādetabbam, nissayo dātabbo,
sâmaṇero upatṭhāpetabbo : paṭibalo hoti antevāsim vā sa-
ddhivihāriṃ vā abhisamācārikāya sikkhāya sikkhāpetum,
ādibrahmacariyikāya sikkhāya vinetum, abhidhamme vi-
netum, abhivinaye vinetum, uppannaṃ ditṭhigataṃ dham-

mato vivecetum vivecāpetum. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatṭhāpetabbo. || 13 || aparehi pi bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatṭhāpetabbo : āpattim na jānāti, anāpattim na jānāti, lahukam āpattim na jānāti, garukam āpattim na jānāti, ubhayāni kho pan' assa pātimokkhāni vitthārena na svāgatāni honti, na suvibhattāni, na suppvattīni, na suvinicchitāni suttato anuvyañjanaso. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatṭhāpetabbo. || 14 || pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatṭhāpetabbo : āpattim jānāti, anāpattim jānāti, lahukam āpattim jānāti, garukam āpattim jānāti, ubhayāni kho pan' assa pātimokkhāni vitthārena svāgatāni honti suvibhattāni suppvattīni suvinicchitāni suttato anuvyañjanaso. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatṭhāpetabbo. || 15 || aparehi pi bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatṭhāpetabbo : āpattim na jānāti, anāpattim na jānāti, lahukam āpattim na jānāti, garukam āpattim na jānāti, ūnadasavasso hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatṭhāpetabbo. || 16 || pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatṭhāpetabbo : āpattim jānāti, anāpattim jānāti, lahukam āpattim jānāti, garukam āpattim jānāti, dasavasso vā hoti atirekadasavasso vā. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatṭhāpetabbo 'ti. || 17 || upasampādetabbapañcakam soḷasavāram niṭṭhitam. || 36 ||

chahi bhikkhave aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upa-

t̥hāpetabbo : na asekkena sīlakkhandhena samannāgato hoti,
 na asekkena samādhikkhandhena s. h., na asekkena paññā-
 kkhandhena s. h., na asekkena vimuttikkhandhena s. h., na
 asekkena vimuttiñānadassanakkhandhena s. h., ūnadasavasso
 hoti. imehi kho 'bhikkhave chah' āgehi samannāgatena
 bhikkhunā na upasampādetabbam, na nissayo dātabbo, na
 sāmaṇero upat̥hāpetabbo. ||1|| chahi bhikkhave āgehi
 samannāgatena bhikkhunā upasampādetabbam, nissayo dā-
 tabbo, sāmaṇero upat̥hāpetabbo : asekkena sīlakkhandhena
 samannāgato hoti, . . . asekkena vimuttiñānadassanakkhan-
 dhena s. h., dasavasso vā hoti atirekadasavasso vā. imehi kho
 bhikkhave chah' āgehi samannāgatena bhikkhunā upa-
 sampādetabbam, nissayo dātabbo, sāmaṇero upat̥hāpetabbo.
 ||2|| aparehi pi bhikkhave chah' āgehi samannāgatena
 bhikkhunā na upasampādetabbam, na nissayo dātabbo, na
 sāmaṇero upat̥hāpetabbo : attanā na asekkena sīlakkhandhe-
 na samannāgato hoti, na param asekhe sīlakkhandhe samā-
 dapetā, . . attanā na asekkena vimuttiñānadassanakkhandhe-
 na s. h., na param asekhe vimuttiñānadassanakkhandhe
 samādapetā, ūnadasavasso hoti. imehi kho bhikkhave chah'
 āgehi samannāgatena bhikkhunā na upasampādetabbam, na
 nissayo dātabbo, na sāmaṇero upat̥hāpetabbo. ||3|| chahi
 bhikkhave āgehi samannāgatena bhikkhunā upasampāde-
 tabbam, nissayo dātabbo, sāmaṇero upat̥hāpetabbo : attanā
 asekkena sīlakkhandhena samannāgato hoti, param asekhe
 sīlakkhandhe samādapetā, . . . attanā asekkena vimuttiñāna-
 dassanakkhandhena samannāgato hoti, param asekhe vimutti-
 ñānadassanakkhandhe samādapetā, dasavasso vā hoti atire-
 kadasavasso vā. imehi kho bhikkhave chah' āgehi sam-
 annāgatena bhikkhunā upasampādetabbam, nissayo dā-
 tabbo, sāmaṇero upat̥hāpetabbo. ||4|| aparehi pi bhikkhave
 chah' āgehi samannāgatena bhikkhunā na upasampāde-
 tabbam, na nissayo dātabbo, na sāmaṇero upat̥hāpetabbo :
 assaddho hoti, ahiriko hoti, anottappi hoti, kusīto hoti,
 mut̥hassati hoti, ūnadasavasso hoti. imehi kho bhikkhave
 chah' āgehi samannāgatena bhikkhunā na upasampāde-
 tabbam, na nissayo dātabbo, na sāmaṇero upat̥hāpetabbo.
 ||5|| chahi bhikkhave āgehi samannāgatena bhikkhunā

upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo : saddho hoti, hirimā hoti, ottappī hoti, āradhaviṇṇa hoti, upatthitasati hoti, dasavasso vā hoti atirekadasavasso vā. imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo. ||6|| aparehi pi bhikkhave chah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo : adhisīle sīlavipanno hoti, ajjhācāre ācāravipanno hoti, atiditthiyā ditthvivipanno hoti, appassutto hoti, duppañño hoti, ūnadasavasso hoti. imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo. ||7|| chahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo : na adhisīle sīlavipanno hoti, na ajjhācāre ācāravipanno hoti, na atiditthiyā ditthvivipanno hoti, bahussuto hoti, paññavā hoti, dasavasso vā hoti atirekadasavasso vā. imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo. ||8|| aparehi pi bhikkhave chah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo : na paṭibalo hoti antevāsiṃ vā saddhivihāriṃ vā gilānaṃ upatthātum vā upatthāpetum vā, uppannaṃ anabhiratiṃ vūpakāsetum vā vūpakāsāpetum vā, uppannaṃ kukkucçaṃ dhammato vinodetum vā vinodāpetum vā, āpattiṃ na jānāti, āpattiyā vuṭṭhānaṃ na jānāti, ūnadasavasso hoti. imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo. ||9|| chahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo : paṭibalo hoti antevāsiṃ vā saddhivihāriṃ vā gilānaṃ upatthātum vā upatthāpetum vā, uppannaṃ anabhiratiṃ vūpakāsetum vā vūpakāsāpetum vā, uppannaṃ kukkucçaṃ dhammato vinodetum vā vinodāpetum vā, āpattiṃ jānāti, āpattiyā vuṭṭhānaṃ jānāti, dasavasso vā hoti atirekadasavasso vā. imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo.

||10|| aparehi pi bhikkhave chah' āṇgehi samannāgatena
 bhikkhunā na upasampādetabbam, na nissayo dātabbo, na
 sāmaṇero upatthāpetabbo: na paṭibalo hoti antevāsim vā
 saddhivihārim vā abhisamācārikāya sikkhāya sikkhāpetum,
 ādibrahmacariyikāya sikkhāya vinetum, abhidhamme vine-
 tum, abhivinaye vinetum, uppannam ditthigatam dhamma-
 to vivecetum, ūnadasavasso hoti. imehi kho bhikkhave chah'
 āṇgehi samannāgatena bhikkhunā na upasampādetabbam, na
 nissayo dātabbo, na sāmaṇero upatthāpetabbo. ||11|| chahi
 bhikkhave āṇgehi samannāgatena bhikkhunā upasampāde-
 tabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo: paṭi-
 balo hoti antevāsim vā saddhivihārim vā abhisamācārikāya
 sikkhāya sikkhāpetum, ādibrahmacariyikāya sikkhāya vine-
 tum, abhidhamme vinetum, abhivinaye vinetum, uppannam
 ditthigatam dhammato vivecetum, dasavasso vā hoti atireka-
 dasavasso vā. imehi kho bhikkhave chah' āṇgehi samannā-
 gatena bhikkhunā upasampādetabbam, nissayo dātabbo, sa-
 maṇero upatthāpetabbo. ||12|| aparehi pi bhikkhave chah'
 āṇgehi samannāgatena bhikkhunā na upasampādetabbam, na
 nissayo dātabbo, na sāmaṇero upatthāpetabbo: āpattim na
 jānāti, anāpattim na jānāti, lahukam āpattim na jānāti, garu-
 kam āpattim na jānāti, ubhayāni kho pan' assa pātimokkhāni
 vitthārena na svāgatāni honti, na suvibhattāni, na suppa-
 vattīni, na suvinicchitāni suddato anuvyañjanaso, ūnadasa-
 vasso hoti. imehi kho bhikkhave chah' āṇgehi samannā-
 gatena bhikkhunā na upasampādetabbam, na nissayo dātabbo,
 na sāmaṇero upatthāpetabbo. ||13|| chahi bhikkhave āṇgehi
 samannāgatena bhikkhunā upasampādetabbam, nissayo dā-
 tabbo, sāmaṇero upatthāpetabbo: āpattim jānāti, anāpattim
 jānāti, lahukam āpattim jānāti, garukam āpattim jānāti,
 ubhayāni kho pan' assa pātimokkhāni vitthārena svāgatāni
 honti suvibhattāni suppavattīni suvinicchitāni suddato anu-
 vyañjanaso, dasavasso vā hoti atirekadasavasso vā. imehi
 kho bhikkhave chah' āṇgehi samannāgatena bhikkhunā
 upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpe-
 tabbo 'ti. ||14||

upasampādetabbachakkam soḷasavāram niṭṭhi-
 tam. ||37||

tēna kho pana samayena yo so aññatitthiyapubbo upajjhāyena sahadhammikaṃ vuccamāno upajjhāyassa vādaṃ āropetvā taṃ yeva titthāyatanam samkhami, so puna paccāgantvā bhikkhū upasampadam yāci. bhikkhū bhagavato etam attham ārocesum. yo so bhikkhave aññatitthiyapubbo upajjhāyena sahadhammikaṃ vuccamāno upajjhāyassa vādaṃ āropetvā taṃ yeva titthāyatanam samkanto, so āgato na upasampādetabbo. yo bhikkhave añño pi aññatitthiyapubbo imasmiṃ dhammavinaye ākaṅkhati pabbajjam, ākaṅkhati upasampadam, tassa cattāro māse parivāso dātabbo. ||1|| evañ ca pana bhikkhave dātabbo: paṭhamam kesamassum ohārāpetvā kāsāyāni vatthāni acchādāpetvā ekamsam uttarāsaṅgam kārāpetvā bhikkhūnam pāde vandāpetvā ukkuṭikam nisīdāpetvā añjalim paggaṇhāpetvā evam vadehīti vattabbo: buddham saraṇam gacchāmi, dhammam saraṇam gacchāmi, saṅgham saraṇam gacchāmi, dutiyam pi . . . tatiyam pi buddham saraṇam gacchāmi, tatiyam pi dhammam saraṇam gacchāmi, tatiyam pi saṅgham saraṇam gacchāmi. ||2|| tena kho bhikkhave aññatitthiyapubbena saṅgham upasamkamitvā ekamsam uttarāsaṅgam karitvā bhikkhūnam pāde vanditvā ukkuṭikam nisīditvā añjalim paggaṇhetvā evam assa vacanīyo: aham bhante itthannāmo aññatitthiyapubbo imasmiṃ dhammavinaye ākaṅkhāmi upasampadam. so 'ham bhante saṅgham cattāro māse parivāsam yācāmi. dutiyam pi yācitabbo. tatiyam pi yācitabbo. vyattena bhikkhunā paṭibaleṇa saṅgho nāpetabbo: suṇātu me bhante saṅgho. ayaṃ itthannāmo aññatitthiyapubbo imasmiṃ dhammavinaye ākaṅkhati upasampadam. so saṅgham cattāro māse parivāsam yācati. yadi saṅghassa pattakallam, saṅgho itthannāmassa aññatitthiyapubbassa cattāro māse parivāsam dadeyya. esā ñatti. ||3|| suṇātu me bhante saṅgho. ayaṃ itthannāmo aññatitthiyapubbo imasmiṃ dhammavinaye ākaṅkhati upasampadam. so saṅgham cattāro māse parivāsam yācati. saṅgho itthannāmassa aññatitthiyapubbassa cattāro māse parivāsam deti. yassāyasmato khamati itthannāmassa aññatitthiyapubbassa cattāro māse parivāsassa dānam, so tuṇh'assa, yassa na khamati, so bhāseyya. dinno saṅghena itthannāmassa aññatitthiyapubbassa cattāro māse parivāso.

khamati saṃghassa, tasmā tuṇhī, evam etaṃ dhārayāmīti. ||4|| evaṃ kho bhikkhave aññatitthiyapubbo ārādhako hoti, evaṃ anārādhako. kathaṃ ca bhikkhave aññatitthiyapubbo anārādhako hoti. idha bhikkhave aññatitthiyapubbo atikālena gāmaṃ pavisati, atidivā paṭikkamati. evam pi bhikkhave aññatitthiyapubbo anārādhako hoti. puna ca paraṃ bhikkhave aññatitthiyapubbo vesiyāgocaro vā hoti, vidhavāgocaro vā hoti, thullakumārikagocaro vā hoti, paṇḍakagocaro vā hoti, bhikkhunīgocaro vā hoti. evam pi bhikkhave aññatitthiyapubbo anārādhako hoti. ||5|| puna ca paraṃ bhikkhave aññatitthiyapubbo yāni tāni sabrahmacārīnaṃ uccāvacāni karaṇīyāni, tattha na dakkho hoti, na analaso, na tatrupāyāya vīmaṃsāya samannāgato, na alaṃ kātum, na alaṃ saṃvidhātum. evam pi bhikkhave aññatitthiyapubbo anārādhako hoti. puna ca paraṃ bhikkhave aññatitthiyapubbo na tibbacchando hoti uddese paripucchāya adhisīle adhicitte adhipaññāya. evam pi bhikkhave aññatitthiyapubbo anārādhako hoti. ||6|| puna ca paraṃ bhikkhave aññatitthiyapubbo yassa titthāyatanā saṃkanto hoti, tassa satthuno tassa diṭṭhiyā tassa khantiyā tassa ruciya tassa ādāyassa avaṇṇe bhaññamāne kupito hoti anattamano anabhiraddho, buddhassa vā dhammassa vā saṃghassa vā avaṇṇe bhaññamāne attamano hoti udaggo abhiraddho, yassa vā pana titthāyatanā saṃkanto hoti, tassa satthuno tassa diṭṭhiyā tassa khantiyā tassa ruciya tassa ādāyassa vaṇṇe bhaññamāne attamano hoti udaggo abhiraddho, buddhassa vā dhammassa vā saṃghassa vā vaṇṇe bhaññamāne kupito hoti anattamano anabhiraddho, idaṃ bhikkhave saṃghātanikaṃ aññatitthiyapubbassa anārādhaniyasmiṃ. evaṃ kho bhikkhave aññatitthiyapubbo anārādhako hoti, evaṃ anārādhako kho bhikkhave aññatitthiyapubbo āgato na upasampādetabbo. ||7|| kathaṃ ca bhikkhave aññatitthiyapubbo ārādhako hoti. idha bhikkhave aññatitthiyapubbo nātikālena gāmaṃ pavisati, nātidivā paṭikkamati. evam pi bhikkhave aññatitthiyapubbo ārādhako hoti. puna ca paraṃ bhikkhave aññatitthiyapubbo na vesiyāgocaro hoti, na vidhavāgocaro hoti, na thullakumārikagocaro hoti, na paṇḍakagocaro hoti, na bhikkhunīgocaro hoti. evam pi bhikkhave añña-

titthiyapubbo ârâdhako hoti. ||8|| puna ca param bhikkhave aññatitthiyapubbo yâni tâni sabrahmacârînam uccâvacâni karañiyâni, tattha dakkho hoti analaso tatrupâyâya vîmamsâya samannâgato, alam kâtum, alam samvidhâtum. evam pi bhikkhave aññatitthiyapubbo ârâdhako hoti. puna ca param bhikkhave aññatitthiyapubbo tibbacchando hoti uddese paripucchâya adhisile adhicitte adhipaññâya. evam pi bhikkhave aññatitthiyapubbo ârâdhako hoti. ||9|| puna ca param bhikkhave aññatitthiyapubbo yassa titthâyatanâ samkanto hoti, tassa satthuno tassa diṭṭhiyâ tassa khantiyâ tassa ruciyâ tassa âdâyassa avanne bhaññamâne attamano hoti udaggo abhiraddho, buddhassa vâ dhammassa vâ samghassa vâ avanne bhaññamâne kupito hoti anattamano anabhiraddho, yassa vâ pana titthâyatanâ samkanto hoti, tassa satthuno tassa diṭṭhiyâ tassa khantiyâ tassa ruciyâ tassa âdâyassa vanne bhaññamâne kupito hoti anattamano anabhiraddho, buddhassa vâ dhammassa vâ samghassa vâ vanne bhaññamâne attamano hoti udaggo abhiraddho. idam bhikkhave samghâtanikam aññatitthiyapubbassa ârâdhanîyasmim. evam kho bhikkhave aññatitthiyapubbo ârâdhako hoti. evam ârâdhako kho bhikkhave aññatitthiyapubbo âgato upasampâdetabbo. ||10|| sace bhikkhave aññatitthiyapubbo naggero âgacchati, upajjhâyamûlakam cîvaram pariyesitabbam. sace acchinnakeso âgacchati, samgho apaloketabbo bhaṇḍukammâya. ye te bhikkhave aggikâ jâtilakâ, te âgatâ upasampâdetabbâ, na tesam parivâso dâtabbo. tam kissa hetu. kammavâdino ete bhikkhave kiriyaâdino. sace bhikkhave jâtiyâ Sâkiyo aññatitthiyapubbo âgacchati, so âgato upasampâdetabbo, na tassa parivâso dâtabbo. imâham bhikkhave nîttinam âveniyam parihâram dammîti. ||11||

aññatitthiyapubbakathâ. ||38|| sattamam bhânavâram.

tena kho pana samayena Magadhesu pañca âbâdhâ ussannâ honti kuṭṭham gaṇḍo kilâso soso apamâro. manussâ pañcehi âbâdhehi phutṭhâ Jîvakam Komârabhaccam upasamkamitvâ evam vadanti: sâdhu no âcariya tikicchâhîti. aham kho 'yyo bahukicco bahukarañiyo, râjâ ca me Mâgadho

Seniyo Bimbisāro upatthātabbo itthāgāraṇi ca buddhapamukho ca bhikkhusaṃgho, nāhaṃ sakkomi tikicchitun ti. sabbam sâpateyyaṇi ca te âcariya hotu, mayaṇi ca te dâsâ, sâdhu no âcariya tikicchâhîti. ahaṃ kho 'yyo bahukicco bahukaraṇiyo, râjâ ca me Mâgadho Seniyo Bimbisâro upatthātabbo itthāgāraṇi ca buddhapamukho ca bhikkhusaṃgho, nāhaṃ sakkomi tikicchitun ti. ||1|| atha kho tesam manussānaṃ etad ahosi : ime kho samaṇâ Sakyaputtiyâ sukhasilâ sukkhasamâcârâ subhojanâni bhuñjitvâ nivâtesu sayanesu sayanti. yaṃ nūna mayam samaṇesu Sakyaputtiyesu pabbajeyyâma, tattha bhikkhū c' eva upatthahissanti Jīvako ca Komârabhacco tikicchissatîti. atha kho te manussâ bhikkhū upasamkamitvâ pabbajjam yâcimsu, te bhikkhū pabbâjesum upasampâdesum, te bhikkhū c' eva upatthahimsu Jīvako ca Komârabhacco tikicchi. ||2|| tena kho pana samayena bhikkhū bahū gilāne bhikkhū upatthahantâ yâcanabahulâ viññattibahulâ viharanti gilānabhaddam detha, gilānupatthâkabhaddam detha, gilānabhesajjam dethâ 'ti. Jīvako pi Komârabhacco bahū gilāne bhikkhū tikicchanto aññataram râjakiccam parihâpesi. ||3|| aññatara puriso pañcavihi bhaddhehi phutttho Jivakam Komârabhaccam upasamkamitvâ etad avoca : sâdhu maṃ âcariya tikicchâhîti. ahaṃ kho 'yyo bahukicco bahukaraṇiyo, râjâ ca me Mâgadho Seniyo Bimbisâro upatthātabbo itthāgāraṇi ca buddhapamukho ca bhikkhusaṃgho, nāhaṃ sakkomi tikicchitun ti. sabbam sâpateyyaṇi ca te âcariya hotu, ahaṇi ca te dâso, sâdhu maṃ âcariya tikicchâhîti. ahaṃ kho 'yyo bahukicco bahukaraṇiyo, râjâ ca me Mâgadho Seniyo Bimbisâro upatthātabbo itthāgāraṇi ca buddhapamukho ca bhikkhusaṃgho, nāhaṃ sakkomi tikicchitun ti. ||4|| atha kho tassa purisassa etad ahosi : ime kho samaṇâ Sakyaputtiyâ sukkhasilâ sukkhasamâcârâ subhojanâni bhuñjitvâ nivâtesu sayanesu sayanti. yaṃ nūnāhaṃ samaṇesu Sakyaputtiyesu pabbajeyyam, tattha bhikkhū c' eva upatthahissanti, Jīvako ca Komârabhacco tikicchissati, so 'haṃ arogo vibbhamissâmîti. atha kho so puriso bhikkhū upasamkamitvâ pabbajjam yâci, tam bhikkhū pabbâjesum upasampâdesum, tam bhikkhū c' eva upatthahimsu Jīvako ca Komârabhacco tikicchi, so arogo vibbhami. addasa kho

Jīvako Komārabhacco tam purisaṃ vibbhamantaṃ, disvāna tam purisaṃ etad avoca : nanu tvaṃ ayyo bhikkhūsu pabbajito ahoṣīti. evaṃ ācariyā 'ti. kissa pana tvaṃ ayyo evarūpaṃ akāṣīti. atha kho so puriso Jīvakassa Komārabhaccassa etam atthaṃ ārocesi. || 5 || Jīvako Komārabhacco ujjhāyati khīyati vipāceti : kathaṃ hi nāma bhaddantā pañcahi ābādhehi phutṭhaṃ pabbājessantīti. atha kho Jīvako Komārabhacco yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho Jīvako Komārabhacco bhagavantaṃ etad avoca : sādhu bhante ayyā pañcahi ābādhehi phutṭhaṃ na pabbājeyyun ti. || 6 || atha kho bhagavā Jivakaṃ Komārabhaccam dhammiyā kathāya sandassesī samādapesī samuttejesī sampahaṃsesī. atha kho Jīvako Komārabhacco bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsīto utthāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe dhammikathaṃ katvā bhikkhū āmantesī : na bhikkhave pañcahi ābādhehi phutṭho pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. || 7 || **39** ||

tena kho pana samayena rañño Māgadhasa Seniyassa Bimbisārassa paccanto kupito hoti. atha kho rājā Māgadho Seniyo Bimbisāro senānāyake mahāmatte āṇāpesī : gacchatha bhaṇe paccantaṃ uccinathā 'ti. evaṃ devā 'ti kho senānāyakā mahāmattā rañño Māgadhasa Seniyassa Bimbisārassa paccassosum. || 1 || atha kho abhiññātānaṃ -abhiññātānaṃ yodhānaṃ etad ahoṣi : mayaṃ kho yuddhābhinandino gacchantā pāpaṇi ca karoma bahuṇi ca apuññaṃ pasavāma. kena nu kho mayaṃ upāyena pāpā ca virameyyāma kalyāṇaṇi ca kareyyāmā 'ti. atha kho tesam yodhānaṃ etad ahoṣi : ime kho samaṇā Sakyaputtiyā dhammacārino samacārino brahmacārino saccavādino sīlavanto kalyāṇadhammā. sace kho mayaṃ samaṇesu Sakyaputtiyesu pabbājeyyāma, evaṃ mayaṃ pāpā ca virameyyāma kalyāṇaṇi ca kareyyāmā 'ti. atha kho te yodhā bhikkhū upasaṃkamitvā pabbajjaṃ yācimsu. te bhikkhū pabbājesum upasaṃpādesum. || 2 || senānāyakā mahāmattā rājabhāṇe pucchimsu : kim

nu kho bhāṇe itthannāmo ca itthannāmo ca yodhā na dis-
ssantīti. itthannāmo ca itthannāmo ca sāmi yodhā bhikkhūsu
pabbajitā 'ti. senānāyakā mahāmattā ujjhāyanti khīyanti
vipācenti: katham hi nāma samaṇā Sakyaputtiyā rājabhaṭam
pabbājessantīti. senānāyakā mahāmattā rañña Māgadhatta
Seniyassa Bimbisārassa etam attham ārocesum. atha kho
rājā Māgadho Seniyo Bimbisāro vohārike mahāmatte pucchi:
yo bhāṇe rājabhaṭam pabbājeti, kim so pasavatīti. upajjhā-
yassa deva sīsam chedetabbam, anussāvakassa jivhā uddhari-
tabbā, gaṇassa upaddhaphāsukā bhañjitabbā 'ti. || 3 || atha
kho rājā Māgadho Seniyo Bimbisāro yena bhagavā ten' upa-
saṃkami, upasaṃkamtivā bhagavantam abhivādetvā ekam-
antam nisīdi. ekamantam nisinnō kho rājā Māgadho Seniyo
Bimbisāro bhagavantam etad avoca: santi bhante rājāno
assaddhā appasannā, te appamattakena pi bhikkhū vihethe-
yyum. sādhu bhante ayyā rājabhaṭam na pabbājeyyun ti.
atha kho bhagavā rājānam Māgadham Seniyaṃ Bimbisāram
dhammiyā kathāya sandassesi samādapesi samuttejesi sampa-
hamsesi. atha kho rājā Māgadho Seniyo Bimbisāro bhaga-
vatā dhammiyā kathāya sandassito samādapito samuttejito
sampahamsito utthāyāsanaṃ bhagavantam abhivādetvā pa-
dakkhiṇam katvā pakkāmi. atha kho bhagavā etasmim
nidāne etasmim pakaraṇe dhammikatham katvā bhikkhū
āmantesi: na bhikkhave rājabhaṭo pabbājetabbo. yo
pabbājeyya, āpatti dukkaṭassā 'ti. || 4 || **40** ||

tena kho pana samayena corō aṅgulimālo bhikkhūsu
pabbajito hoti. manussā passitvā ubbijjanti pi uttasanti pi
palāyanti pi aññena pi gacchanti aññena pi mukham karonti
dvāram pi thakenti. manussā ujjhāyanti khīyanti vipācenti:
katham hi nāma samaṇā Sakyaputtiyā dhajabaddham coram
pabbājessantīti. assosum kho bhikkhū tesam manussānam
ujjhāyantānam khīyantānam vipācentānam. atha kho te
bhikkhū bhagavato etam attham ārocesum. bhagavā bhikkhū
āmantesi: na bhikkhave dhajabaddho corō pabbājetabbo.
yo pabbājeyya, āpatti dukkaṭassā 'ti. || 1 || **41** ||

tena kho pana samayena rañña Māgadhatta Seniyena

Bimbisārena anuññātāṃ hoti: ye samaṇesu Sakyaputtiyesu pabbajanti, na te labbhā kiñci kātum, svākkhāto dhammo, carantu brahmacariyaṃ sammā dukkhassa antakiriyaṃ 'ti. tena kho pana samayena aññātaro puriso corikaṃ katvā kārāya baddho hoti, so kārāṃ bhinditvā palāyitvā bhikkhūsu pabbajito hoti. ||1|| manussā passitvā evaṃ āhaṃsu: ayaṃ so kārābhedaḥ coro, handa naṃ nemā 'ti. ekacce evaṃ āhaṃsu: māyyo evaṃ avacuttha, anuññātāṃ raññā Māgadhenā Seniyena Bimbisārena: ye samaṇesu Sakyaputtiyesu pabbajanti, na te labbhā kiñci kātum, svākkhāto dhammo, carantu brahmacariyaṃ sammā dukkhassa antakiriyaṃ 'ti. manussā ujjhāyanti khīyanti vipācenti: abhayūvarā ime samaṇā Sakyaputtiya, na yime labbhā kiñci kātum. kathaṃ hi nāma kārābhedaṃ coraṃ pabbājessantīti. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave kārābhedaḥ coro pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. ||2|| **42** ||

tena kho pana samayena aññātaro puriso corikaṃ katvā palāyitvā bhikkhūsu pabbajito hoti. so ca rañño antepure likhito hoti yattha passitabbo tattha hantabbo 'ti. manussā passitvā evaṃ āhaṃsu: ayaṃ so likhitako coro, handa naṃ hanāmā 'ti. ekacce evaṃ āhaṃsu: māyyo evaṃ avacuttha, anuññātāṃ . . . antakiriyaṃ 'ti. manussā ujjhāyanti khīyanti vipācenti: abhayūvarā ime samaṇā Sakyaputtiya, na yime labbhā kiñci kātum. kathaṃ hi nāma likhitakaṃ coraṃ pabbājessantīti. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave likhitako coro pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. ||1|| **43** ||

tena kho pana samayena aññātaro puriso kasāhato kataḍḍakammo bhikkhūsu pabbajito hoti. manussā ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma samaṇā Sakyaputtiya kasāhataṃ kataḍḍakammaṃ pabbājessantīti. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave kasāhato kataḍḍakammo pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. ||1|| **44** ||

tena kho pana samayena aññataro puriso lakkhaṇāhato katadaṇḍakammo bhikkhūsu pabbajito hoti. manussā ujjhāyanti khīyanti vipācenti : kathaṃ hi nāma samaṇā Sakya-puttiyā lakkhaṇāhatam katadaṇḍakammaṃ pabbājessantīti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave lakkhaṇāhato katadaṇḍakammo pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. ||1||45||

tena kho pana samayena aññataro puriso iṇāyiko palāyitvā bhikkhūsu pabbajito hoti. dhanīyā passitvā evaṃ āhaṃsu : ayaṃ so amhākaṃ iṇāyiko, handa naṃ nemā 'ti. ekacce evaṃ āhaṃsu : māyyo evaṃ avacuttha, anuññātaṃ raññā Māga-dhena Seniyena Bimbisārena : ye samaṇesu Sakyaputtiyesu pabbajanti, na te labbhā kiñci kātum, svākkhāto dhammo, carantu brahmacariyaṃ sammā dukkhassa antakiriyāyā 'ti. manussā ujjhāyanti khīyanti vipācenti : abhayūvarā ime samaṇā Sakyaputtiyā, na yime labbhā kiñci kātum. kathaṃ hi nāma iṇāyikaṃ pabbājessantīti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave iṇāyiko pabbājetabbo. yo pabbājeyya, apatti dukkaṭassā 'ti. ||1||46||

tena kho pana samayena aññataro dāso palāyitvā bhikkhūsu pabbajito hoti. ayyikā passitvā evaṃ āhaṃsu : ayaṃ so amhākaṃ dāso, handa naṃ nemā 'ti. ekacce evaṃ āhaṃsu : māyyo . . . antakiriyāyā 'ti. manussā ujjhāyanti khīyanti vipācenti : abhayūvarā ime samaṇā Sakyaputtiyā, na yime labbhā kiñci kātum. kathaṃ hi nāma dāsaṃ pabbājessantīti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave dāso pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. ||1||47||

tena kho pana samayena aññataro kammārabhaṇḍu mātāpitūhi saddhim bhaṇḍitvā ārāmaṃ gantvā bhikkhūsu pabbajito hoti. atha kho tassa kammārabhaṇḍussa mātāpitāro taṃ kammārabhaṇḍuṃ vicinantā ārāmaṃ gantvā bhikkhū pucchimsu : api bhante evarūpaṃ dāraṃ passeyyāthā 'ti. bhikkhū ajānaṃ yeva āhaṃsu : na jānāma 'ti, apasāsaṃ yeva āhaṃsu na passāma 'ti. ||1|| atha kho tassa kammārabhaṇḍussa mātāpitāro taṃ kammārabhaṇḍuṃ vi-

cinantā bhikkhūsu pabbajitaṃ disvā ujjhāyanti khīyanti vipācenti : alajjino ime samaṇā Sakyaputtiyā dussilā musāvādino, jānaṃ yeva āhamsu : na jānāmā 'ti, passaṃ yeva āhamsu : na passāmā 'ti, ayaṃ dārako bhikkhūsu pabbajito 'ti. assosum kho bhikkhū tassa kammārabhaṇḍussa mātāpitunnaṃ ujjhāyantānaṃ khīyantānaṃ vipācentānaṃ. atha kho te bhikkhū bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave saṃghaṃ apaloketum bhaṇḍukammāyā 'ti. ||2|| **48** ||

tena kho pana samayena Rājagahe sattarasavaggiyā dārakā sahāyakā honti, Upāli dārako tesam pāmokkho hoti. atha kho Upālissa mātāpitunnaṃ etad ahosi : kena nu kho upāyena Upāli amhākaṃ accayena sukhañ ca jīveyya na ca kilameyyā 'ti. atha kho Upālissa mātāpitunnaṃ etad ahosi : sace kho Upāli lekhaṃ sikkheyya, evaṃ kho Upāli amhākaṃ accayena sukhañ ca jīveyya na ca kilameyyā 'ti. atha kho Upālissa mātāpitunnaṃ etad ahosi : sace kho Upāli lekhaṃ sikkhissati, aṅguliyo dukkhā bhavissanti. sace kho Upāli gaṇanaṃ sikkheyya, evaṃ kho Upāli amhākaṃ accayena sukhañ ca jīveyya na ca kilameyyā 'ti. ||1|| atha kho Upālissa mātāpitunnaṃ etad ahosi : sace kho Upāli gaṇanaṃ sikkhissati, urassa dukkho bhavissati. sace kho Upāli rūpaṃ sikkheyya, evaṃ kho Upāli amhākaṃ accayena sukhañ ca jīveyya na ca kilameyyā 'ti. atha kho Upālissa mātāpitunnaṃ etad ahosi : sace kho Upāli rūpaṃ sikkhissati, akkhīni dukkhā bhavissanti. ime kho samaṇā Sakyaputtiyā sukkasīlā sukkasamācārā subhojanāni bhuñjitvā nivātesu sayanesu sayanti. sace kho Upāli samaṇesu Sakyaputtiyesu pabbajeyya, evaṃ kho Upāli amhākaṃ accayena sukhañ ca jīveyya na ca kilameyyā 'ti. ||2|| assosi kho Upāli dārako mātāpitunnaṃ imaṃ kathāsallāpaṃ. atha kho Upāli dārako yena te dārakā ten' upasaṃkami, upasaṃkamitvā te dārake etad avoca : etha mayaṃ ayyo samaṇesu Sakyaputtiyesu pabbajissāmā 'ti. sace kho tvam ayyo pabbajissasi, evaṃ mayaṃ pi pabbajissāmā 'ti. atha kho te dārakā ekamekassa mātāpitaro upasaṃkamitvā etad avocum : anujānātha maṃ agārasmā' anagāriyaṃ pabbajjāyā 'ti. atha kho tesam dāra-

kānaṃ mātāpitāro sabbe p' ime dārakā samānacchanda kalyāṇādhippāyā 'ti anujānimsu. te bhikkhū upasamkamitvā pabbajjāṃ yācimsu. te bhikkhū pabbājesuṃ upasampādesuṃ. ||3|| te rattiyā paccūsasamayāṃ paccuṭṭhāya rodanti: yāguṃ detha, bhattaṃ detha, khādaniyaṃ dethā 'ti. bhikkhū evaṃ āhaṃsu: āgametha āvuso yāva vibhāyati. sace yāgu bhavissati, pivissatha, sace bhattaṃ bhavissati, bhuñjissatha, sace khādaniyaṃ bhavissati, khādissatha, no ce bhavissati yāgu vā bhattaṃ vā khādaniyaṃ vā, piṇḍāya caritvā bhuñjissathā 'ti. evaṃ pi kho te bhikkhū bhikkhūhi vuccamānā rodant' eva: yāguṃ detha, bhattaṃ detha, khādaniyaṃ dethā 'ti, senāsanaṃ ūhananti pi ummihanti pi. ||4|| assosi kho bhagavā rattiyā paccūsasamayāṃ paccuṭṭhāya dārakasaddaṃ, sutvāna āyasmantaṃ Ānandaṃ āmantesi: kim nu kho so Ānanda dārakassa saddo 'ti. atha kho āyasmā Ānando bhagavato etaṃ atthaṃ ārocesi. saccāṃ kira bhikkhave bhikkhū jānaṃ ūnavīsativassaṃ puggalaṃ upasampādentīti. saccāṃ bhagavā. vīgarahi buddho bhagavā: kaṭṭhaṃ hi nāma te bhikkhave moghapurissā jānaṃ ūnavīsativassaṃ puggalaṃ upasampādessanti. ||5|| ūnavīsativasso bhikkhave puggalo akkhāmo hoti sītassa uṇhassa jighacchāya pipāsāya ḍaṃsamakasaṇḍatāpasirīṃsapasamphassānaṃ duruttānaṃ durāgatānaṃ vacanapathānaṃ uppannānaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ tībbānaṃ kharānaṃ kaṭṭhānaṃ asātānaṃ amanāpānaṃ pāṇaharānaṃ anadhivāsakajātiko hoti. vīsativasso kho bhikkhave puggalo khamo hoti sītassa uṇhassa . . . pāṇaharānaṃ adhivāsakajātiko hoti. n' etaṃ bhikkhave appasannānaṃ vā pasāḍāya pasannānaṃ vā bhiyyobhāvāya. vīgarahitvā dhammikathaṃ katvā bhikkhū āmantesi: na bhikkhave jānaṃ ūnavīsativasso puggalo upasampādetabbo. yo upasampādeyya, yathādhammo kāretabbo 'ti. ||6|| **49**||

tena kho pana samayena aññatarāṃ kulāṃ ahivātakarogena kālamkatāṃ hoti, tassa pitāputtakā sesā honti, te bhikkhūsu pabbajitvā ekato 'va piṇḍāya caranti. atha kho so dārako pituno bhikkhāya dinnāya upadhāvitvā etad avoca: mayham pi tāta dehi, mayham pi tāta dehīti. manussā

ujjhāyanti khīyanti vipācenti: abrahmacārino ime samaṇā Sakyaputtiyā, ayaṃ dārako bhikkhuniyā jāto 'ti. assosum kho bhikkhū tesam manussānam ujjhāyantānam khīyantānam vipācentānam. atha kho te bhikkhū bhagavato etam attham ārocesum. na bhikkhave ūnapannarasavasso dārako pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. || 1 || **50** ||

tena kho pana samayena āyasmato Ānandassa upatthā-kakulam saddham pasannam ahivātakarogena kālamkatam hoti, dve ca dārakā sesā honti, te porāṇakena āciṇṇakappena bhikkhū passitvā upadhāvanti, bhikkhū apasādentī. te bhikkhūhi apasādiyamānā rodanti. atha kho āyasmato Ānandassa etad ahoṣi: bhagavatā paññattam na ūnapannarasavasso dārako pabbājetabbo 'ti, ime ca dārakā ūnapannarasavassā. kena nu kho upāyena ime dārakā na vinasseyyun ti. atha kho āyasmā Ānando bhagavato etam attham ārocesi. ussahanti pana te Ānanda dārakā kāke uttepetun ti. ussahanti bhagavā 'ti. atha kho bhagavā etasmim nidāne etasmim pakarane dhammikatham katvā bhikkhū āmantesi: anujānami bhikkhave ūnapannarasavassam dāraṃ kākuttepakam pabbājetun ti. || 1 || **51** ||

tena kho pana samayena āyasmato Upanandassa Sakyaputtassa dve sāmaṇerā honti Kaṇḍako ca Mahako ca, te aññamaññaṃ dūsesum. bhikkhū ujjhāyanti khīyanti vipācenti: katham hi nāma sāmaṇerā evarūpaṃ anācāraṃ ācarissantīti. bhagavato etam attham ārocesum. na bhikkhave ekena dve sāmaṇerā upatthāpetabbā. yo upatthāpeyya, āpatti dukkaṭassā 'ti. || 1 || **52** ||

tena kho pana samayena bhagavā tatth' eva Rājagahe vassam vasi, tattha hemantaṃ, tattha giṃham. manussā ujjhāyanti khīyanti vipācenti: āhunarikā samaṇānam Sakyaputtiyānam disā andhakārā, na imesaṃ disā pakkhāyanti ti. assosum kho bhikkhū tesam manussānam ujjhāyantānam khīyantānam vipācentānam. atha kho te bhikkhū bhagavato etam attham ārocesum. || 1 || atha kho bhagavā āyasmantaṃ Ānantaṃ āmantesi: gacchānanda apāpuraṇam ādā-

ya anupariveniyam bhikkhūnam ārocehi: icchat' āvuso bhagavā Dakkhiṇāgirim cārikam pakkamitum. yassāyasmato attho, so āgacchatū 'ti. evam bhante 'ti kho āyasmā Ānando bhagavato paṭissutvā apāpuraṇam ādāya anupariveniyam bhikkhūnam ārocesi: icchat' āvuso bhagavā Dakkhiṇāgirim cārikam pakkamitum. yassāyasmato attho, so āgacchatū 'ti. ||2|| bhikkhū evam āhaṃsu: bhagavatā āvuso Ānanda paññattam dasa vassāni nissāya vatthum, dasavassena nissayam dātum. tattha ca no gantabbam bhavissati, nissayo ca gahetabbo bhavissati, ittaro ca vāso bhavissati, puna ca paccāgantabbam bhavissati, puna ca nissayo gahetabbo bhavissati. sace amhākam ācariyupajjhāyā gamissanti, mayam pi gamissāma, no ce amhākam ācariyupajjhāyā gamissanti, mayam pi na gamissāma. lahucittakatā no āvuso Ānanda paññāyissatīti. ||3|| atha kho bhagavā ogaṇena bhikkhusamghena Dakkhiṇāgirim cārikam pakkāmi. atha kho bhagavā Dakkhiṇāgirim yathābhirantam viharitvā punad eva Rājagaham paccāgacchi. atha kho bhagavā āyasmantam Ānandam āmantesi: kim nu kho Ānanda tathāgato ogaṇena bhikkhusamghena Dakkhiṇāgirim cārikam pakkanto 'ti. atha kho āyasmā Ānando bhagavato etam attham ārocesi. atha kho bhagavā etasmim nidāne etasmim pakarane dhammikatham katvā bhikkhū āmantesi: anujānāmi bhikkhave vyattena bhikkhunā paṭibalena pañca vassāni nissāya vatthum, avyattena yāvajīvam. ||4|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā na anissitena vatthabbam: na asekhena sīlakkhandhena samannāgato hoti . . . (=I. 36, 2) . . . imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na anissitena vatthabbam. pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā anissitena vatthabbam: asekhena . . . (=I. 36, 3) . . . imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā anissitena vatthabbam. ||5|| aparehi pi bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na anissitena vatthabbam: assaddho hoti . . . (=I. 36, 6) . . . imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na anissitena vatthabbam. pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā anissitena vatthabbam: saddho

hoti . . . (=I. 36, 7) . . . imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā anissitena vatthabbam. ||6|| aparehi pi . . . na anissitena vatthabbam: adhisīle . . . (=I. 36, 8) . . . imehi kho . . . na anissitena vatthabbam. pañcahi . . . anissitena vatthabbam: na adhisīle . . . (=I. 36, 9) . . . imehi kho . . . anissitena vatthabbam. ||7|| aparehi pi . . . na anissitena vatthabbam: āpattim . . . (=I. 36, 14) . . . imehi kho . . . na anissitena vatthabbam. pañcahi . . . anissitena vatthabbam: āpattim . . . (=I. 36, 15) . . . imehi kho . . . anissitena vatthabbam. ||8|| aparehi pi . . . na anissitena vatthabbam: āpattim . . . (=I. 36, 16) . . . ūnapaṇcavasso hoti. imehi kho . . . na anissitena vatthabbam. pañcahi . . . anissitena vatthabbam: āpattim . . . (=I. 36, 17) . . . pañcavasso vā hoti atirekapañcavasso vā. imehi kho . . . anissitena vatthabbam. ||9|| chahi . . . na anissitena vatthabbam: na asekhena . . . (=I. 37, 1) . . . ūnapaṇcavasso hoti. imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā na anissitena vatthabbam. chahi . . . anissitena vatthabbam: asekhena . . . (=I. 37, 2) . . . pañcavasso vā hoti atirekapañcavasso vā. imehi kho . . . anissitena vatthabbam. ||10|| aparehi pi bhikkhave chah' aṅgehi . . . na anissitena vatthabbam: assaddho . . . (=I. 37, 5) . . . ūnapaṇcavasso hoti. imehi kho . . . na anissitena vatthabbam. chahi . . . anissitena vatthabbam: saddho . . . (=I. 37, 6) . . . pañcavasso vā hoti atirekapañcavasso vā. imehi kho . . . anissitena vatthabbam. ||11|| aparehi pi . . . na anissitena vatthabbam: adhisīle . . . (I. 37, 7) . . . ūnapaṇcavasso hoti. imehi kho . . . na anissitena vatthabbam. chahi . . . anissitena vatthabbam: na adhisīle . . . (=I. 37, 8) . . . pañcavasso vā hoti atirekapañcavasso vā. imehi kho . . . anissitena vatthabbam. ||12|| aparehi pi . . . na anissitena vatthabbam: āpattim . . . (=I. 37, 13) . . . ūnapaṇcavasso hoti. imehi kho . . . na anissitena vatthabbam. chahi . . . anissitena vatthabbam: āpattim . . . (=I. 37, 14) . . . pañcavasso vā hoti atirekapañcavasso vā. imehi kho . . . anissitena vatthabbam ti. ||13|| 53 ||

abhayūvarabhāṇavāram niṭṭhitam.

atha kho bhagavā Rājagahe yathābhirantaṃ viharitvā yena Kapilavatthu tena cārikaṃ pakkāmi. anupubbena cārikaṃ caramāno yena Kapilavatthu tad avasari. tatra sudam bhagavā Sakkesu viharati Kapilavatthusmiṃ Nigrodhārāme. atha kho bhagavā pubbaṇhasamayam nivāsetvā pattacīvaram ādāya yena Suddhodanassa Sak-kassa nivesanam ten' upasaṃkami, upasaṃkamitvā paññatte āsane nisīdi. atha kho Rāhulamâtâ devî Rāhulakumāram etad avoca: eso te Rāhula pitā, gacchassu dāyajjam yācāhīti. ||1|| atha kho Rāhulo kumāro yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavato purato atthāsi sukhā te samaṇa chāyā 'ti. atha kho bhagavā utthāyāsanaṃ pakkāmi. atha kho Rāhulo kumāro bhagavantam piṭṭhito-piṭṭhito anubandhi dāyajjam me samaṇa dehi, dāyajjam me samaṇa dehīti. atha kho bhagavā āyasmantaṃ Sāriputtam āmantesi: tena hi tvam Sāriputta Rāhulakumāram pabbājehīti. kathāhaṃ bhante Rāhulakumāram pabbājemīti. ||2|| atha kho bhagavā etasmim nidāne etasmim pakaraṇe dhammikathaṃ katvā bhikkhū āmantesi: anujānāmi bhikkhave tīhi saraṇagamanehi sāmaṇerapabbajjam. evañ ca pana bhikkhave pabbājetabbo: paṭhamam kesamassum ohārāpetvā kāsāyāni vatthāni acchādāpetvā ekamsam uttarāsaṅgam kārāpetvā bhikkhūnam pāde vandāpetvā ukkuṭikam nisīdāpetvā añjalim paggaṇhāpetvā evam vadehīti vattabbo: buddham saraṇam gacchāmi, dhammam saraṇam gacchāmi, saṃgham saraṇam gacchāmi, dutiyam pi . . . tatiyam pi buddham saraṇam gacchāmi, tatiyam pi dhammam saraṇam gacchāmi, tatiyam pi saṃgham saraṇam gacchāmīti. anujānāmi bhikkhave imehi tīhi saraṇagamanehi sāmaṇerapabbajjan ti. ||3|| atha kho āyasmā Sāriputto Rāhulakumāram pabbājesi. atha kho Suddhodano Sakko yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho Suddhodano Sakko bhagavantam etad avoca: ekāhaṃ bhante bhagavantam varam yācāmīti. atikkantavarā kho Gotama tathāgatā 'ti. yañ ca bhante kappati yañ ca anavajjan ti. vadehi Gotamā 'ti. ||4|| bhagavati me bhante pabbajite anappakam dukkham ahoṣi, tathā Nande, adhimattaṃ Rāhule. putta-

pemaṃ bhante chaviṃ chindati, chaviṃ chetvā cammaṃ chindati, cammaṃ chetvā maṃsaṃ chindati, maṃsaṃ chetvā nhāruṃ chindati, nhāruṃ chetvā atṭhiṃ chindati, atṭhiṃ chetvā atṭhimiññaṃ āhacca tiṭṭhati. sādhu bhante ayyā ananuññātaṃ mātāpitūhi puttaṃ na pabbājeyyun ti. ||5|| atha kho bhagavā Suddhodanaṃ Sakkaṃ dhammiyā kathāya sandassesī samādapesī samuttejesī sampahaṃsesī. atha kho Suddhodano Sakko bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito utṭhāyāsanaṃ bhagavantam abhivādetvā padakkhiṇaṃ katvā pakkāmi. atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe dhammikathaṃ katvā bhikkhū āmantesī : na bhikkhave ananuññāto mātāpitūhi putto pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. ||6||54||

atha kho bhagavā Kapilavatthusmiṃ yathābhirantaṃ viharitvā yena Sāvatti tena cārikaṃ pakkāmi. anupubbeṇa cārikaṃ caramāno yena Sāvatti tad avasari. tatra sudam bhagavā Sāvattiyam viharati Jetavane Anāthapiṇḍikassa ārāme. tena kho pana samayena āyasmato Sāriputtassa upatṭhākakulaṃ āyasmato Sāriputtassa santike dāraṃ pāhesī imaṃ dāraṃ thero pabbājetū 'ti. atha kho āyasmato Sāriputtassa etad ahosi : bhagavatā sikkhāpadaṃ paññattaṃ na ekena dve sāmaṇerā upatṭhāpetabbā 'ti, ayaṃ ca me Rāhulo sāmaṇero. kathaṃ nu kho mayā paṭipajjitabban ti. bhagavato etam atthaṃ ārocesi. anujānāmi bhikkhave vyattena bhikkhunā paṭibaleṇa ekena dve sāmaṇere upatṭhāpetum, yāvatake vā pana ussaṭhi ovaḍitum anusāsītum, tāvatake upatṭhāpetun ti. ||1||55||

atha kho sāmaṇeraṇaṃ etad ahosi : kati nu kho amhākaṃ sikkhāpadāni, kattha ca amhehi sikkhitabban ti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave sāmaṇeraṇaṃ dasa sikkhāpadāni, tesu ca sāmaṇerehi sikkhitum : paṇātipātā veramaṇī, adinnādānā veramaṇī, abrahmacariyā veramaṇī, musāvādā veramaṇī, surāmerayamajja-pamādatṭhānā veramaṇī, vikālabhojanā veramaṇī, naccagītavāditavisūkadassanā veramaṇī, mālā-gandhavilepanadhāraṇamaṇḍanavibhūsanatṭhānā

veramaṇi, uccāsayanamahāsayanā veramaṇi, jātaraṭṭhapaṇāṭṭhapaṇā veramaṇi. anujānāmi bhikkhave sāmaṇerānaṃ imāni dasa sikkhāpadāni, imesu ca sāmaṇerehi sikkhituṃ ti. ||1|| 56 ||

tena kho pana samayena sāmaṇerā bhikkhūsu agāravā appatissā asabhāgavuttino viharanti. bhikkhū ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma sāmaṇerā bhikkhūsu agāravā appatissā asabhāgavuttino viharissanti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave pañcahi aṅgehi samannāgatassa sāmaṇerassa daṇḍakammaṃ kātum: bhikkhūnaṃ alābhāya parisakkati, bhikkhūnaṃ anattāya parisakkati, bhikkhūnaṃ avāsāya parisakkati, bhikkhū akkosati paribhāsati, bhikkhū bhikkhūhi bhedeti. anujānāmi bhikkhave imehi pañcahi aṅgehi samannāgatassa sāmaṇerassa daṇḍakammaṃ kātum ti. ||1|| atha kho bhikkhūnaṃ etad aho: kiṃ nu kho daṇḍakammaṃ kātābbaṃ ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave āvaraṇaṃ kātum ti. tena kho pana samayena bhikkhū sāmaṇerānaṃ sabbaṃ saṃghārāmaṃ āvaraṇaṃ karonti. sāmaṇerā ārāmaṃ pavasiṃsu alabhamānā pakkamanti pi vibbhamanti pi titthiyesu pi saṃkamanti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave sabbo saṃghārāmo āvaraṇaṃ kātābbo. yo kareyya, āpatti dukkaṭassa. anujānāmi bhikkhave yattha vā vasati, yattha vā paṭikkamati, tattha āvaraṇaṃ kātum ti. ||2|| tena kho pana samayena bhikkhū sāmaṇerānaṃ mukhadvārakaṃ āhāraṃ āvaraṇaṃ karonti. manussā yāgupānaṃ pi saṃghabhattaṃ pi karontā sāmaṇere evaṃ vadanti: ettha bhante yāguṃ pivatha, ettha bhante bhattaṃ bhuñjathā 'ti. sāmaṇerā evaṃ vadanti: nāvuso labbhā, bhikkhūhi āvaraṇaṃ katan ti. manussā ujjhāyanti khīyanti vipācenti. kathaṃ hi nāma bhaddantā sāmaṇerānaṃ mukhadvārakaṃ āhāraṃ āvaraṇaṃ karissanti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave mukhadvārako āhāro āvaraṇaṃ kātābbo. yo kareyya, āpatti dukkaṭassa 'ti. ||3||

daṇḍakammavattathuṃ niṭṭhitam. ||17||

tena kho pana samayena chabbaggiyā bhikkhū upa-

jjhāye anāpucchā sāmaṇeraṇaṃ āvaraṇaṃ karonti. upajjhāyā gavesanti kathaṃ nu kho amhākaṃ sāmaṇerā na dissantīti. bhikkhū evaṃ āhaṃsu: chabbaggiyehi āvuso bhikkhūhi āvaraṇaṃ katan ti. upajjhāyā ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma chabbaggiyā bhikkhū amhe anāpucchā amhākaṃ sāmaṇeraṇaṃ āvaraṇaṃ karissantīti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave upajjhāye anāpucchā āvaraṇaṃ kātabbam. yo kareyya, āpatti dukkaṭassā 'ti. || 1 || **58** ||

tena kho pana samayena chabbaggiyā bhikkhū therānaṃ bhikkhūnaṃ sāmaṇere apalāḷenti. therā sāmāṃ danta-katṭhaṃ pi mukhodakam pi gaṇhantā kilamanti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave aññassa parisā apalāḷetabbā. yo apalāḷeyya, āpatti dukkaṭassā 'ti. || 1 || **59** ||

tena kho pana samayena āyasmato Upanandassa Sa-kyaputtassa Kaṇḍako nāma sāmaṇero Kaṇḍakaṃ nāma bhikkhunim dūsesi. bhikkhū ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma sāmaṇero evarūpaṃ anācāraṃ ācarissantīti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave dasah' aṅgehi samannāgataṃ sāmaṇeraṃ nāsetuṃ: paṇātipātī hoti, adinnādāyī hoti, abrahmacārī hoti, musāvādī hoti, majjapāyī hoti, buddhassa avaṇṇaṃ bhāsati, dhammassa avaṇṇaṃ bhāsati, saṃghassa avaṇṇaṃ bhāsati, micchādītṭhiko hoti, bhikkhunīdūsako hoti. anujānāmi bhikkhave imehi dasah' aṅgehi samannāgataṃ sāmaṇeraṃ nāsetuṃ ti. || 1 || **60** ||

tena kho pana samayena aññataro paṇḍako bhikkhūsu pabbajito hoti, so dahare-dahare bhikkhū upasaṃkamitvā evaṃ vadeti: etha maṃ āyasmanto dūsethā 'ti. bhikkhū apasāḍenti: nassa paṇḍaka, vinassa paṇḍaka, ko tayā attho 'ti. so bhikkhūhi apasāḍito mahante-mahante moligalle sāmaṇere upasaṃkamitvā evaṃ vadeti: etha maṃ āvuso dūsethā 'ti. sāmaṇerā apasāḍenti: nassa paṇḍaka, vinassa paṇḍaka, ko tayā attho 'ti. so sāmaṇerehi apasāḍito hatthi-bhaṇḍe assabhaṇḍe upasaṃkamitvā evaṃ vadeti: etha maṃ

āvuso dūsethā 'ti. hatthibhaṇḍā assabhaṇḍā dūsesum. ||1||
 te ujjhāyanti khīyanti vipācenti: paṇḍakā ime samaṇā Sa-
 kyaputtiyā, ye pi imesaṃ na paṇḍakā, te pi paṇḍake dūseti.
 evaṃ ime sabbeva abrahmacāriṇo 'ti. assosum kho bhi-
 kkhū hatthibhaṇḍānaṃ assabhaṇḍānaṃ ujjhāyantānaṃ khī-
 yantānaṃ vipācentānaṃ. atha kho te bhikkhū bhagavato
 etam atthaṃ ārocesum. paṇḍako bhikkhave anupasaṃ-
 panno na upasampādetabbo, upasampanno nāsetabbo 'ti.
 ||2|| **61**||

tena kho pana samayena aññataro purāṇakulaputto khīṇa-
 kolañño sukhumālo hoti. atha kho tassa purāṇakulaputtassa
 khīṇakolaññassa etad ahoṣi: ahaṃ kho sukhumālo na paṭi-
 balo anadhigataṃ vā bhogaṃ adhigantaṃ adhigataṃ vā
 bhogaṃ phātikātum. kena nu kho ahaṃ upāyena sukhañ
 ca jiveyyaṃ na ca kilameyyaṃ ti. atha kho tassa purāṇaku-
 laputtassa khīṇakolaññassa etad ahoṣi: ime kho samaṇā
 Sakyaputtiyā sukhasīlā sukhasamācārā subhojanāni bhuñjitvā
 nivātesu sayanesu sayanti. yaṃ nūnāhaṃ sāmaṃ pattacī-
 varam paṭiyādetvā kesamassum ohāretvā kāsāyāni vatthāni
 acchādetvā ārāmaṃ gantvā bhikkhūhi saddhiṃ saṃvaseyyaṃ
 ti. ||1|| atha kho so purāṇakulaputto khīṇakolañño sāmaṃ
 pattacīvaram paṭiyādetvā kesamassum ohāretvā kāsāyāni va-
 tthāni acchādetvā ārāmaṃ gantvā bhikkhū abhivādeti. bhi-
 kkhū evaṃ āhaṃsu: kativasso 'si tvaṃ āvuso 'ti. kiṃ etam
 āvuso kativasso nāmā 'ti. ko pana te āvuso upajjhāyo 'ti.
 kiṃ etam āvuso upajjhāyo nāmā 'ti. bhikkhū āyasmantaṃ
 Upāliṃ etad avocum: iṅghāvuso Upāli imaṃ pabbajitaṃ
 anuyuñjāhīti. ||2|| atha kho so purāṇakulaputto khīṇako-
 lañño āyasmatā Upālinā anuyuñjiyamāno etam atthaṃ āro-
 cesi. āyasmā Upāli bhikkhūnaṃ etam atthaṃ ārocesi. bhi-
 kkhū bhagavato etam atthaṃ ārocesum. theyyasamvā-
 sako bhikkhave anupasaṃpanno na upasampādetabbo, upa-
 sampanno nāsetabbo. titthiyapakkantako bhikkhave
 anupasaṃpanno na upasampādetabbo, upasampanno nāse-
 tabbo 'ti. ||3|| **62**||

tena kho pana samayena aññataro nāgo nāgayoniya aṭṭi-

yati harāyati jigucchati. atha kho tassa nāgassa etad ahosi : kena nu kho ahaṃ upāyena nāgayoniyā ca parimucceyyaṃ khippaṇī ca manussattaṃ paṭilabheyyaṃ ti. atha kho tassa nāgassa etad ahosi : ime kho samaṇā Sakyaputtiyā dhammacārino samacārino brahmacārino saccavādino sīlavanto kalyāṇadhammā. sace kho ahaṃ samaṇesu Sakyaputtiyesu pabbajeyyaṃ, evāhaṃ nāgayoniyā ca parimucceyyaṃ khippaṇī ca manussattaṃ paṭilabheyyaṃ ti. ||1|| atha kho so nāgo mānavakavaṇṇena bhikkhū upasaṃkamitvā pabbajjaṃ yāci. taṃ bhikkhū pabbājesuṃ upasampādesuṃ. tena kho pana samāyena so nāgo aññatarena bhikkhunā saddhiṃ paccantime vihāre paṭivasati. atha kho so bhikkhu rattiyā paccūsasamaṃ paccuṭṭhāya ajjhokāse caṅkamati. atha kho so nāgo tassa bhikkhuno nikkhante vissatṭho niddaṃ okkami. sabbo vihāro ahinā punṇo, vātapānehi bhogā nikkhantā honti. ||2|| atha kho so bhikkhu vihāraṃ pavisissāmīti kavātaṃ paṇāmento addasa sabbāṃ vihāraṃ ahinā punṇaṃ, vātapānehi bhoge nikkhante. disvāna bhito vissaraṃ akāsi. bhikkhū upadhāvitvā taṃ bhikkhuṃ etad avocaṃ : kissa tvaṃ āvuso vissaraṃ akāsi. ayaṃ āvuso sabbo vihāro ahinā punṇo, vātapānehi bhogā nikkhantā 'ti. atha kho so nāgo tena saddena paṭibujjhivā sake āsane nisīdi. bhikkhū evaṃ āhaṃsu : ko 'si tvaṃ āvuso 'ti. ahaṃ bhante nāgo 'ti. kissa pana tvaṃ āvuso evarūpaṃ akāsi. atha kho so nāgo bhikkhūnaṃ etaṃ atthaṃ ārocesi. bhikkhū bhagavato etaṃ atthaṃ ārocesuṃ. ||3|| atha kho bhagavā etaṃ nidaṇe etaṃ pakaraṇe bhikkhusaṃghaṃ sannipātāpetvā taṃ nāgaṃ etad avoca : tumhe khv attha nāgā avirūhi-dhammā imasmiṃ dhammavinaye. gaccha tvaṃ nāga tatth'eva cātuddase pannarase atṭhamiyā ca pakkhassa uposaṭhaṃ upavasa, evaṃ tvaṃ nāgayoniyā ca parimuccissasi khippaṇī ca manussattaṃ paṭilabhissasi. atha kho so nāgo avirūhi-dhammo kirāhaṃ imasmiṃ dhammavinaye 'ti dukkhī dummano assūni pavattayamāno vissaraṃ karitvā pakkāmi. ||4|| atha kho bhagavā bhikkhū āmantesi : dve 'me bhikkhave paccayā nāgassa sabhāvapātukammāya, yadā ca sajjatiyā methunaṃ dhammaṃ paṭisevati, yadā ca vissatṭho niddaṃ okkamati. ime kho bhikkhave dve paccayā nāgassa

sabhāvapātukammāya. - tiracchānagato bhikkhave an-upasampanno na upasampādetabbo, upasampanno nāsetabbo 'ti. || 5 || **63** ||

tena kho pana samayena aññataro māṇavako mātaraṃ jīvitaṃ voropesi. so tena pāpakena kammena attiyati harāyati jigucchati. atha kho tassa māṇavakassa etad ahoṣi: kena nu kho ahaṃ upāyena imassa pāpassa kammassa nikkhantiṃ kareyyaṃ ti. atha kho tassa māṇavakassa etad ahoṣi: ime kho samaṇā Sakyaputtiyā dhammacārino sama-cārino brahmacārino saccavādino sīlavanto kalyāṇadhammā. sace kho ahaṃ samaṇesu Sakyaputtiyesu pabbajeyyaṃ, evāhaṃ imassa pāpassa kammassa nikkhantiṃ kareyyaṃ ti. || 1 || atha kho so māṇavako bhikkhū upasamkamitvā pabbajjāyāci. bhikkhū āyasmantaṃ Upāliṃ etad avocum: pubbe pi kho āvuso Upāli nāgo māṇavakavaṇṇena bhikkhūsu pabbajito, iṅghāvuso Upāli imaṃ māṇavakaṃ anuyuñjāhīti. atha kho so māṇavako āyasmatā Upālinā anuyuñjīyamāno etam atthaṃ ārocesi. āyasmā Upāli bhikkhūnaṃ etam atthaṃ ārocesi. bhikkhū bhagavato etam atthaṃ ārocesum. mātugghātaṃ bhikkhave anupasampanno na upasampādetabbo, upasampanno nāsetabbo 'ti. || 2 || **64** ||

tena kho pana samayena aññataro māṇavako pitaraṃ jīvitaṃ voropesi. so tena pāpakena kammena . . . (=I. 64, 1, 2) . . . bhikkhū bhagavato etam atthaṃ ārocesum. pitugghātaṃ bhikkhave anupasampanno na upasampādetabbo, upasampanno nāsetabbo 'ti. || 1 || **65** ||

tena kho pana samayena sambahulā bhikkhū Sāketā Sāvattiyaṃ addhānamaggapātipannā honti. antarā magge corā nikkhamitvā ekacce bhikkhū acchindimsu, ekacce bhikkhū hanimsu. Sāvattiyā rājabhaṭṭā nikkhamitvā ekacce core aggahesum, ekacce corā palāyimsu. ye te palāyimsu, te bhikkhūsu pabbajimsu, ye te gahitā, te vadhāya oniyanti. || 1 || addasaṃsu kho te pabbajitā te core vadhāya oniyamāne, disvāna evaṃ āhaṃsu: sādhu kho mayaṃ palāyimhā, sacāca mayaṃ gayheyyāma, mayaṃ pi eva haññeyyā-

mā 'ti. bhikkhū evaṃ āhaṃsu : kim pana tumhe āvuso akatthā 'ti. attha kho te pabbajitā bhikkhūnaṃ etaṃ atthaṃ ārocesuṃ. bhikkhū bhagavato etaṃ atthaṃ ārocesuṃ. arahanto ete bhikkhave bhikkhū. arahanta ghatiko bhikkhave anupasampanno na upasampādetabbo, upasampanno nāsetabbo 'ti. || 2 || **66** ||

tena kho pana samayena sambahulā bhikkhuniyo Sāketā Sāvattima addhānamaggapaṭipannā honti. antaraṃ magge corā nikkhamitvā ekacca bhikkhuniyo acchindimsu, ekacca bhikkhuniyo dūsesuṃ. Sāvattiyā rājabhātā . . . (= I, 66, 1. 2) . . . bhikkhū bhagavato etaṃ atthaṃ ārocesuṃ. bhikkhunīdūśako bhikkhave anupasampanno na upasampādetabbo, upasampanno nāsetabbo. saṃghabhedako bhikkhave anupasampanno na upasampādetabbo, upasampanno nāsetabbo. lohituppadako bhikkhave anupasampanno na upasampādetabbo, upasampanno nāsetabbo 'ti. || 1 || **67** ||

tena kho pana samayena aññātaro ubhatovyaññanako bhikkhūsu pabbajito hoti, so karoti pi kārāpeti pi. bhagavato etaṃ atthaṃ ārocesuṃ. ubhatovyaññanako bhikkhave anupasampanno na upasampādetabbo, upasampanno nāsetabbo 'ti. || 1 || **68** ||

tena kho pana samayena bhikkhū anupajjhāyakaṃ upasampādentī. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave anupajjhāyako upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. || 1 || tena kho pana samayena bhikkhū saṃghena upajjhāyena upasampādentī. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave saṃghena upajjhāyena upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. || 2 || tena kho pana samayena bhikkhū gaṇena upajjhāyena upasampādentī. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave gaṇena upajjhāyena upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. || 3 || tena kho pana samayena bhikkhū paṇḍakupajjhāyena upasampādentī — gha —, theyyasaṃvāsakupajjhāyena upasampādentī, titthiyapakkantakupajjhāyena up, tiracchānagatupajjhā-

yena up., mātughatakupajjhāyena up., pitughātakupajjhāyena up., arahantaghātakupajjhāyena up., bhikkhunīdūsakupajjhāyena up., samghabhedakupajjhāyena up., lohituppādakupajjhāyena up. ubhatovyañjanakupajjhāyena upasampādentī. bhagavato etam atthaṃ ārocesum. na bhikkhave paṇḍakupajjhāyena upasampādetabbo, na theyyasaṃvāsakupajjhāyena upasampādetabbo . . . na ubhatovyañjanakupajjhāyena upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. ||4|| 69 ||

tena kho pana samayena bhikkhū apattakaṃ upasampādentī. hatthesu piṇḍāya caranti. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi titthiyā 'ti. bhagavato etam atthaṃ ārocesum. na bhikkhave apattako upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. ||1|| tena kho pana samayena bhikkhū acīvarakaṃ upasampādentī. naggā piṇḍāya caranti. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi titthiyā 'ti. bhagavato etam atthaṃ ārocesum. na bhikkhave acīvarako upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. ||2|| tena kho pana samayena bhikkhū apattacīvarakaṃ upasampādentī. naggā hatthesu piṇḍāya caranti. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi titthiyā 'ti. bhagavato etam atthaṃ ārocesum. na bhikkhave apattacīvarako upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. ||3|| tena kho pana samayena bhikkhū yācitakena pattaṇa upasampādentī. upasampanne pattaṃ paṭiharanti, hatthesu piṇḍāya caranti. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi titthiyā 'ti. bhagavato etam atthaṃ ārocesum. na bhikkhave yācitakena pattaṇa upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. ||4|| tena kho pana samayena bhikkhū yācitakena cīvarena upasampādentī. upasampanne cīvaraṃ paṭiharanti, naggā piṇḍāya caranti. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi titthiyā 'ti. bhagavato etam atthaṃ ārocesum. na bhikkhave yācitakena cīvarena upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. ||5|| tena kho pana samayena bhikkhū yācitakena pattacīvarena upasampādentī. upasampanne pa-

ttacīvaram paṭiharanti, naggā hatthesu piṇḍāya caranti. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi titthiyā 'ti. bhagavato etam attham ārocesum. na bhikkhave yāci-takena pattacīvarena upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. ||6||**70**|| na upasampāde-tabbakavisativāram niṭṭhitam.

tena kho pana samayena bhikkhū hatthacchinnaṃ pabbā-jenti — gha —, pādacchinnaṃ pabbājenti, hatthapādacchi-nnaṃ p., kaṇṇacchinnaṃ p., nāsacchinnaṃ p., kaṇṇanā-sacchinnaṃ p., aṅgulicchinnaṃ p., aḷacchinnaṃ p., kaṇḍa-racchinnaṃ p., phaṇahatthakaṃ p., khujjaṃ p., vāmanaṃ p., galagaṇḍim p., lakkhaṇāhataṃ p., kasāhataṃ p., likhitakaṃ p., sīpadaṃ p., pāparogim p., parisadūsakaṃ p., kāṇaṃ p., kuṇim p., khañjaṃ p., pakkhahataṃ p., chinriyāpathaṃ p., jarādubbalaṃ p., andhaṃ p., mūgaṃ p., badhiraṃ p., andhamūgaṃ p., andhabadhiraṃ p., mūgabadhiraṃ p., andhamūgabadhiraṃ pabbājenti. bhagavato etam attham ārocesum. ||1|| na bhikkhave hatthacchinno pabbāje-tabbo, na pādacchinno pabbājetabbo . . . na andhamū-gabadhiro pabbājetabbo. yo pabbājeyya, āpatti dukka-ṭassā 'ti. ||2|| na pabbājetabbadvattimsavāram ni-ṭṭhitam. ||71||

dāyajjabhāṇavāram niṭṭhitam navamaṃ.

tena kho pana samayena chabbaggiyā bhikkhū alajjī-naṃ nissayaṃ denti. bhagavato etam attham ārocesum. na bhikkhave alajjīnaṃ nissayo dātabbo. yo dadeyya, āpatti dukkaṭassā 'ti. tena kho pana samayena bhikkhū alajjīnaṃ nissāya vasanti, te pi na cirass' eva alajjino honti pāpa-bhikkhū. bhagavato etam attham ārocesum. na bhikkhave alajjīnaṃ nissāya vatthabbaṃ. yo vaseyya, āpatti du-kkaṭassā 'ti. ||1|| atha kho bhikkhūnaṃ etad ahoṣi: bhaga-vatā paññattaṃ na alajjīnaṃ nissayo dātabbo, na alajjīnaṃ nissāya vatthabban ti. kathaṃ nu kho mayaṃ jāneyyāma-lajjim vā alajjim vā 'ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave catūhapañcāhaṃ āgametuṃ yāva bhi-kkhusabhāgataṃ jānāmīti. ||2||**72**||

tena kho pana samayena aññataro bhikkhu Kosalesu janapadesu addhānamaggapaṭipanno hoti. atha kho tassa bhikkhuno etad ahosi: bhagavatā paññattam na anissitena vatthabban ti, ahañ c' amhi nissayakaraṇīyo addhānamaggapaṭipanno. katham nu kho mayā paṭipajjitabban ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave addhānamaggapaṭipannena bhikkhunā nissayam alabhamānena anissitena vatthun ti. ||1|| tena kho pana samayena dve bhikkhū Kosalesu janapadesu addhānamaggapaṭipannā honti, te aññataram āvāsam upagacchimsu, tattha eko bhikkhu gilāno hoti. atha kho tassa gilānassa bhikkhuno etad ahosi: bhagavatā paññattam na anissitena vatthabban ti, ahañ c' amhi nissayakaraṇīyo gilāno. katham nu kho mayā paṭipajjitabban ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave gilānena bhikkhunā nissayam alabhamānena anissitena vatthun ti. ||2|| atha kho tassa gilānupaṭṭhākassa bhikkhuno etad ahosi: bhagavatā paññattam na anissitena vatthabban ti, ahañ c' amhi nissayakaraṇīyo, ayañ ca bhikkhu gilāno. katham nu kho mayā paṭipajjitabban ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave gilānupaṭṭhākena bhikkhunā nissayam alabhamānena yāciyamānena anissitena vatthun ti. ||3|| tena kho pana samayena aññataro bhikkhu araññe viharati, tassa ca tasmiṃ senāsane phāsu hoti. atha kho tassa bhikkhuno etad ahosi: bhagavatā paññattam na anissitena vatthabban ti, ahañ c' amhi nissayakaraṇīyo, araññe viharāmi, mayhañ ca imasmiṃ senāsane phāsu hoti. katham nu kho mayā paṭipajjitabban ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave āraññakena bhikkhunā phāsuvihāram salla-kkhentena nissayam alabhamānena anissitena vatthun ti. yadā paṭirūpo nissayadāyako āgacchissati, tassa nissāya vassissāmiti. ||4|| **73**||

tena kho pana samayena āyasmato Mahākassapassa upasampadāpekkho hoti. atha kho āyasmā Mahākassapo āyasmato Ānandassa santike dūtam pāhesi: āgacchatu Ānando imam anussāvesatīti. āyasmā Ānando evaṃ āha: nāham ussahāmi therassa nāmam gahetum, garu me thero

'ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave gottena pi anussāvetun ti. ||1|| tena kho pana samayena āyasmato Mahākassapassa dve upasampadāpekkhā honti, te vivadanti: aham paṭhamam upasampajjissāmi, aham paṭhamam upasampajjissāmīti. bhagavato etam attham ārocesum. anujānāmi bhikkhave dve ekānussāvane kātun ti. ||2|| tena kho pana samayena sambahulānam therānam upasampadāpekkhā honti, te vivadanti: aham paṭhamam upasampajjissāmi, aham paṭhamam upasampajjissāmīti. therā evaṃ āhaṃsu: handa mayam āvuso sabbeva ekānussāvane karomā 'ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave dve tayo ekānussāvane kātum, tañ ca kho ekena upajjhāyena, na tv eva nānupajjhāyenā 'ti. ||3|| **74** ||

tena kho pana samayena āyasmā Kumārakassapo gabbhavo upasampanno hoti. atha kho āyasmato Kumārakassapassa etad ahoṣi: bhagavatā paññattam na ūnavisativasso puggalo upasampādetabbo 'ti, ahañ c' amhi gabbhavāso. upasampanno nu kho 'mhi na nu kho upasampanno 'ti. bhagavato etam attham ārocesum. yaṃ bhikkhave mātu kucchimim paṭhamam cittaṃ uppannam, paṭhamam viññānam pātubhūtam, tadupādāya sā 'v' assa jāti. anujānāmi bhikkhave gabbhavāsam upasampādetun ti. ||1|| **75** ||

tena kho pana samayena upasampannā dissanti kutṭhikāpi gaṇḍikāpi kilāsikāpi sosikāpi apamārikāpi. bhagavato etam attham ārocesum. anujānāmi bhikkhave upasampādentena tassa antarāyike dhamme pucchitum. evañ ca pana bhikkhave pucchitabbo: santi te evarūpā ābādhā kutṭham gaṇḍo kilāso soso apamāro, manusso 'si, puriso 'si, bhujisso 'si, anaṇḍo 'si, na 'si rājabhaṭṭo, anuññāto 'si mātāpitūhi, paripunnāvisativasso 'si, paripunnā te pattacivaram, kimnāmo 'si, konāmo te upajjhāyo 'ti. ||1|| tena kho pana samayena bhikkhū ananusiṭṭhe upasampadāpekkhe antarāyike dhamme pucchanti. upasampadāpekkhā vitthāyanti, mañkū honti, na sakkonti vissajjetum. bhagavato etam attham ārocesum. anujānāmi bhikkhave paṭhamam anusāsivā pacchā antarāyi-

ke dhamme pucchitun ti. ||2|| tath' eva saṃghamajjhe anusāsanti, upasampadāpekkhā tath' eva vitthāyanti, mañkū honti, na sakkonti vissajjetum. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave ekamantaṃ anusāsitvā saṃghamajjhe antarāyike dhamme pucchitum. evañ ca pana bhikkhave anusāsitaḥ: paṭhamam upajjham gāhāpetabbo, upajjham gāhāpetvā pattacīvaram ācikkhitabbam, ayan te patto, ayaṃ saṃghāṭi, ayaṃ uttarāsaṅgo, ayaṃ antaravāsako, gaccha amumhi okāse tiṭṭhāhīti. ||3|| bālā avyattā anusāsanti, anusitṭhā upasampadāpekkhā vitthāyanti, mañkū honti, na sakkonti vissajjetum. bhagavato etam atthaṃ ārocesum. na bhikkhave bālena avyattena anusāsitaḥ. yo anusāseyya, āpatti dukkaṭassa. anujānāmi bhikkhave vyattena bhikkhunā paṭibaleṇa anusāsitun ti. ||4|| asammataṃ anusāsanti. bhagavato etam atthaṃ ārocesum. na bhikkhave asammataṇa anusāsitaḥ. yo anusāseyya, āpatti dukkaṭassā 'ti. anujānāmi bhikkhave sammataṇa anusāsitum. evañ ca pana bhikkhave sammannitaḥ: attanā 'va attānaṃ sammannitabbam pareṇa vā paro sammannitaḥ. kathaṃ ca attanā 'va attānaṃ sammannitabbam. vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo: suṇātu me bhante saṃgho. itthannāmo itthannāmassa āyasmato upasampadāpekkho. yadi saṃghassa pattakallam, aham itthannāmaṃ anusāseyyan ti. evam attanā 'va attānaṃ sammannitabbam. ||5|| kathaṃ ca pareṇa paro sammannitaḥ. vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo: suṇātu me bhante saṃgho. itthannāmo itthannāmassa āyasmato upasampadāpekkho. yadi saṃghassa pattakallam, itthannāmo itthannāmaṃ anusāseyyā 'ti. evam pareṇa paro sammannitaḥ. ||6|| tena sammataṇa bhikkhunā upasampadāpekkho upasamkamitvā evam assa vacanīyo: suṇasi itthannāma. ayaṃ te saccakālo bhūtakālo. yaṃ jātaṃ taṃ saṃghamajjhe pucchante santaṃ atthīti vattabbam, asantaṃ n' atthīti vattabbam. mā kho vitthāsi, mā kho mañku ahosi. evaṃ taṃ pucchissan ti: santi te evarūpā ābādha . . . konāmo te upajjhāyo 'ti. ||7|| ekato āgacchanti. na ekato āgantabbam. anusāsakena paṭhamataram āgantvā saṃgho ñāpetabbo: suṇātu me bhante saṃgho. itthannāmo itthannāmassa āyasmato upasampadā-

pekkho. anusittho so mayā. yadi saṃghassa pattakallam, itthannāmo āgaccheyyā 'ti. āgacchāhīti vattabbo. ekamsaṃ uttarāsaṅgaṃ kārapetvā bhikkhūnaṃ pāde vandāpetvā ukkuṭikaṃ nisidāpetvā añjaliṃ paggaṇhāpetvā upasampadam yācāpetabbo: saṃghaṃ bhante upasampadam yācāmi, ullumpatu maṃ bhante saṃgho anukampaṃ upādāya, dutiyam pi bhante . . . , tatiyam pi bhante saṃghaṃ upasampadam yācāmi, ullumpatu maṃ bhante saṃgho anukampaṃ upādāya 'ti. ||8|| vyattena bhikkhūnā paṭibaleṇa saṃgho ñāpetabbo: suṇātu me bhante saṃgho. ayaṃ itthannāmo itthannāmassa āyasmato upasampadāpekkho. yadi saṃghassa pattakallam, ahaṃ itthannāmaṃ antarāyike dhamme puccheyyan ti. suṇasi itthannāma. ayaṃ te saccakālo bhūtakālo. yaṃ jātamaṃ pucchāmi. santaṃ atthīti vattabbaṃ, asantaṃ n' atthīti vattabbaṃ. santi te evarūpā ābādhā . . . konāmo te upajjhāyo 'ti. ||9|| vyattena bhikkhūnā paṭibaleṇa saṃgho ñāpetabbo: suṇātu me bhante saṃgho. ayaṃ itthannāmo itthannāmassa āyasmato upasampadāpekkho, parisuddho antarāyikehi dhammehi, paripunn' assa pattacīvaraṃ. itthannāmo saṃghaṃ upasampadam yācati itthannāmena upajjhāyena. yadi saṃghassa pattakallam, saṃgho itthannāmaṃ upasampādeyya itthannāmena upajjhāyena. esā ñatti. ||10|| suṇātu me bhante saṃgho. ayaṃ itthannāmo itthannāmassa āyasmato upasampadāpekkho, parisuddho antarāyikehi dhammehi, paripunn' assa pattacīvaraṃ. itthannāmo saṃghaṃ upasampadam yācati itthannāmena upajjhāyena. saṃgho itthannāmaṃ upasampādeti itthannāmena upajjhāyena. yassa āyasmato khamati itthannāmassa upasampadā itthannāmena upajjhāyena, so tuṇh' assa, yassa na kkhamati, so bhāseyya. ||11|| dutiyam pi etam attham vadāmi: suṇātu me . . . tatiyam pi etam attham vadāmi: suṇātu me . . . yassa na kkhamati, so bhāseyya. upasampanno saṃghena itthannāmo itthannāmena upajjhāyena. khamati saṃghassa, tasmā tuṇhī, evam etam dhārayāmi. ||12|| **76**|| upasampadākammaṃ niṭṭhitam.

tāvad eva chāyā metabbā, utupamaṇaṃ ācikkhitabbaṃ, divasabhāgo ācikkhitabbo, saṃgīti ācikkhi-

tabbā, cattāro nissayā ācikkhitabbā: piṇḍiyālopabho-
janam nissāya pabbajjā, tattha te yāvajīvam ussāho kara-
ṇīyo, atirekalābho samghabbhattam uddesabbhattam nimanta-
nam salākabbhattam pakkhikam uposathikam pātipadikam.
pamsukūlacīvaram nissāya pabbajjā, tattha te yāvajīvam
ussāho karaṇīyo. atirekalābho khomam kappāsikam kose-
yyam kambalam sānam bhaṅgam. rukkham ūlasenāsa-
nam nissāya pabbajjā, tattha te yāvajīvam ussāho karaṇīyo.
atirekalābho vihāro aḍḍhayogo pāsādo hammiyam guhā.
pūtimuttābhesajjam nissāya pabbajjā, tattha te yāvajī-
vam ussāho karaṇīyo. atirekalābho sappi navanītam telam
madhu phāṇitan ti. ||1|| **77** || cattāro nissayā niṭṭhitā.

tena kho pana samayena bhikkhū aññataram bhikkhum
upasampādetvā ekakam ohāya pakkamimsu. so pacchā eka-
ko āgacchanto antarā magge purāṇadutiyaikāya samāgacchi.
sā evam āha: kiṃ dāni pabbajito 'sīti. āma pabbajito 'mhī-
ti. dullabho kho pabbajitānam methuno dhammo, ehi me-
thunam dhammam paṭisevā 'ti. so tassā methunam dham-
mam paṭisevitvā cirena āgamāsi. bhikkhū evam āhamsu:
kissa tvam āvuso evam ciram akāsīti. ||1|| atha kho so bhi-
kkhu bhikkhūnam etam attham ārocesi. bhikkhū bhaga-
vato etam attham ārocesum. anujānāmi bhikkhave upasam-
pādetvā dutiyam dātum cattāri ca akaraṇīyāni āci-
kkhitum: upasampannena bhikkhunā methuno dhammo
na paṭisevitabbo antamaso tiracchānagatāya pi. yo bhikkhu
methunam dhammam paṭisevati, assamaṇo hoti asakyaputti-
yo. seyyathāpi nāma puriso sīsacchinno abhabbo tena sarī-
rabandhanena jīvitum, evam eva bhikkhu methunam dham-
mam paṭisevitvā assamaṇo hoti asakyaputtiyo, tam te
yāvajīvam akaraṇīyam. ||2|| upasampannena bhikkhunā
adinnam theyyasaṃkhātam na ādātābham antamaso tiṇa-
salākam upādāya. yo bhikkhu pādāṃ vā pādārahaṃ vā
atirekapādāṃ vā adinnam theyyasaṃkhātam ādiyati, assa-
maṇo hoti asakyaputtiyo. seyyathāpi nāma paṇḍupalāso
bandhanā pamutto abhabbo haritattāya, evam eva bhikkhu
pādāṃ vā pādārahaṃ vā atirekapādāṃ vā adinnam theyya-
saṃkhātam ādiyitvā assamaṇo hoti asakyaputtiyo, tam te

yāvajīvaṃ akaraṇīyaṃ. || 3 || upasampannena bhikkhunā sañcicca paṇo jīvitā no voropetabbo antamaso kunthakipillikaṃ upādāya. yo bhikkhu sañcicca manussaviggahaṃ jīvitā voropeti antamaso gabbhapātanaṃ upādāya, assamaṇo hoti asakyaputtiyo. seyyathāpi nāma puthusilā dvedhā bhinnā appaṭisandhikā hoti, evam eva bhikkhu sañcicca manussaviggahaṃ jīvitā voropetvā assamaṇo hoti asakyaputtiyo, taṃ te yāvajīvaṃ akaraṇīyaṃ. || 4 || upasampannena bhikkhunā uttarimanussadhammo na ullapitabbo antamaso suññāgāre abhiraṃmāmiti. yo bhikkhu pāpiccho icchāpakato asantaṃ abhūtaṃ uttarimanussadhammaṃ ullapati jhānaṃ vā vimokkhaṃ vā samādhiṃ vā samāpattiṃ vā maggaṃ vā phalaṃ vā, assamaṇo hoti asakyaputtiyo. seyyathāpi nāma tālo matthakacchinno abhabbo punavirūhiyā, evam eva bhikkhu pāpiccho icchāpakato asantaṃ abhūtaṃ uttarimanussadhammaṃ ullapitvā assamaṇo hoti asakyaputtiyo, taṃ te yāvajīvaṃ akaraṇīyaṃ ti. || 5 ||

cattāri akaraṇīyāni niṭṭhitāni. || 78 ||

tena kho pana samayena aññataro bhikkhu āpattiyaṃ adassane ukkhittako vibbhami, so puna paccāgantvā bhikkhū upasampadam yāci. bhagavato etaṃ atthaṃ ārocesuṃ. idha pana bhikkhave bhikkhu āpattiyaṃ adassane ukkhittako vibbhamati, so puna paccāgantvā bhikkhū upasampadam yācati. so evam assa vacanīyo : passissasi taṃ āpattiṃ ti. sac' āhaṃ passissāmiti pabbājetabbo, sac' āhaṃ na passissāmiti na pabbājetabbo. || 1 || pabbājetvā vattabbo passissasi taṃ āpattiṃ ti. sac' āhaṃ passissāmiti upasampādetabbo, sac' āhaṃ na passissāmiti na upasampādetabbo. upasampādetvā vattabbo passissasi taṃ āpattiṃ ti. sac' āhaṃ passissāmiti osāretabbo, sac' āhaṃ na passissāmiti na osāretabbo. osāretvā vattabbo passasi taṃ āpattiṃ ti. sace passati, icc etaṃ kusalaṃ, no ce passati, labbhamānāya sāmaggīyā puna ukkhipitabbo, alabbhamānāya sāmaggīyā anāpatti sambhoge samvāse. || 2 || idha pana bhikkhave bhikkhu āpattiyaṃ appaṭikamme ukkhittako vibbhamati, so puna paccāgantvā bhikkhū upasampadam yācati. so evam assa vacanīyo : paṭikarissasi taṃ āpattiṃ ti. sac' āhaṃ paṭikarissāmiti pabbāje-

tabbo, sac' āhaṃ na paṭikarissāmīti na pabbājetabbo. pabbājetvā vattabbo paṭikarissasi taṃ āpattin ti. sac' āhaṃ paṭikarissāmīti upasampādetabbo, sac' āhaṃ na paṭikarissāmīti na upasampādetabbo. upasampādetvā vattabbo paṭikarissasi taṃ āpattin ti. sac' āhaṃ paṭikarissāmīti osāretabbo, sac' āhaṃ na paṭikarissāmīti na osāretabbo. osāretvā vattabbo paṭikarohi taṃ āpattin ti. sace paṭikaroti, icc etaṃ kusalaṃ, no ce paṭikaroti, labbhamānāya sāmaggīyā puna ukkhipitabbo, alabbhamānāya sāmaggīyā anāpatti sambhoge saṃvāse. ||3|| idha pana bhikkhave bhikkhu pāpikāya diṭṭhiyā appaṭinissagge ukkhittako vibbhamati, so puna paccāgantvā bhikkhū upasampadaṃ yācati. so evaṃ assa vācanīyo: paṭinissajjissasi taṃ pāpikaṃ diṭṭhin ti. sac' āhaṃ paṭinissajjissāmīti pabbājetabbo, sac' āhaṃ na paṭinissajjissāmīti na pabbājetabbo. pabbājetvā vattabbo paṭinissajjissasi taṃ pāpikaṃ diṭṭhin ti. sac' āhaṃ paṭinissajjissāmīti upasampādetabbo, sac' āhaṃ na paṭinissajjissāmīti na upasampādetabbo. upasampādetvā vattabbo paṭinissajjissasi taṃ pāpikaṃ diṭṭhin ti. sac' āhaṃ paṭinissajjissāmīti osāretabbo, sac' āhaṃ na paṭinissajjissāmīti na osāretabbo. osāretvā vattabbo paṭinissajjāhi taṃ pāpikaṃ diṭṭhin ti. sace paṭinissajjati, icc etaṃ kusalaṃ, no ce paṭinissajjati, labbhamānāya sāmaggīyā puna ukkhipitabbo, alabbhamānāya sāmaggīyā anāpatti sambhoge saṃvāse 'ti. ||4|| 79 ||

Mahākhandhako paṭhamo.

vinayamhi mahatthesu pesalānaṃ sukhāvahe
niggahe ca pāpicchānaṃ lajjīnaṃ paggahe su ca |
sāsanādhāraṇe c'eva sabbaññujinagocare
anaññavisaye kheme supaññatte asaṃsaye |
khandhake vinaye c'eva parivāre ca mātike
yathatthakārī kusalo paṭipajjati yoniso. |
yo gavaṃ na vijānāti na so rakkhati gogaṇaṃ,
evaṃ sīlaṃ ajānanto kiṃ so rakkheyya saṃvaram. |
pamuṭṭhamhi ca suttante abhidhamme ca tāvade

5 vinaye avinatthamhi puna tiṭṭhati sāsanaṃ.
 tasmā saṃgahanahetu uddānaṃ anupubbaso
 pavakkhāmi yathāñānaṃ, suṇātha mama bhāsato.
 vatthu nidānaṃ āpatti nayā peyyālam eva ca
 dukkaraṃ taṃ asesetum, nayato taṃ vijānāthā 'ti.

-
- bodhi ca, Rājāyatanam, Ajapālo, Sahampati
 Brahmā, Ālāro, Uddako, bhikkhū ca, Upako isi,
 Koṇḍañño, Vappo, Bhaddiyo, Mahānāmo ca, Assaji,
 Yaso, cattāro, paññāsaṃ, sabbe, pesesi so, disā,
 vatthum, Mārehi, timsā ca, Uruvelaṃ, tayo jaṭi,
 10 agyāgāraṃ, Mahārājā, Sakko, Brahmā ca, kevalā,
 paṃsukūlaṃ, pokkharāṇi, silā ca, kakudho, silā,
 jambu, ambo ca, āmalako, pāricchattapuppham āhari,
 phāliyantu, ujjalantu, vijjhāyantu ca Kassapa,
 nimujjanti, mukhī, meggho, Gayā, laṭṭhi ca, Māgadho,
 Upatisso, Kolito ca, abhiññātā ca, pabbajjaṃ,
 dunnivatthā, paṇāmanā, kiso lūkho ca brāhmaṇo,
 anācāraṃ ācarati, udaraṃ, māṇavo, gaṇo,
 vassaṃ, bālehi, pakkanto, dasa vassāni, nissayo,
 na vattanti, paṇāmetum, bālā, passaddhi, pañca, cha,
 15 yo so añño ca, naggo ca, acchinnaṃ, jaṭi, Sākiyo,
 Magadhesu pañca ābādhā, eko, coro ca aṅguli,
 Māgadho ca anuññāsi, kārā, likhi, kasāhato,
 lakkhaṇā, iṇā, dāso ca, Bhaṇḍuko, Upāli, ahi,
 saddhakulaṃ, Kaṇḍako ca, āhundarikam eva ca,
 vatthumhi, dārako, sikkhā, viharanti ca, kiṃ nu kho,
 sabbam, mukhaṃ, upajjhāye, apalāḷana-Kaṇḍako,
 paṇḍako, theyya-pakkanto, ahi ca, mātari, pitā,
 arahanta-bhikkhūni, bheda, ruhirena ca, vyañjanaṃ,
 anupajjhāya—saṃghena, gaṇa-paṇḍakā—pattako,
 20 acīvaraṃ, tadubhayaṃ, yācitenā pi ye tayo,
 hatthā, pādā, hatthapādā, kaṇṇā, nāsā, tadubhayaṃ,
 aṅguli, aḷa-kaṇḍaraṃ, phaṇaṃ, khujaṇi ca, vāmanaṃ,
 galagaṇḍi, lakkhaṇā c' eva, kasā, likhita-sīpadi,
 pāpa-parisadūsaṇi ca, kāṇaṃ, kuṇiṃ tath' eva ca,

khañja-pakkhahatañ c' eva, sacchinnairiyâpatham,
 jarândha-mûga-badhiram, andhamûgañ ca yam tahiṃ,|
 andhabadhiram yam vuttam, mûgabadhiram eva ca,
 andhamûgabadhirañ ca, alajjînañ ca nissayam,|
 vatthabbañ ca, kataddhânam, yâcamânaena, pekkhanâ,
 25 âgacchantam, vivadenti, ekupajjhâyena, Kassapo,|
 dissanti upasampannâ âbâdhehi ca pîlitâ,
 ananusiṭṭhâ vitthâyanti, tatth' eva anusâsanâ,|
 saṃghe pi ca, atho bâlo, asammato ca, ekato,
 ullumputupasampadâ, nissayo, ekako, tayo 'ti. |
 imamhi khandhake vatthu ekasatam bâsattati. |

Mahâkhandhake uddânam niṭṭhitam paṭhamam.

MAHĀVAGGA.

II.

Tena samayena buddho bhagavā Rājagahe viharati Gijjhakûṭe pabbate. tena kho pana samayena aññatitthiyā paribbājakā cātuddase pannarase aṭṭhamiyā ca pakkhassa sannipatitvā dhammaṃ bhāsanti. te manussā upasaṃkamanti dhammasavanāya. te labhanti aññatitthiyesu paribbājakesu pemaṃ, labhanti pasādaṃ, labhanti aññatitthiyā paribbājakā pakkhaṃ. ||1|| atha kho rañño Māgadhasa Seniyassa Bimbisārassa rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi: etarahi kho aññatitthiyā paribbājakā cātuddase pannarase aṭṭhamiyā ca pakkhassa sannipatitvā dhammaṃ bhāsanti. te manussā upasaṃkamanti dhammasavanāya. te labhanti aññatitthiyesu paribbājakesu pemaṃ, labhanti pasādaṃ, labhanti aññatitthiyā paribbājakā pakkhaṃ. yaṃ nūna ayyāpi cātuddase pannarase aṭṭhamiyā ca pakkhassa sannipateyyun ti. ||2|| atha kho rājā Māgadho Seniyō Bimbisāro yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho rājā Māgadho Seniyō Bimbisāro bhagavantam etad avoca: idha mayhaṃ bhante rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi: etarahi kho aññatitthiyā paribbājakā . . . aṭṭhamiyā ca pakkhassa sannipateyyun ti. sādhu bhante ayyāpi cātuddase pannarase aṭṭhamiyā ca pakkhassa sannipateyyun ti. ||3|| atha kho bhagavā rājānaṃ Māgadhaṃ Seniyaṃ Bimbisāraṃ dhammiyā kathāya sandassesī samādapesi samuttejesī sampahaṃsesī. atha kho rājā Māgadho Seniyō Bimbisāro bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito utthāyāsanā bhagavantam

abbhivâdetvâ padakkhiṇaṃ katvâ pakkâmi. atha kho bhagavâ etasmiṃ nidâne etasmiṃ pakaraṇe dhammikathaṃ katvâ bhikkhû âmantesi: anujânâmi bhikkhave cātuddase pannarase aṭṭhamiyâ ca pakkhassa sannipatitun ti. ||4||1||

tena kho pana samayena bhikkhû bhagavatâ anuññātaṃ cātuddase pannarase aṭṭhamiyâ ca pakkhassa sannipatitun ti te cātuddase pannarase aṭṭhamiyâ ca pakkhassa sannipatitvâ tuṇhî nisīdanti. te manussâ upasaṃkamanti dhammasavanāya. te ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma samaṇā Sakyaputtiyâ cātuddase pannarase aṭṭhamiyâ ca pakkhassa sannipatitvâ tuṇhî nisīdissanti seyyathāpi mûgasûkarā. nanu nāma sannipatitehi dhammo bhāsitaḥ ti. assosum kho bhikkhû tesam manussānaṃ ujjhāyantānaṃ khīyantānaṃ vipācentānaṃ. atha kho te bhikkhû bhagavato etam atthaṃ ârocesum. atha kho bhagavâ etasmiṃ nidâne etasmiṃ pakaraṇe dhammikathaṃ katvâ bhikkhû âmantesi: anujânâmi bhikkhave cātuddase pannarase aṭṭhamiyâ ca pakkhassa sannipatitvâ dhammaṃ bhāsītun ti. ||1||2||

atha kho bhagavato rahogatassa paṭisallīnassa evaṃ cetaso parivitaḥ upapādi: yaṃ nūnāhaṃ yāni mayâ bhikkhūnaṃ paññattāni sikkhāpadāni tāni nesam pātimokkhuḍdesam anujāneyyaṃ, so nesam bhavissati uposathakamman ti. ||1|| atha kho bhagavâ sāyaṇhasamayam paṭisallānā vuṭṭhito etasmiṃ nidâne etasmiṃ pakaraṇe dhammikathaṃ katvâ bhikkhû âmantesi: idha mayhaṃ bhikkhave rahogatassa paṭisallīnassa evaṃ cetaso parivitaḥ upapādi: yaṃ nūnāhaṃ yāni mayâ bhikkhūnaṃ paññattāni sikkhāpadāni tāni nesam pātimokkhuḍdesam anujāneyyaṃ, so nesam bhavissati uposathakamman ti. anujânâmi bhikkhave pātimokkhaṃ uddisitum. ||2|| evaṃ ca pana bhikkhave uddisitabbaṃ: vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabba: suṇātu me bhante saṃgho. ajj' uposatho pannaraso. yadi saṃghassa patta-kallaṃ, saṃgho uposathaṃ kareyya pātimokkhaṃ uddiseyya. kiṃ saṃghassa pubbakiccaṃ pārisuddhiṃ āyasmanto

ārocetha. pātimokkham uddisissāmi, taṃ sabbeva santā sād-
 dhukaṃ suṇoma manasikaroma. yassa siyā āpatti, so āvi-
 kareyya, asantiyā āpattiyā tuṇhī bhavitabbaṃ, tuṇhibhāvena
 kho paṇāyasmante parisuddhā 'ti vedissāmi. yathā kho pana
 paccekaputtṭhassa veyyākaraṇaṃ hoti, evaṃ eva evarūpāya
 parisāya yāvatatiyaṃ anussāvitāṃ hoti. yo pana bhikkhu
 yāvatatiyaṃ anussāviyamāne saramāno santiṃ āpattiṃ nā-
 vikareyya, sampajānamusāvāda' assa hoti. sampajānamusā-
 vādo kho paṇāyasmanto antarāyiko dhammo vutto bhagavatā.
 tasmā saramānena bhikkhunā āpannena visuddhāpekkhena
 santi āpatti āvikātabbā, āvikatā hi 'ssa phāsu hotīti. ||3||
 pātimokkhaṃ ti ādiṃ etaṃ, mukhaṃ etaṃ, pamukhaṃ etaṃ
 kusalānaṃ dhammānaṃ, tena vuccati pātimokkhaṃ ti. āya-
 smanto 'ti piyavacanāṃ etaṃ, garuvacanāṃ etaṃ, sagārava-
 sappatissādhivacanāṃ etaṃ āyasmanto 'ti. uddisissāmīti
 ācikkhissāmi desessāmi paññāpessāmi paṭṭhapessāmi viva-
 rissāmi vibhajissāmi uttānikarissāmi pakāsessāmi. tan ti
 pātimokkhaṃ vuccati. sabbeva santā 'ti yāvatikā tassā pa-
 risāya therā ca navā ca majjhimā ca, ete vuccanti sabbeva
 santā 'ti. sādhukaṃ suṇomā 'ti atthikatvā manasikatvā
 sabbā cetasā samannāharāma. manasikaromā 'ti ekagga-
 cittā avikkhittacittā avisāhatacittā nisāmemā. ||4|| yassa
 siyā āpattī therassa vā navassa vā majjhimassa vā pañca-
 nnaṃ vā āpattikkhandhānaṃ aññatarā āpatti sattannaṃ vā
 āpattikkhandhānaṃ aññatarā āpatti. so āvikareyyā 'ti so
 deseyya, so vivareyya, so uttānikareyya, so pakāseyya sam-
 ghamajjhe vā gaṇamajjhe vā ekapuggale vā. asanti nāma
 āpatti anajjhāpanā vā hoti āpajjitvā vā vuttṭhitā. tuṇhī
 bhavitabbaṃ ti adhivāsetabbaṃ, na vyāhatabbaṃ, parisud-
 ddhā 'ti vedissāmīti jānissāmi dhāressāmi. ||5|| yathā kho
 pana paccekaputtṭhassa veyyākaraṇaṃ hotīti yathā ekena eko
 puttṭho vyākareyya, evaṃ eva tassā parisāya jānitabbaṃ maṃ
 pucchati. evarūpā nāma parisā bhikkhuparisā vuccati.
 yāvatatiyaṃ anussāvitāṃ hotīti sakim pi anussāvitāṃ hoti
 dutiyaṃ pi anussāvitāṃ hoti tatiyaṃ pi anussāvitāṃ hoti.
 saramāno 'ti jānamāno sañjānamāno. santi nāma āpatti
 ajjhāpanā vā hoti āpajjitvā vā avuttṭhitā. nāvikareyyā 'ti
 na deseyya na vivareyya na uttānikareyya na pakāseyya

samghamajjhe vā gaṇamajjhe vā ekapuggale vā. || 6 || sampajānamusāvāḍ' assa hotīti, sampajānamusāvāḍo kiṃ hoti. dukkaṭaṃ hoti, antarāyiko dhammo vutto bhagavatā 'ti. kissa antarāyiko. paṭhamassa jhānassa adhigamāya antarāyiko, dutiyassa jhānassa adhigamāya antarāyiko, tatiyassa jhānassa adhigamāya antarāyiko, catutthassa jhānassa adhigamāya antarāyiko, jhānānaṃ vimokkhānaṃ samādhīnaṃ samāpattīnaṃ nekkhammānaṃ nissaraṇānaṃ pavivekānaṃ kusālānaṃ dhammānaṃ adhigamāya antarāyiko. tasmā 'ti taṃkāraṇā. saramānenā 'ti jānamānena sañjānamānena. visuddhāpekkhenā 'ti vuṭṭhātukāmena visujjhītukāmena. || 7 || santī nāma āpatti ajjhāpannā vā hoti āpajjitvā vā avuṭṭhitā. āvikātabbā 'ti āvikātabbā samghamajjhe vā gaṇamajjhe vā ekapuggale vā. āvikatā hi 'ssa phāsu hotīti, kissa phāsu hoti. paṭhamassa jhānassa adhigamāya phāsu hoti, dutiyassa jhānassa adhigamāya phāsu hoti, tatiyassa jhānassa adhigamāya phāsu hoti, catutthassa jhānassa adhigamāya phāsu hoti, jhānānaṃ vimokkhānaṃ samādhīnaṃ samāpattīnaṃ nekkhammānaṃ nissaraṇānaṃ pavivekānaṃ kusālānaṃ dhammānaṃ adhigamāya phāsu hotīti. || 8 || 3 ||

tena kho pana samayena bhikkhū bhagavatā pātimokkhuddeso anuññāto 'ti devasikaṃ pātimokkhaṃ uddisanti. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave devasikaṃ pātimokkhaṃ uddisitabbam. yo uddiseyya, āpatti dukkaṭassa. anujānāmi bhikkhave uposathe pātimokkhaṃ uddisitun ti. || 1 || tena kho pana samayena bhikkhū bhagavatā uposathe pātimokkhuddeso anuññāto 'ti pakkhassa tikkhattum pātimokkhaṃ uddisanti cātuddase pannarase atṭhamiyā ca pakkhassa. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave pakkhassa tikkhattum pātimokkhaṃ uddisitabbam. yo uddiseyya, āpatti dukkaṭassa. anujānāmi bhikkhave sakīṃ pakkhassa cātuddase vā pannarase vā pātimokkhaṃ uddisitun ti. || 2 || 4 ||

tena kho pana samayena chabbaggiyā bhikkhū yathāparisāya pātimokkhaṃ uddisanti sakāya-sakāya parisāya. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave yathāpa-

risāya pātimokkham uddisitabbam sakāya-sakāya parisāya. yo uddiseyya, āpatti dukkaṭassa. anujānāmi bhikkhave samaggānaṃ uposathakamman ti. ||1|| atha kho bhikkhūnaṃ etad ahoṣi: bhagavatā paññattaṃ samaggānaṃ uposathakamman ti. kittāvatā nu kho sāmaggī hoti, yāvatā ekāvāso udāhu sabbā paṭhavīti. bhagavato etam attham ārocesum. anujānāmi bhikkhave ettāvatā sāmaggī yāvatā ekāvāso 'ti. ||2|| tena kho pana samayena āyasmā Mahākappino Rājagahe viharati Maddakucchismiṃ migadāye. atha kho āyasmato Mahākappinassa rahogatassa paṭisallīnassa evaṃ cetaso parivitaṅko udapādi: gaccheyyaṃ vāhaṃ uposathaṃ na vā gaccheyyaṃ, gaccheyyaṃ vā saṃghakammaṃ na vā gaccheyyaṃ, atha khv āhaṃ visuddho paramāya visuddhiyā 'ti. ||3|| atha kho bhagavā āyasmato Mahākappinassa cetasa cetoparivitaṅkaṃ aññāya seyyathāpi nāma balavā puriso sammīñjitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ sammīñjeyya, evaṃ eva Gijjhakūṭe pabbate antarahito Maddakucchismiṃ migadāye āyasmato Mahākappinassa pamukhe pāturahosi. nisīdi bhagavā paññatte āsane, āyasmāpi kho Mahākappino bhagavantam abhivādetvā ekamantaṃ nisīdi. ||4|| ekamantaṃ nisinnaṃ kho āyasmantaṃ Mahākappinaṃ bhagavā etad avoca: nanu te Kappina rahogatassa paṭisallīnassa evaṃ cetaso parivitaṅko udapādi: gaccheyyaṃ vāhaṃ uposathaṃ na vā gaccheyyaṃ, gaccheyyaṃ vā saṃghakammaṃ na vā gaccheyyaṃ, atha khv āhaṃ visuddho paramāya visuddhiyā 'ti. evaṃ bhante. tumhe ce brāhmaṇā uposathaṃ na sakkarissatha, na garukarissatha, na mānessatha, na pūjessatha, atha ko carahi uposathaṃ sakkarissati garukarissati mānessati pūjessati. gaccha tvam brāhmaṇa uposathaṃ, mā no agamāsi, gacch' eva saṃghakammaṃ, mā no agamāsīti. evaṃ bhante 'ti kho āyasmā Mahākappino bhagavato paccassosi. ||5|| atha kho bhagavā āyasmantaṃ Mahākappinaṃ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā seyyathāpi nāma balavā puriso sammīñjitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ sammīñjeyya, evaṃ eva Maddakucchismiṃ migadāye āyasmato Mahākappinassa pamukhe antarahito Gijjhakūṭe pabbate pāturahosi. ||6||5||

atha kho bhikkhūnaṃ etaḍ ahoṣi: bhagavatā paññattaṃ ettāvataṃ sāmaggī yāvataṃ ekāvāso 'ti. kittāvataṃ nu kho ekāvāso hotīti. bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave sīmaṃ sammannitum. evañ ca pana bhikkhave sammannitabbā: paṭhamam nimittā kittetabbā, pabbatanimittam, pāsānanimittam, vananimittam, rukkhanimittam, magganimittam, vammikanimittam, nadānimittam, udakanimittam. nimitte kittetvā vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo: suṇātu me bhante saṃgho. yāvataṃ samantā nimittā kittitā, yadi saṃghassa pattakallam, saṃgho etehi nimittehi sīmaṃ sammanneyya samānasamvāsam ekuposatham. esā ñatti. ||1|| suṇātu me bhante saṃgho. yāvataṃ samantā nimittā kittitā, saṃgho etehi nimittehi sīmaṃ sammannati samānasamvāsam ekuposatham. yassāyasmato khamati etehi nimittehi sīmāya sammuti samānasamvāsāya ekuposathāya, so tuṇh' assa, yassa na khamati, so bhāseyya. sammataṃ sīmā saṃghena etehi nimittehi samānasamvāsā ekuposathā. khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmiti. ||2|| 6 ||

tena kho pana samayena chabbaggiyā bhikkhū bhagavatā sīmāsammuti anuññātā 'ti atimahatiyo sīmāyo sammannanti catuyojanikāpi pañcayojanikāpi chayojanikāpi. bhikkhū uposatham āgacchantā uddissamāne pi pātimokkhe āgacchanti uddiṭṭhamatte pi āgacchanti antarāpi parivasanti. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave atimahatī sīmā sammannitabbā catuyojanikā vā pañcayojanikā vā chayojanikā vā. yo sammanneyya, āpatti dukkaṭassa. anujānāmi bhikkhave tiyojanaparamam sīmaṃ sammannitum ti. ||1|| tena kho pana samayena chabbaggiyā bhikkhū nadīpāram sīmaṃ sammannanti. uposatham āgacchantā bhikkhū pi vuyhanti pattāpi vuyhanti cīvarāni pi vuyhanti. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave nadīpāram sīmā sammannitabbā. yo sammanneyya, āpatti dukkaṭassa. anujānāmi bhikkhave yatth' assa dhuvaṇāvā vā dhuvasetu vā, evarūpaṃ nadīpāram sīmaṃ sammannitum ti. ||2|| 7 ||

tena kho pana samayena bhikkhū anupariveniyam pāti-

mokkhaṃ uddisanti asaṃketena. āgantukā bhikkhū na jānanti kattha vā ajj' uposatho kariyissatīti. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave anupariveniyāṃ pātimokkhaṃ uddisitabbaṃ asaṃketena. yo uddiseyya, āpatti dukkaṭassa. anujānāmi bhikkhave uposathāgāraṃ sammannitvā uposathaṃ kātuṃ yaṃ saṃgho ākaṅkhati vihāraṃ vā addhayogaṃ vā pāsādaṃ vā hammiyaṃ vā guhaṃ vā. evaṃ ca pana bhikkhave sammannitabbaṃ : ||1|| vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo : suṇātu me bhante saṃgho. yadi saṃghassa pattakallaṃ, saṃgho itthannāmaṃ vihāraṃ uposathāgāraṃ sammanneyya. esā ñatti. suṇātu me bhante saṃgho. saṃgho itthannāmaṃ vihāraṃ uposathāgāraṃ sammannati. yassāyasmato khamati itthannāmassa vihārassa uposathāgārassa sammuti, so tuṇh' assa, yassa na kkhamati, so bhāseyya. sammato saṃghena itthannāmo vihāro uposathāgāraṃ. khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmiti. ||2|| tena kho pana samayena aññatarasmim āvāse dve uposathāgārāni sammataṇi honti. bhikkhū ubhayattha sannipatanti idha uposatho kariyissati idha uposatho kariyissatīti. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave ekasmim āvāse dve uposathāgārāni sammannitabbāni. yo sammanneyya, āpatti dukkaṭassa. anujānāmi bhikkhave ekaṃ samūhanitvā ekattha uposathaṃ kātuṃ. ||3|| evaṃ ca pana bhikkhave samūhantabbaṃ : vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo : suṇātu me bhante saṃgho. yadi saṃghassa pattakallaṃ, saṃgho itthannāmaṃ uposathāgāraṃ samūhaneyya. esā ñatti. suṇātu me bhante saṃgho. saṃgho itthannāmaṃ uposathāgāraṃ samūhanati. yassāyasmato khamati itthannāmassa uposathāgārassa samugghāto, so tuṇh' assa, yassa na kkhamati, so bhāseyya. samūhataṃ saṃghena itthannāmaṃ uposathāgāraṃ. khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmiti. ||4||8||

tena kho pana samayena aññatarasmim āvāse atikhuddakaṃ uposathāgāraṃ sammataṃ hoti. tadah' uposathe mahā bhikkhusaṃgho sannipatito hoti. bhikkhū asaṃmatāya bhūmiyā nisinnā pātimokkhaṃ assosuṃ. atha kho tesāṃ bhikkhūnaṃ etaḍ ahoṣi : bhagavatā paññattaṃ uposathāgāraṃ

sammannitvā uposatho kâtabbo 'ti, mayaṇi ca asammattāya bhūmiyā nisinnā pātimokkhaṃ assosumbhā. kato nu kho amhākaṃ uposatho akato nu kho 'ti. bhagavato etam atthaṃ ārocesuṃ. sammattāya vā bhikkhave bhūmiyā nisinnā asammattāya vā, yato pātimokkhaṃ suṇāti, kato 'v' ass' uposatho. ||1|| tena hi bhikkhave saṃgho yāvamahantaṃ uposathapamukhaṃ ākaṇkhati, tāvamahantaṃ uposathapamukhaṃ sammannatu. evaṇi ca pana bhikkhave sammannitabbam: paṭhamam nimittā kittetabbā. nimitte kittetvā vyattena bhikkhunā paṭibalena saṃgho ñāpetabbo: suṇātu me bhante saṃgho. yāvatā samantā nimittā kittitā, yadi saṃghassa pattakallaṃ, saṃgho etehi nimittehi uposathapamukhaṃ sammanneyya. esā ñatti. suṇātu me bhante saṃgho. yāvatā samantā nimittā kittitā, saṃgho etehi nimittehi uposathapamukhaṃ sammannati. yassāyasmato khamati etehi nimittehi uposathapamukhassa sammuti, so tuṇh' assa, yassa na kkhamati, so bhāseyya. sammataṃ saṃghena etehi nimittehi uposathapamukhaṃ. khamati saṃghassa, tasmā tuṇhī, evaṃ etam dhārayāmi. ||2||9||

tena kho pana samayena aññatarasmiṃ āvāse tadah' uposathe navakā bhikkhū paṭhamataraṃ sannipatitvā na tāva therā āgacchantīti pakkamimsu. uposatho vikāle ahosi. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave tadah' uposathe therehi bhikkhūhi paṭhamataraṃ sannipatitun ti. ||1||10||

tena kho pana samayena Rājagahe sambahulā āvāsā samānasīmā honti. tattha bhikkhū vivadanti amhākaṃ āvāse uposatho kariyatu amhākaṃ āvāse uposatho kariyatū 'ti. bhagavato etam atthaṃ ārocesuṃ. idha pana bhikkhave sambahulā āvāsā samānasīmā honti, tattha bhikkhū vivadanti amhākaṃ āvāse uposatho kariyatu amhākaṃ āvāse uposatho kariyatū 'ti. tehi bhikkhave bhikkhūhi sabbe' eva ekajjhaṃ sannipatitvā uposatho kâtabbo, yattha vā pana thero bhikkhu viharati tattha sannipatitvā uposatho kâtabbo. na tv eva vaggena saṃghena uposatho kâtabbo. yo kareyya, āpatti dukkaṭassā 'ti. ||1||11||

tena kho pana samayena āyasmā Mahākassapa Andhakavindā Rājagahaṃ uposathaṃ āgacchanto antarā magge nadim̐ taranto manam̐ vulho ahosi, cīvarāni 'ssa allāni. bhikkhū āyasmantaṃ Mahākassapaṃ etad avocum̐: kissa te āvuso cīvarāni allānīti. idhāhaṃ āvuso Andhakavindā Rājagahaṃ uposathaṃ āgacchanto antarā magge nadim̐ taranto man' amhi vulho, tena me cīvarāni allānīti. bhagavato etam atthaṃ ārocesum̐. yā sā bhikkhave saṃghena sīmā sammatā samānasamvāsā ekuposathā, saṃgho taṃ sīmaṃ ticīvarena avippavāsaṃ sammannatu. ||1|| evaṃ ca pana bhikkhave sammannitabbā: vyattena bhikkhunā paṭibalena saṃgho ñāpetabbo: suṇātu me bhante saṃgho. yā sā saṃghena sīmā sammatā samānasamvāsā ekuposathā, yadi saṃghassa pattakallaṃ, saṃgho taṃ sīmaṃ ticīvarena avippavāsaṃ sammanneyya. esā ñatti. suṇātu me bhante saṃgho. yā sā saṃghena sīmā sammatā samānasamvāsā ekuposathā, saṃgho taṃ sīmaṃ ticīvarena avippavāsaṃ sammannati. yassāyasmato khamati etissā sīmāya ticīvarena avippavāsāya sammuti, so tuṇh' assa, yassa na khamati, so bhāseyya. sammatā sā sīmā saṃghena ticīvarena avippavāsā. khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmiti. ||2|| tena kho pana samayena bhikkhū bhagavatā ticīvarena avippavāsasammuti anuññātā 'ti antaraghare cīvarāni nikkhipanti. tāni cīvarāni nassanti pi dayhanti pi undurehi pi khajjanti, bhikkhū duccolā honti lūkhacīvarā. bhikkū evaṃ āhaṃsu: kissa tumhe āvuso duccolā lūkhacīvarā 'ti. idha mayaṃ āvuso bhagavatā ticīvarena avippavāsasammuti anuññātā 'ti antaraghare cīvarāni nikkhipimhā, tāni cīvarāni natthāni pi dadḍhāni pi undurehi pi khāyītāni. tena mayaṃ duccolā lūkhacīvarā 'ti. bhagavato etam atthaṃ ārocesum̐. yā sā bhikkhave saṃghena sīmā sammatā samānasamvāsā ekuposathā, saṃgho taṃ sīmaṃ ticīvarena avippavāsaṃ sammannatu t̐hapetvā gāmaṃ ca gāmūpacāraṃ ca. ||3|| evaṃ ca pana bhikkhave sammannitabbā: vyattena bhikkhunā paṭibalena saṃgho ñāpetabbo: suṇātu me bhante saṃgho. yā sā saṃghena sīmā sammatā samānasamvāsā ekuposathā, yadi saṃghassa pattakallaṃ, saṃgho taṃ sīmaṃ ticīvarena avippavāsaṃ sammanneyya t̐hapetvā

gāmañ ca gāmûpacārañ ca. esā ñatti. suñātu me bhante saṃgho. yā sâ saṃghena sîmâ sammata samānasamvāsâ ekuposathâ, saṃgho taṃ sîmaṃ ticivarena avippavâsaṃ sammannati t̐apetvâ gāmañ ca gāmûpacārañ ca. yassâyasmato khamati etissâ sîmāya ticivarena avippavâsāya sammuti t̐apetvâ gāmañ ca gāmûpacārañ ca, so tuṇh' assa, yassa na kkhamati, so bhāseyya. sammata sâ sîmâ saṃghena ticivarena avippavāsâ t̐apetvâ gāmañ ca gāmûpacārañ ca. khamati saṃghassa, tasmâ tuṇhî, evaṃ etaṃ dhārayāmiti. ||4|| sîmaṃ bhikkhave sammannantena paṭhamam samānasamvāsasîmâ sammannitabbâ, pacchâ ticivarena avippavāso sammannitabbo. sîmaṃ bhikkhave samûhanantena paṭhamam ticivarena avippavāso samûhantabbo, pacchâ samānasamvāsasîmâ samûhantabbâ. evañ ca pana bhikkhave ticivarena avippavāso samûhantabbo: vyattena bhikkhunâ paṭibalena saṃgho ñâpetabbo: suñātu me bhante saṃgho. yo so saṃghena ticivarena avippavāso sammato, yadi saṃghassa pattakallam, saṃgho taṃ ticivarena avippavāsaṃ samûhaneyya. esâ ñatti. suñātu me bhante saṃgho. yo so saṃghena ticivarena avippavāso sammato, saṃgho taṃ ticivarena avippavāsaṃ samûhanati. yassâyasmato khamati etassa ticivarena avippavāsassa samugghâto, so tuṇh' assa, yassa na kkhamati, so bhāseyya. samûhato so saṃghena ticivarena avippavāso. khamati saṃghassa, tasmâ tuṇhî, evaṃ etaṃ dhārayāmiti. ||5|| evañ ca pana bhikkhave sîmâ samûhantabbâ: vyattena bhikkhunâ paṭibalena saṃgho ñâpetabbo: suñātu me bhante saṃgho. yā sâ saṃghena sîmâ sammata samānasamvāsâ ekuposathâ, yadi saṃghassa pattakallam, saṃgho taṃ sîmaṃ samûhaneyya. esâ ñatti. suñātu me bhante saṃgho. yā sâ saṃghena sîmâ sammata samānasamvāsâ ekuposathâ, saṃgho taṃ sîmaṃ samûhanati. yassâyasmato khamati etissâ sîmāya samānasamvāsāya ekuposathāya samugghâto, so tuṇh' assa, yassa na kkhamati, so bhāseyya. samûhatâ sâ sîmâ saṃghena samānasamvāsâ ekuposathâ. khamati saṃghassa, tasmâ tuṇhî, evaṃ etaṃ dhārayāmiti. ||6|| asammatāya bhikkhave sîmāya aṭṭhapitāya yaṃ gāmaṃ vâ nigamaṃ vâ upanissāya viharati, yā tassa vâ gāmassa gāmasîmâ nigamassa vâ nigamasîmâ, ayam tattha

samānasamvāsā ekuposathā. agāmake ce bhikkhave araṇṇe, samantā sattabbhantarā ayaṃ tattha samānasamvāsā ekuposathā. sabbā bhikkhave nadi asīmā, sabbo samuddo asīmo, sabbo jātassaro asīmo. nadiyā vā bhikkhave samudde vā jātassare vā yaṃ majjhimassa purisassa samantā udakukkhepā, ayaṃ tattha samānasamvāsā ekuposathā 'ti. || 7 || **12** ||

tena kho pana samayena chabbaggiyā bhikkhū sīmāya sīmaṃ sambhindanti. bhagavato etam atthaṃ ārocesuṃ. yesaṃ bhikkhave sīmā paṭhamam sammatā, tesam taṃ kammaṃ dhammikaṃ akuppaṃ tñhānārahaṃ. yesaṃ bhikkhave sīmā pacchā sammatā, tesam taṃ kammaṃ adhammikaṃ kuppaṃ aṭṭhānārahaṃ. na bhikkhave sīmāya sīmā sambhinditabbā. yo sambhindeyya, āpatti dukkaṭassā 'ti. || 1 || tena kho pana samayena chabbaggiyā bhikkhū sīmāya sīmaṃ ajjhottharanti. bhagavato etam atthaṃ ārocesuṃ. yesaṃ bhikkhave sīmā paṭhamam sammatā, tesam taṃ kammaṃ dhammikaṃ akuppaṃ tñhānārahaṃ. yesaṃ bhikkhave sīmā pacchā sammatā, tesam taṃ kammaṃ adhammikaṃ kuppaṃ aṭṭhānārahaṃ. na bhikkhave sīmāya sīmā ajjhottharitabbā. yo ajjhotthareyya, āpatti dukkaṭassa. anujānāmi bhikkhave sīmaṃ sammannantena sīmantarikaṃ tñhapetvā sīmaṃ sammannitun ti. || 2 || **13** ||

atha kho bhikkhūnaṃ etad ahoṣi: kati nu kho uposathā 'ti. bhagavato etam atthaṃ ārocesuṃ. dve 'me bhikkhave uposathā cātuddasiko ca pannarasiko ca, ime kho bhikkhave dve uposathā 'ti. || 1 || atha kho bhikkhūnaṃ etad ahoṣi: kati nu kho uposathakammānīti. bhagavato etam atthaṃ ārocesuṃ. cattā' imāni bhikkhave uposathakammāni, adhammena vaggam uposathakammam, adhammena samaggam uposathakammam, dhammena vaggam uposathakammam, dhammena samaggam uposathakammam ti. tatra bhikkhave yaṃ idaṃ adhammena vaggam uposathakammam, na bhikkhave evarūpaṃ uposathakammam kātappaṃ na ca mayā evarūpaṃ uposathakammam anuññātāṃ. || 2 || tatra bhikkhave yaṃ idaṃ adhammena samaggam uposathakammam, na bhikkhave

evarûpaṃ . . . anuññātaṃ. tatra bhikkhave yaṃ idaṃ dhammena vaggam uposathakammaṃ, na bhikkhave evarûpaṃ . . . anuññātaṃ. tatra bhikkhave yaṃ idaṃ dhammena samaggam uposathakammaṃ, evarûpaṃ bhikkhave uposathakammaṃ kâtabbam evarûpaṃ ca mayā uposathakammaṃ anuññātaṃ. tasmât iha bhikkhave evarûpaṃ uposathakammaṃ karissâma yad idaṃ dhammena samaggan ti, evañ hi vo bhikkhave sikkhitabban ti. ||3||14||

atha kho bhikkhûnaṃ etad ahoṣi: kati nu kho pâtimokkhuḍdesâ 'ti. bhagavato etaṃ atthaṃ ârocesuṃ. pañc' ime bhikkhave pâtimokkhuḍdesâ: nidânaṃ uddisitivâ avasesaṃ sutena sâvetabbam, ayaṃ paṭhamo pâtimokkhuḍdeso. nidânaṃ uddisitivâ cattâri pârajikâni uddisitivâ avasesaṃ sutena sâvetabbam, ayaṃ dutiyo pâtimokkhuḍdeso. nidânaṃ uddisitivâ cattâri pârajikâni uddisitivâ terasa saṃghâdisese uddisitivâ avasesaṃ sutena sâvetabbam, ayaṃ tatiyo pâtimokkhuḍdeso. nidânaṃ uddisitivâ cattâri pârajikâni uddisitivâ terasa saṃghâdisese uddisitivâ dve aniyate uddisitivâ avasesaṃ sutena sâvetabbam, ayaṃ catuttho pâtimokkhuḍdeso. vitthâren' eva pañcama. ime kho bhikkhave pañca pâtimokkhuḍdesâ 'ti. ||1|| tena kho pana samayena bhikkhû bhagavatâ saṃkhittena pâtimokkhuḍdeso anuññâto 'ti sabbakâlam saṃkhittena pâtimokkham uddisanti. bhagavato etaṃ atthaṃ ârocesuṃ. na bhikkhave saṃkhittena pâtimokkham uddisitabbam. yo uddiseyya, âpatti dukkaṭassâ 'ti. ||2|| tena kho pana samayena Kosalesu janapadesu aññatarasmiṃ âvâse tadah' uposathe savarabhayaṃ ahoṣi. bhikkhû nâsa-kkhipsu vitthârena pâtimokkham uddisituṃ. bhagavato etaṃ atthaṃ ârocesuṃ. anujânâmi bhikkhave sati antarâye saṃkhittena pâtimokkham uddisituṃ ti. ||3|| tena kho pana samayena chabbaggiyâ bhikkhû asati pi antarâye saṃkhittena pâtimokkham uddisanti. bhagavato etaṃ atthaṃ ârocesuṃ. na bhikkhave asati antarâye saṃkhittena pâtimokkham uddisitabbam. yo uddiseyya, âpatti dukkaṭassa. anujânâmi bhikkhave sati antarâye saṃkhittena pâtimokkham uddisituṃ. tatr' ime antarâyâ: râjantarâyo corantarâyo agyantarâyo udakantarâyo manussantarâyo

amanussantarāyo vāṇantarāyo sirīmsapantarāyo jīvitantarāyo
brahmacariyantarāyo. anujānāmi bhikkhave evarūpesu anta-
rāyesu saṃkhittena pātimokkhaṃ uddisitum, asati antarāye
vitthārenā 'ti. ||4|| tena kho pana samayena chabbaggiyā
bhikkhū saṃghamajjhe anajjhīṭṭhā dhammaṃ bhāsanti.
bhagavato etam atthaṃ ārocesum. na bhikkhave saṃgha-
majjhe anajjhīṭṭhena dhammo bhāsitaḥ. yo bhā-
seyya, āpatti dukkaṭassa. anujānāmi bhikkhave therena
bhikkhunā sāmāṃ vā dhammaṃ bhāsitaṃ param vā ajjhe-
situm ti. ||5|| tena kho pana samayena chabbaggiyā bhi-
kkhū saṃghamajjhe asaṃmatā vinayaṃ pucchanti. bhaga-
vato etam atthaṃ ārocesum. na bhikkhave saṃghamajjhe
asaṃmatena vinayo pucchitaḥ. yo puccheyya, āpatti dukkaṭassa.
anujānāmi bhikkhave saṃghamajjhe sam-
matena vinayaṃ pucchitum. evaṃ ca pana bhikkhave
saṃmannitaḥ: attanā 'va attānaṃ saṃmannitabbāṃ
parena vā paro saṃmannitaḥ. ||6|| kathaṃ ca attanā 'va
attānaṃ saṃmannitabbāṃ. vyattena bhikkhunā paṭibaleṇa
saṃgho nīpetabbo: suṇātu me bhante saṃgho. yadi saṃ-
ghassa pattakallaṃ, ahaṃ itthannāmaṃ vinayaṃ puccheyyan
ti. evaṃ attanā 'va attānaṃ saṃmannitabbāṃ. kathaṃ ca
parena paro saṃmannitaḥ. vyattena bhikkhunā paṭiba-
leṇa saṃgho nīpetabbo: suṇātu me bhante saṃgho. yadi
saṃghassa pattakallaṃ, itthannāmo itthannāmaṃ vinayaṃ
puccheyyā 'ti. evaṃ parena paro saṃmannitaḥ 'ti. ||7||
tena kho pana samayena pesalā bhikkhū saṃghamajjhe sam-
matā vinayaṃ pucchanti. chabbaggiyā bhikkhū la-
bhanti āghātaṃ, labhanti appaccayaṃ, vadhena tajjenti.
bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave
saṃghamajjhe sammatena pi parisāṃ oloketvā puggalaṃ tu-
layitvā vinayaṃ pucchitum ti. ||8|| tena kho pana samayena
chabbaggiyā bhikkhū saṃghamajjhe asaṃmatā vinayaṃ
vissajjenti. bhagavato etam atthaṃ ārocesum. na bhi-
kkhave saṃghamajjhe asaṃmatena vinayo vissajje-
taḥ. yo vissajjeyya, āpatti dukkaṭassa. anujānāmi bhi-
kkhave saṃghamajjhe sammatena vinayaṃ vissajjetum. evaṃ
ca pana bhikkhave saṃmannitaḥ: attanā 'va attānaṃ sam-
mannitabbāṃ parena vā paro saṃmannitaḥ. ||9|| kathaṃ

ca attanā 'va attānaṃ sammannitabbaṃ. vyattena bhikkhunā paṭibalena saṃgho ñāpetabbo: suṇātu me bhante saṃgho. yadi saṃghassa pattakallaṃ, ahaṃ itthannāmena vinayaṃ puṭṭho vissajjeyyaṃ ti. evaṃ attanā 'va attānaṃ sammannitabbaṃ. kathaṃ ca parena paro sammannitabbo. vyattena bhikkhunā paṭibalena saṃgho ñāpetabbo: suṇātu me bhante saṃgho. yadi saṃghassa pattakallaṃ, itthannāmo itthannāmena vinayaṃ puṭṭho vissajjeyyā 'ti. evaṃ parena paro sammannitabbo 'ti. ||10|| tena kho pana samayena pesalā bhikkhū saṃghamajjhe sammatā vinayaṃ vissajjenti. chabbaggiyā bhikkhū labhanti āghātaṃ, labhanti appaccayaṃ, vadhena tajjenti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave saṃghamajjhe sammatena pi parisam oloketvā puggalaṃ tulayitvā vinayaṃ vissajjetuṃ ti. ||11||15||

tena kho pana samayena chabbaggiyā bhikkhū anokāsakataṃ bhikkhuṃ āpattiyā codenti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave anokāsakato bhikkhu āpattiyā codetabbo. yo codeyya, āpatti dukkaṭassa. anujānāmi bhikkhave okāsaṃ kārāpetvā āpattiyā codetuṃ karotu āyasma okāsaṃ ahaṃ taṃ vattukāmo 'ti. ||1|| tena kho pana samayena pesalā bhikkhū chabbaggiye bhikkhū okāsaṃ kārāpetvā āpattiyā codenti. chabbaggiyā bhikkhū labhanti āghātaṃ, labhanti appaccayaṃ, vadhena tajjenti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave kate pi okāse puggalaṃ tulayitvā āpattiyā codetuṃ ti. ||2|| tena kho pana samayena chabbaggiyā bhikkhū pur' amhākaṃ pesalā bhikkhū okāsaṃ kārāpentīti paṭigaco' eva suddhānaṃ bhikkhūnaṃ anāpattikānaṃ avatthusmiṃ akāraṇe okāsaṃ kārāpentī. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave suddhānaṃ bhikkhūnaṃ anāpattikānaṃ avatthusmiṃ akāraṇe okāso kārāpetabbo. yo kārāpeyya, āpatti dukkaṭassa. anujānāmi bhikkhave puggalaṃ tulayitvā okāsaṃ kārāpetuṃ ti. ||3|| tena kho pana samayena chabbaggiyā bhikkhū saṃghamajjhe adhammakammaṃ karonti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave saṃghamajjhe adhammakammaṃ kātābbaṃ. yo kareyya, āpatti dukkaṭassā 'ti. karonti yeva adhammakammaṃ. bhagavato etam atthaṃ

ârocesum. anujânâmi bhikkhave adhammakamme kayira-
mâne paṭikkositun ti. ||4|| tena kho pana samayena pesalā
bhikkhū chabbaggiyehi bhikkhūhi adhammakamme kayi-
ramâne paṭikkosanti. chabbaggiyā bhikkhū labhanti āghā-
taṃ, labhanti appaccayaṃ, vadhena tajjenti. bhagavato
etaṃ atthaṃ ârocesum. anujânâmi bhikkhave diṭṭhim pi
âvikātun ti. tesam yeva santike diṭṭhim âvikaronti. cha-
bbaggiyā bhikkhū labhanti āghātaṃ, labhanti appaccayaṃ,
vadhena tajjenti. bhagavato etaṃ atthaṃ ârocesum. anu-
jânâmi bhikkhave catuhi pañcahi paṭikkositum, dvīhi tīhi
diṭṭhim âvikātum, ekena adhiṭṭhātum na me taṃ khamatīti.
||5|| tena kho pana samayena chabbaggiyā bhikkhū
saṃghamajjhe pātimokkhaṃ uddisamānā sañcicca na sā-
venti. bhagavato etaṃ atthaṃ ârocesum. na bhikkhave
pātimokkhuddesakena sañcicca na sāvetabbam. yo na sā-
veyya, apatti dukkaṭassā 'ti. ||6|| tena kho pana samayena
âyasmā Udāyi saṃghassa pātimokkhuddesako hoti kākassa-
rako. atha kho âyasmato Udāyissa etad ahoṣi: bhagavatā
paññattaṃ pātimokkhuddesakena sāvetabban ti, ahañ c' amhi
kākassarako. kathaṃ nu kho mayā paṭipajjitabban ti. bha-
gavato etaṃ atthaṃ ârocesum. anujânâmi bhikkhave pāti-
mokkhuddesakena vāyamitum kathaṃ sāveyyan ti, vāya-
mantassa anāpattīti. ||7|| tena kho pana samayena Deva-
datto sagahaṭṭhāya parisāya pātimokkhaṃ uddisati.
bhagavato etaṃ atthaṃ ârocesum. na bhikkhave sagaha-
ṭṭhāya parisāya pātimokkhaṃ uddisitabbam. yo uddiseyya,
āpatti dukkaṭassā 'ti. ||8|| tena kho pana samayena cha-
bbaggiyā bhikkhū saṃghamajjhe anajjhīṭṭhā pātimokkhaṃ
uddisanti. bhagavato etaṃ atthaṃ ârocesum. na bhi-
kkhave saṃghamajjhe anajjhīṭṭhena pātimokkhaṃ uddi-
sitabbam. yo uddiseyya, āpatti dukkaṭassa. anujânâmi
bhikkhave therādhikaṃ pātimokkhan ti. ||9|| **16**

aññatitthiyabhāṇavāraṃ niṭṭhitam.

atha kho bhagavā Rājagahe yathābhirantaṃ viharitvā
yena Codanāvattū tena cārikam pakkāmi. anupubbe-
na cārikam caramāno yena Codanāvattū tad avasari. tena
kho pana samayena aññatarasmim āvāse sambahulā bhikkhū

viharanti, tattha thero bhikkhu bâlo hoti avyatto, so na
 jânâti uposatham vâ uposathakammam vâ pâtimokkham vâ
 pâtimokkhuddesam vâ. ||1|| atha kho tesam bhikkhûnam
 etad ahosi : bhagavatâ paññattam therâdhikam pâtimokkhan
 ti, ayañ ca amhâkam thero bâlo avyatto, na jânâti uposatham
 vâ . . . pâtimokkhuddesam vâ. katham nu kho amhehi
 paṭipajjitabban ti. bhagavato etam attham ârocesum. anu-
 jânâmi bhikkhave yo tattha bhikkhu vyatto paṭibalo tassâ-
 dheyym pâtimokkhan ti. ||2|| tena kho pana samayena
 aññatarasmim âvâse tadah' uposathe sambahulâ bhikkhû
 viharanti bâlâ avyattâ, te na jânanti uposatham vâ uposatha-
 kammam vâ pâtimokkham vâ pâtimokkhuddesam vâ. te
 theram ajjhesimsu uddisatu bhante thero pâtimokkhan ti.
 so evam âha : na me âvuso vattatîti. dutiyatheram ajjhe-
 simsu uddisatu bhante thero pâtimokkhan ti. so pi evam
 âha : na me âvuso vattatîti. tatiyatheram ajjhesimsu uddi-
 satu bhante thero pâtimokkhan ti. so pi evam âha : na me
 âvuso vattatîti. eten' eva upâyena yâva samghanavakam
 ajjhesimsu uddisatu âyasmâ pâtimokkhan ti. so pi evam
 âha : na me bhante vattatîti. bhagavato etam attham âro-
 cesum. ||3|| idha pana bhikkhave aññatarasmim âvâse ta-
 dah' uposathe sambahulâ bhikkhû viharanti bâlâ avyattâ, te
 na jânanti uposatham vâ . . . pâtimokkhuddesam vâ. te
 theram ajjhesanti uddisatu bhante thero pâtimokkhan ti. so
 evam vadeti : na me âvuso vattatîti. dutiyatheram ajjhesan-
 ti uddisatu bhante thero pâtimokkhan ti. so pi evam va-
 deti : na me âvuso vattatîti. ||4|| tatiyatheram ajjhesanti
 uddisatu bhante thero pâtimokkhan ti. so pi evam vadeti :
 na me âvuso vattatîti. eten' eva upâyena yâva samghana-
 vakam ajjhesanti uddisatu âyasmâ pâtimokkhan ti. so pi
 evam vadeti : na me bhante vattatîti. tehi bhikkhave bhi-
 kkhûhi eko bhikkhu sâmantâ âvâsâ sajjukam pâhetabbo
 gâcchâvuso samkhittena vâ vitthârena vâ pâtimokkham pa-
 riyaṇṇitvâ âgacchâ 'ti. ||5|| atha kho bhikkhûnam etad
 ahosi : kena nu kho pâhetabbo 'ti. bhagavato etam attham
 ârocesum. anujânâmi bhikkhave therena bhikkhunâ navam
 bhikkhum âṇâpetun ti. therena âṇattâ navâ bhikkhû na
 gacchanti. bhagavato etam attham ârocesum. na bhikkhave

therena ānattena agilānena na gantabbam. yo na gacche-
yya, āpatti dukkaṭassā 'ti. ||6||17||

atha kho bhagavā Codanāvattusmim yathābhirantam
vihāritvā punad eva Rājagaham paccāgacchi. tena kho
pana samayena manussā bhikkhū piṇḍāya carante pucchanti:
katimī bhante pakkhassā 'ti. bhikkhū evaṃ āhamsu: na
kho mayam āvuso jānāmā 'ti. manussā ujjhāyanti khīyanti
vipācenti: pakkhagaṇanamattam p' ime samaṇā Sakyaputti-
yā na jānanti, kim pan' ime aññam kiñci kalyāṇam jāni-
ssantīti. bhagavato etam attham ārocesum. anujānāmi
bhikkhave pakkhagaṇanam uggaḥetun ti. ||1|| atha kho
bhikkhūnam etad ahoṣi: kena nu kho pakkhagaṇanā ugga-
hetabbā 'ti. bhagavato etam attham ārocesum. anujānāmi
bhikkhave sabbeḥ' eva pakkhagaṇanam uggaḥetun ti. ||2||
tena kho pana samayena manussā bhikkhū piṇḍāya carante
pucchanti: kīvatikā bhante bhikkhū 'ti. bhikkhū evaṃ
āhamsu: na kho mayam āvuso jānāmā 'ti. manussā ujjhā-
yanti khīyanti vipācenti: aññamaññam p' ime samaṇā Sa-
kyaputtiyā na jānanti, kim pan' ime aññam kiñci kalyāṇam
jānissantīti. bhagavato etam attham ārocesum. anujānāmi
bhikkhave bhikkhū gaṇetun ti. ||3|| atha kho bhikkhū-
nam etad ahoṣi: kadā nu kho bhikkhū gaṇetabbā 'ti. bha-
gavato etam attham ārocesum. anujānāmi bhikkhave tadah'
uposathe gaṇamaggena vā gaṇetum salākam vā ga-
hetun ti. ||4||18||

tena kho pana samayena bhikkhū ajānantā ajj' uposatho
'ti dūram gāmaṃ piṇḍāya caranti. te uddissamāne pi pāti-
mokkhe āgacchanti uddiṭṭhamatte pi āgacchanti. bhagavato
etam attham ārocesum. anujānāmi bhikkhave ārocetum
ajj' uposatho 'ti. atha kho bhikkhūnam etad ahoṣi: kena nu
kho ārocetabbo 'ti. bhagavato etam attham ārocesum. anu-
jānāmi bhikkhave therena bhikkhunā kālavato ārocetun ti.
tena kho pana samayena aññataro thero kālavato na ssarati.
bhagavato etam attham ārocesum. anujānāmi bhikkhave
bhattakāle pi ārocetun ti. bhattakāle pi na ssari. bhagava-
to etam attham ārocesum. anujānāmi bhikkhave yaṃ kālam
sarati, taṃ kālam ārocetun ti. ||1||19||

tena kho pana samayena aññatarasmim āvāse uposathāgāraṃ uklāpaṃ hoti. āgantukā bhikkhū ujjhāyanti khiyanti vipācenti: kathaṃ hi nāma bhikkhū uposathāgāraṃ na sammajjissantīti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave uposathāgāraṃ sammajjitun ti. ||1|| atha kho bhikkhūnaṃ etad ahoṣi: kena nu kho uposathāgāraṃ sammajjitabban ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave therena bhikkhunā navāṃ bhikkhuṃ āṇāpetun ti. therena āṇattā navā bhikkhū na sammajjanti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave therena āṇattena agilānena na sammajjitabbam. yo na sammajjeyya, āpatti dukkaṭassā 'ti. ||2|| tena kho pana samayena uposathāgāre āsanāṃ apaññattam hoti. bhikkhū chamāyaṃ nisīdanti. gattāni pi cīvarāni pi paṃsukitāni honti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave uposathāgāre āsanāṃ paññāpetun ti. atha kho bhikkhūnaṃ etad ahoṣi: kena nu kho uposathāgāre āsanāṃ paññāpetabban ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave therena bhikkhunā navāṃ bhikkhuṃ āṇāpetun ti. therena āṇattā navā bhikkhū na paññāpentī. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave therena āṇattena agilānena na paññāpetabbam. yo na paññāpeyya, āpatti dukkaṭassā 'ti. ||3|| tena kho pana samayena uposathāgāre padīpo na hoti. bhikkhū andhakāre kāyaṃ pi cīvaram pi akkamanti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave uposathāgāre padīpaṃ kātun ti. atha kho bhikkhūnaṃ etad ahoṣi: kena nu kho uposathāgāre padīpo kātabbo 'ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave therena bhikkhunā navāṃ bhikkhuṃ āṇāpetun ti. therena āṇattā navā bhikkhū na padīpentī. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave therena āṇattena agilānena na padīpetabbo. yo na padīpeyya, āpatti dukkaṭassā 'ti. ||4|| tena kho pana samayena aññatarasmim āvāse āvāsikā bhikkhū n' eva pāṇiyaṃ upatthāpentī na paribhojaniyaṃ upatthāpentī. āgantukā bhikkhū ujjhāyanti khiyanti vipācenti: kathaṃ hi nāma āvāsikā bhikkhū n' eva pāṇiyaṃ upatthāpessanti na paribhojaniyaṃ upatthāpessantīti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkha-

ve pāṇiyaṃ paribhojaniyaṃ upatthāpetun ti. ||5||
 atha kho bhikkhūnaṃ etad ahoṣi: kena nu kho pāṇiyaṃ
 paribhojaniyaṃ upatthāpetabban ti. bhagavato etam atthaṃ
 ārocesuṃ. anujānāmi bhikkhave therena bhikkhūnā na vaṃ
 bhikkhuṃ ānāpetun ti. therena ānattā navā bhikkhū na
 upatthāpenti. bhagavato etam atthaṃ ārocesuṃ. na bhi-
 kkhave therena ānattena agilānena na upatthāpetabbaṃ. yo
 na upatthāpeyya, āpatti dukkaṭassā 'ti. ||6||20||

tena kho pana samayena sambahulā bhikkhū bālā avyattā
 disaṃgamikā ācariyupajjhāye na āpucchimsu. bhagavato
 etam atthaṃ ārocesuṃ. idha pana bhikkhave sambahulā
 bhikkhū bālā avyattā disaṃgamikā ācariyupajjhāye na āpu-
 cchanti. tehi bhikkhave ācariyupajjhāyehi pucchitabbā:
 kahaṃ gamissatha, kena saddhiṃ gamissathā 'ti. te ce bhi-
 kkhave bālā avyattā aññe bāle avyatte apadiseyyūṃ, na
 bhikkhave ācariyupajjhāyehi anujānitabbā. anujāneyyūṃ
 ce, āpatti dukkaṭassa. te ce bhikkhave bālā avyattā an-
 anuññātā ācariyupajjhāyehi gaccheyyūṃ, āpatti dukkaṭassa.
 ||1|| idha pana bhikkhave aññatarasmim āvāse sambahulā
 bhikkhū viharanti bālā avyattā. te na jānanti uposathaṃ
 vā uposathakammaṃ vā pātimokkhaṃ vā pātimokkhuddesaṃ
 vā. tattha añño bhikkhu āgacchati bahussuto āgatāgamo
 dhammadharo vinayadharo mātikādharo paṇḍito vyatto me-
 dhāvī lajjī kukkuccako sikkhākāmo. tehi bhikkhave bhi-
 kkhūhi so bhikkhu saṃgahetabbo anuggahetabbo upalāpe-
 tabbo upatthāpetabbo cunṇena mattikāya dantakaṭṭhena mu-
 khodakena. no ce saṃgaṇheyyūṃ anugaṇheyyūṃ upalāpe-
 peyyūṃ upatthāpeyyūṃ cunṇena mattikāya dantakaṭṭhena
 mukhodakena, āpatti dukkaṭassa. ||2|| idha pana bhikkhave
 aññatarasmim āvāse tadah' uposathe sambahulā bhikkhū
 viharanti bālā avyattā. te na jānanti uposathaṃ vā . . .
 pātimokkhuddesaṃ vā. tehi bhikkhave bhikkhūhi eko bhi-
 kkhū sāmantā āvāsā sajjukaṃ pāhetabbo gacchāvuso
 saṃkhittena vā vitthārena vā pātimokkhaṃ pariyāpunivā
 āgacchā 'ti. evaṃ ce taṃ labhetha, icc etam kusalam. no ce
 labhetha, tehi bhikkhave bhikkhūhi sabbe' eva yattha jā-
 nanti uposathaṃ vā . . . pātimokkhuddesaṃ vā, so āvāso

gantabbo. no ce gaccheyyūṃ, āpatti dukkaṭassa. ||3|| idha pana bhikkhave aññatarasmim āvāse sambahulā bhikkhū vassam vasanti bālā avyattā. te na jānanti uposatham vā . . . pātimokkhuḍdesam vā. tehi bhikkhave bhikkhūhi eko bhikkhu sāmantā āvāsā sajjukam pāhetabbo gacchāvuso samkhittena vā vitthārena vā pātimokkham pariyāpuṇitvā āgacchā 'ti. evaṃ ce taṃ labhetha, icc etaṃ kusalam. no ce labhetha, eko bhikkhu sattāhakālikam pāhetabbo gacchāvuso samkhittena vā vitthārena vā pātimokkham pariyāpuṇitvā āgacchā 'ti. evaṃ ce taṃ labhetha, icc etaṃ kusalam. no ce labhetha, na bhikkhave tehi bhikkhūhi tasmim āvāse vassam vasitabbam. vaseyyūṃ ce, āpatti dukkaṭassā 'ti. ||4||21||

atha kho bhagavā bhikkhū āmantesi: sannipatatha bhikkhave, saṃgho uposatham karissatīti. evaṃ vutte aññataro bhikkhu bhagavantam etad avoca: atthi bhante bhikkhu gilāno, so anāgato 'ti. anujānāmi bhikkhave gilānena bhikkhunā pārisuddhim dātum. evañ ca pana bhikkhave dātabbā: tena gilānena bhikkhunā ekam bhikkhum upasamkamitvā ekamsam uttarāsaṅgam karitvā ukkuṭikam nisīditvā añjalim paggahetvā evaṃ assa vacaniyo: pārisuddhim dammi, pārisuddhim me hara, pārisuddhim me ārocehīti kāyena viññāpeti, vācāya viññāpeti, kāyena vācāya viññāpeti, dinnā hoti pārisuddhi, na kāyena viññāpeti, na vācāya viññāpeti, na kāyena vācāya viññāpeti, na dinnā hoti pārisuddhi. ||1|| evaṃ ce taṃ labhetha, icc etaṃ kusalam. no ce labhetha, so bhikkhave gilāno bhikkhu mañcena vā pīṭhena vā saṃghamajjhe ānetvā uposatho kātabbo. sace bhikkhave gilānupaṭṭhākānam bhikkhūnam evaṃ hoti: sace kho mayam gilānam ṭhānā cāvessāma, ābādho vā abhivaḍḍhisati kālāmkiriyā vā bhavissatīti, na bhikkhave gilāno ṭhānā cāvetabbo, saṃghena tattha gantvā uposatho kātabbo, na tv eva vaggena saṃghena uposatho kātabbo. kareyya ce, āpatti dukkaṭassa. ||2|| pārisuddhihārako ce bhikkhave dinnāya pārisuddhiyā tatth' eva pakkamati, aññassa dātabbā pārisuddhi. pārisuddhihārako ce bhikkhave dinnāya pārisuddhiyā tatth' eva vibbhamati, kālāṃ karoti, sāmāṇero

paṭijānāti, sikkham paccakkhātako paṭijānāti, antimavatthum
 ajjhāpannako paṭijānāti, ummattako p., khittacitto p., veda-
 natto p., āpattiyā adassane ukkhittako p., āpattiyā appa-
 ṭikamme ukkhittako p., pāpikāya dīṭṭhiyā appaṭinissagge
 ukkhittako p., paṇḍako p., theyyasamvāsako p., titthiya-
 pakkantako p., tiracchānagato p., mātughātako p., pitughā-
 tako p., arahantaghātako p., bhikkhunīdūsako p., saṃgha-
 bhedako p., lohituppādako p., ubhatovyañjanako paṭijānāti,
 aññassa dātabbā pārisuddhi. ||3|| pārisuddhihārako ce bhi-
 kkhhave dinnāya pārisuddhiyā antarā magge pakkamati,
 anāhaṭā hoti pārisuddhi. pārisuddhihārako ce bhikkhave
 dinnāya pārisuddhiyā antarā magge vibbhamati, kālaṃ
 karoti — pa — ubhatovyañjanako paṭijānāti, anāhaṭā hoti
 pārisuddhi. pārisuddhihārako ce bhikkhave dinnāya pāri-
 suddhiyā saṃghappatto pakkamati, āhaṭā hoti pārisuddhi.
 pārisuddhihārako ce bhikkhave dinnāya pārisuddhiyā saṃ-
 ghappatto vibbhamati, kālaṃ karoti — la — ubhatovyañja-
 nako paṭijānāti, āhaṭā hoti pārisuddhi. pārisuddhihārako ce
 bhikkhave dinnāya pārisuddhiyā saṃghappatto sutto na āro-
 ceti, pamatto na āroceti, samāpanno na āroceti, āhaṭā hoti
 pārisuddhi, pārisuddhihārakassa anāpatti. pārisuddhihārako
 ce bhikkhave dinnāya pārisuddhiyā saṃghappatto sañcicca
 na āroceti, āhaṭā hoti pārisuddhi, pārisuddhihārakassa āpatti
 dukkaṭassā 'ti. ||4|| **22**||

atha kho bhagavā bhikkhū āmantesi: sannipatatha bhi-
 kkhhave, saṃgho kammaṃ karissatīti. evaṃ vutte aññataro
 bhikkhu bhagavantam etad avoca: atthi bhante bhikkhu
 gilāno, so anāgato 'ti. anujānāmi bhikkhave gilānena
 bhikkhunā chandam dātum. evañ ca pana bhikkhave
 dātabbo: tena gilānena bhikkhunā ekam bhikkhum upa-
 samkamitvā ekamsam uttarāsaṅgam karitvā ukkuṭikam nisī-
 ditvā añjalim paggahevā evam assa vacanīyo: chandam
 dammi, chandam me hara, chandam me ārocehīti kāyena
 viññāpeti, vācāya viññāpeti, kāyena vācāya viññāpeti, dinno
 hoti chando, na kāyena viññāpeti, na vācāya viññāpeti, na
 kāyena vācāya viññāpeti, na dinno hoti chando. ||1|| evam
 ce tam labhetha, icc etam kusalam. no ce labhetha, so bhi-

kkhave gilāno bhikkhu mañcena vā piñhena vā saṅgha-
majje ānetvā kammaṃ kâtabbam. sace bhikkhave gilānu-
paṭṭhākānaṃ bhikkhūnaṃ evaṃ hoti : sace kho mayaṃ
gilānaṃ ṭhānā cāvessāma, ābādho vā abhivaḍḍhissati kâlam-
kiriya vā bhavissatīti, na bhikkhave gilāno ṭhānā cāvetabbo,
saṅghena tattha gantvā kammaṃ kâtabbam, na tv eva
vaggena saṅghena kammaṃ kâtabbam. kareyya ce, āpatti
dukkatassa. ||2|| chandahâraako ce bhikkhave dinne chande
tath' eva pakkamati, aññassa dâtabbo chando. chandahâraako
ce bhikkhave dinne chande tath' eva vibbhamati, kâlam ka-
roti . . . ubhatovyañjanako paṭijānāti, aññassa dâtabbo chando.
chandahâraako ce bhikkhave dinne chande antarā magge
pakkamati, anāhaṭo hoti chando. chandahâraako ce . . .
(comp. II. 22. 4) . . . chandahârakassa āpatti dukkatassa.
anujānāmi bhikkhave tadah' uposathe pārisuddhiṃ dentena
chandam pi dātum santi saṅghassa karaṇīyan ti. ||3|| 23||

tena kho pana samayena aññataram bhikkhum tadah' upo-
sathe ñātakā gaṇhimsu. bhagavato etam attham ārocesum.
idha pana bhikkhave bhikkhum tadah' uposathe ñātakā
gaṇhanti. te ñātakā bhikkhūhi evam assu vacanīyā : iṅgha
tumhe āyasmanto imaṃ bhikkhum muhuttaṃ muñcatha yā-
vāyaṃ bhikkhu uposathaṃ karotīti. ||1|| evaṃ ce taṃ
labhetha, icc etaṃ kusalam, no ce labhetha, te ñātakā bhi-
kkhūhi evam assu vacanīyā : iṅgha tumhe āyasmanto mu-
huttaṃ ekamantaṃ hotha yāvāyaṃ bhikkhu pārisuddhiṃ
detitī. evaṃ ce taṃ labhetha, icc etaṃ kusalam. no ce
labhetha, te ñātakā bhikkhūhi evam assu vacanīyā : iṅgha
tumhe āyasmanto imaṃ bhikkhum muhuttaṃ nissīmaṃ ne-
tha yāva saṅgho uposathaṃ karotīti. evaṃ ce taṃ labhetha,
icc etaṃ kusalam, no ce labhetha, na tv eva vaggena saṅ-
ghena uposatho kâtabbo. kareyya ce, āpatti dukkatassa. ||2||
idha pana bhikkhave bhikkhum tadah' uposathe rājāno
gaṇhanti — la — corā gaṇhanti, dhuttā gaṇhanti, bhikkhū
paccatthikā gaṇhanti. te bhikkhū paccatthikā bhikkhūhi
evam assu vacanīyā : iṅgha . . . (comp. § 1. 2.) . . . na
tv eva vaggena saṅghena uposatho kâtabbo. kareyya ce,
āpatti dukkatassā 'ti. ||3|| 24||

atha kho bhagavā bhikkhū āmantesi : sannipatatha bhikkhave, atthi saṃghassa karaṇīyan ti. evaṃ vutte aññataro bhikkhu bhagavantam etad avoca : atthi bhante Gaggō nāma bhikkhu ummattako, so anāgato 'ti. dve 'me bhikkhave ummattakā : atthi bhikkhu ummattako sarati pi uposatham na pi sarati, sarati pi saṃghakammam na pi sarati, atthi n' eva sarati, āgacchati pi uposatham na pi āgacchati, āgacchati pi saṃghakammam na pi āgacchati, atthi n' eva āgacchati. ||1|| tatra bhikkhave yv āyam ummattako sarati pi uposatham na pi sarati, sarati pi saṃghakammam na pi sarati, āgacchati pi uposatham na pi āgacchati, āgacchati pi saṃghakammam na pi āgacchati, anujānāmi bhikkhave evarūpassa ummattakassa ummattakasammutim dātum. ||2|| evañ ca pana bhikkhave dātabbā : vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo : suṇātu me bhante saṃgho. Gaggō bhikkhu ummattako sarati pi uposatham na pi sarati, sarati pi saṃghakammam na pi sarati, āgacchati pi uposatham na pi āgacchati, āgacchati pi saṃghakammam na pi āgacchati. yadi saṃghassa pattakallam, saṃgho Gaggassa bhikkhuno ummattakassa ummattakasammutim daḍeyya sareyya vā Gaggō bhikkhu uposatham na vā sareyya, sareyya vā saṃghakammam na vā sareyya, āgaccheyya vā uposatham na vā āgaccheyya, āgaccheyya vā saṃghakammam na vā āgaccheyya, saṃgho saha vā Gaggena vinā vā Gaggena uposatham kareyya saṃghakammam kareyya. esā ñatti. ||3|| suṇātu me bhante saṃgho. Gaggō bhikkhu ummattako sarati pi uposatham . . . na pi āgacchati. saṃgho Gaggassa bhikkhuno ummattakassa ummattakasammutim deti sareyya vā Gaggō . . . na vā āgaccheyya, saṃgho saha vā Gaggena vinā vā Gaggena uposatham karissati saṃghakammam karissati. yassāyasmato khamati Gaggassa bhikkhuno ummattakassa ummattakasammutiyā dānam sareyya vā . . . saṃghakammam karissati, so tuṇh' assa, yassa na khamati, so bhāseyya. dinnā saṃghena Gaggassa bhikkhuno ummattakassa ummattakasammuti sareyya vā . . . saṃghakammam karissati. khamati saṃghassa, tasmā tuṇhī, evaṃ etam dhārayāmīti. ||4|| **25**||

tena kho pana samayena aññatarasmim āvāse tadah' uposathe cattāro bhikkhū viharanti. atha kho tesam bhikkhūnam etad ahosi: bhagavatā paññattam uposatho kâtabbo 'ti, mayañ c' amhā cattāro janā. katham nu kho amhehi uposatho kâtabbo 'ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave catunnam pātimokkham uddisitun ti. ||1|| tena kho pana samayena aññatarasmim āvāse tadah' uposathe tayo bhikkhū viharanti. atha kho tesam bhikkhūnam etad ahosi: bhagavatā anuññātam catunnam pātimokkham uddisitum, mayañ c' amhā tayo janā. katham nu kho amhehi uposatho kâtabbo 'ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave tiṇṇam pārisuddhiuposatham kâtum. ||2|| evañ ca pana bhikkhave kâtabbo: vyattena bhikkhunā paṭibalena te bhikkhū nāpetabbā: suṇantu me āyasmanto. ajj' uposatho pannaraso. yad' āyasmantānam pattakallam, mayam aññamaññam pārisuddhiuposatham kareyyāmā 'ti. therena bhikkhunā ekamsam uttarāsaṅgam karitvā ukkuṭikam nisīditvā añjalim paggahetvā te bhikkhū evam assu vacanīyā: parisuddho aham āvuso, parisuddho 'ti mam dhāretha, parisuddho aham āvuso, parisuddho 'ti mam dhāretha, parisuddho aham āvuso, parisuddho 'ti mam dhārethā 'ti. ||3|| navakena bhikkhunā ekamsam uttarāsaṅgam karitvā ukkuṭikam nisīditvā añjalim paggahetvā te bhikkhū evam assu vacanīyā: parisuddho aham bhante, parisuddho 'ti mam dhāretha, parisuddho aham bhante, parisuddho 'ti mam dhāretha, parisuddho aham bhante, parisuddho 'ti mam dhārethā 'ti. ||4|| tena kho pana samayena aññatarasmim āvāse tadah' uposathe dve bhikkhū viharanti. atha kho tesam bhikkhūnam etad ahosi: bhagavatā anuññātam catunnam pātimokkham uddisitum, tiṇṇannam pārisuddhiuposatham kâtum, mayañ c' amhā dve janā. katham nu kho amhehi uposatho kâtabbo 'ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave dvinnam pārisuddhiuposatham kâtum. ||5|| evañ ca pana bhikkhave kâtabbo: therena bhikkhunā ekamsam uttarāsaṅgam karitvā ukkuṭikam nisīditvā añjalim paggahetvā navo bhikkhu evam assa vacanīyo: parisuddho aham āvuso, parisuddho 'ti mam dhārehi, parisuddho aham āvuso, parisuddho

'ti maṃ dhārehi, parisuddho ahaṃ āvuso, parisuddho 'ti maṃ dhārehīti. ||6|| navakena bhikkhunā ekamsaṃ uttarāsaṅgaṃ karitvā ukkuṭikaṃ nisīditvā añjalim paggahe tvā thero bhikkhu evaṃ assa vacanīyo: parisuddho ahaṃ bhante, parisuddho 'ti maṃ dhāretha, parisuddho ahaṃ bhante, parisuddho 'ti maṃ dhāretha, parisuddho ahaṃ bhante, parisuddho 'ti maṃ dhārethā 'ti. ||7|| tena kho pana samayena aññatarasmim āvāse tadah' uposathe eko bhikkhu viharati. atha kho tassa bhikkhuno etad ahosi: bhagavatā anuññātaṃ catunnaṃ pātimokkhaṃ uddisitum, tiṇṇannaṃ pārisuddhi-uposathaṃ kātum, dvinnaṃ pārisuddhi-uposathaṃ kātum, ahañ c' amhi ekako. kathaṃ nu kho mayā uposatho kātabbo 'ti. bhagavato etam atthaṃ ārocesum. ||8|| idha pana bhikkhave aññatarasmim āvāse tadah' uposathe eko bhikkhu viharati. tena bhikkhave bhikkhunā yattha bhikkhū paṭikkamanti upatthānasālāya vā maṇḍape vā rukkhamūle vā, so deso sammajjitvā pāniyaṃ paribhojaniyaṃ upatthāpetvā āsannaṃ paññāpetvā padīpaṃ katvā nisīditabbam. sace aññe bhikkhū āgacchanti, tehi saddhim uposatho kātabbo, no ce āgacchanti, aḷḷa me uposatho 'ti adhiṭṭhātabbam. no ce adhiṭṭhaheyya, āpatti dukkaṭassa. ||9|| tatra bhikkhave yattha cattāro bhikkhū viharanti, na ekassa pārisuddhim āharitvā tihi pātimokkhaṃ uddisitabbam. uddiseyyum ce, āpatti dukkaṭassa. tatra bhikkhave yattha tayo bhikkhū viharanti, na ekassa pārisuddhim āharitvā dvīhi pārisuddhi-uposatho kātabbo. kareyyum ce, āpatti dukkaṭassa. tatra bhikkhave yattha dve bhikkhū viharanti, na ekassa pārisuddhim āharitvā ekena adhiṭṭhātabbam. adhiṭṭhaheyya ce, āpatti dukkaṭassā 'ti. ||10|| **26** ||

tena kho pana samayena aññataro bhikkhu tadah' uposathe āpattim āpanno hoti. atha kho tassa bhikkhuno etad ahosi: bhagavatā paññattaṃ na sāpattikena uposatho kātabbo 'ti, ahañ c' amhi āpattim āpanno. kathaṃ nu kho mayā paṭipajjitabban ti. bhagavato etam atthaṃ ārocesum. idha pana bhikkhave bhikkhu tadah' uposathe āpattim āpanno hoti. tena bhikkhave bhikkhunā ekaṃ bhikkhum upasaṃkamitvā ekamsaṃ uttarāsaṅgaṃ karitvā ukkuṭikaṃ

nisīditvā añjalim paggahehvā evam assa vacanīyo : ahaṃ
 āvuso itthannāmaṃ āpattiṃ āpanno, taṃ paṭidesemīti. tena
 vattabbo : passasīti. āma passāmīti. āyatim saṃvareyyāsī-
 ti. ||1|| idha pana bhikkhave bhikkhu tadah' uposathe
 āpattiyā vematiko hoti. tena bhikkhave bhikkhunā
 ekaṃ bhikkhum upasaṃkamitvā ekamsaṃ . . . evam assa
 vacanīyo : ahaṃ āvuso itthannāmāya āpattiyā vematiko, yadā
 nibbematiko bhavissāmi, tadā taṃ āpattiṃ paṭikarissāmīti
 vatvā uposatho kātabbo pātimokkhaṃ sotabbaṃ, na tv eva
 tappaccayā uposathassa antarāyo kātabbo 'ti. ||2|| tena kho
 pana samayena chabbaggiyā bhikkhū sabhāgaṃ āpattiṃ
 desenti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave
 sabhāgā āpatti desetabbā. yo deseyya, āpatti dukkaṭassā
 'ti. tena kho pana samayena chabbaggiyā bhikkhū sa-
 bhāgaṃ āpattiṃ paṭigaṇhanti. bhagavato etam atthaṃ
 ārocesuṃ. na bhikkhave sabhāgā āpatti paṭiggaheṭabbā.
 yo paṭigaṇheyya, āpatti dukkaṭassā 'ti. ||3|| tena kho
 pana samayena aññatāro bhikkhu pātimokkhe uddissamāne
 āpattiṃ sarati. atha kho tassa bhikkhuno etad ahoṣi :
 bhagavatā paññattaṃ na sapaṭtikena uposatho kātabbo 'ti,
 ahañ c' amhi āpattiṃ āpanno. kathaṃ nu kho mayā paṭi-
 pajjitabban ti. bhagavato etam atthaṃ ārocesuṃ. idha
 pana bhikkhave bhikkhu pātimokkhe uddissamāne āpattiṃ
 sarati. tena bhikkhave bhikkhunā sāmāntā bhikkhu evam
 assa vacanīyo : ahaṃ āvuso itthannāmaṃ āpattiṃ āpanno,
 ito vuṭṭhahitvā taṃ āpattiṃ paṭikarissāmīti vatvā uposatho
 kātabbo pātimokkhaṃ sotabbaṃ, na tv eva tappaccayā
 uposathassa antarāyo kātabbo. ||4|| idha pana bhikkhave
 bhikkhu pātimokkhe uddissamāne āpattiyā vemati-
 ko hoti. tena bhikkhave bhikkhunā sāmāntā bhikkhu
 evam assa vacanīyo : ahaṃ āvuso itthannāmāya āpattiyā
 vematiko, yadā nibbematiko bhavissāmi, tadā taṃ āpattiṃ
 paṭikarissāmīti vatvā uposatho kātabbo pātimokkhaṃ so-
 tabbaṃ, na tv eva tappaccayā uposathassa antarāyo kātabbo
 'ti. ||5|| tena kho pana samayena aññatarasmim āvāse tadah'
 uposathe sabbo saṃgho sabhāgaṃ āpattiṃ āpanno hoti.
 atha kho tesaṃ bhikkhūnaṃ etad ahoṣi : bhagavatā pañña-
 ttaṃ na sabhāgā āpatti desetabbā, na sabhāgā āpatti paṭigga-

hetabbā 'ti, ayañ ca sabbo saṃgho sabhāgaṃ āpattim āpanno. katham nu kho amhehi paṭipajjitabban ti. bhagavato etam atthaṃ ārocesum. idha pana bhikkhave aññatarasmim āvāse tadah' uposathe sabbo saṃgho sabhāgaṃ āpattim āpanno hoti. tehi bhikkhave bhikkhūhi eko bhikkhu sāmāntā āvāsā sajjukam pāhetabbo gacchāvuso taṃ āpattim paṭikarivā āgaccha, mayam te santike āpattim paṭikarissāmā 'ti. ||6|| evañ ce taṃ labhetha, icc etam kusalam, no ce labhetha, vyattena bhikkhunā paṭibalena saṃgho ñāpetabbo: suṇātu me bhante saṃgho. ayaṃ sabbo saṃgho sabhāgaṃ āpattim āpanno. yadā aññaṃ bhikkhum suddham anāpattikam passissati, tadā tassa santike taṃ āpattim paṭikarissatīti vatvā uposatho katabbo pātimokkham uddisittabham, na tv eva tappaccayā uposathassa antarāyo katabbo. ||7|| idha pana bhikkhave aññatarasmim āvāse tadah' uposathe sabbo saṃgho sabhāgāya āpattiyā vematiko hoti. vyattena bhikkhunā paṭibalena saṃgho ñāpetabbo: suṇātu me bhante saṃgho. ayaṃ sabbo saṃgho sabhāgāya āpattiyā vematiko. yadā nibbematiko bhavissati, tadā taṃ āpattim paṭikarissatīti vatvā uposatho katabbo pātimokkham uddisittabham, na tv eva tappaccayā uposathassa antarāyo katabbo. ||8|| idha pana bhikkhave aññatarasmim āvāse vassupagato saṃgho sabhāgaṃ āpattim āpanno hoti. tehi bhikkhave bhikkhūhi eko bhikkhu . . . (§ 6. 7) . . . no ce labhetha, eko bhikkhu sattāhakālikam pāhetabbo gacchāvuso taṃ āpattim paṭikarivā āgaccha, mayam te santike taṃ āpattim paṭikarissāmā 'ti. ||9|| tena kho pana samayena aññatarasmim āvāse sabbo saṃgho sabhāgaṃ āpattim āpanno hoti, so na jānāti tassā āpattiyā nāmaṃ gottam. tatth' añño bhikkhu āgacchatī bahussuto āgatāgamo dhammadharo vinayadharo mātikādharo paṇḍito vyatto medhāvī lajjī kukkucako sikkhākāmo, tam enaṃ aññatara bhikkhu yena so bhikkhu ten' upasaṃkamī, upasaṃkamitvā taṃ bhikkhum etad avoca: yo nu kho āvuso evañ c' evañ ca karoti, kiṃ nāma so āpattim āpajjatīti. ||10|| so evaṃ āha: yo kho āvuso evañ c' evañ ca karoti, imaṃ nāma so āpattim āpajjati. imaṃ nāma tvam āvuso āpattim āpanno paṭikarohi taṃ āpattin ti. so evaṃ āha: na kho aham āvuso eko 'va imaṃ āpattim āpanno, ayaṃ

sabbo saṃgho imaṃ āpattiṃ āpanno 'ti. so evaṃ āha: kin te āvuso karissati paro āpanno vā anāpanno vā. iṅgha tvam āvuso sakāya āpattiyā vuṭṭhabhā 'ti. ||11|| atha kho so bhikkhu tassa bhikkhuno vacanena taṃ āpattiṃ paṭikaritvā yena te bhikkhū ten' upasaṃkami, upasaṃkamitvā te bhikkhū etad avoca: yo kira āvuso evañ c' evañ ca karoti, imaṃ nāma so āpattiṃ āpajjati. imaṃ nāma tumhe āvuso āpattiṃ āpannā paṭikarotha taṃ āpattin ti. atha kho te bhikkhū na icchimsu tassa bhikkhuno vacanena taṃ āpattiṃ paṭikātuṃ. bhagavato etaṃ atthaṃ ārocesuṃ. ||12|| idha pana bhikkhave aññatarasmim āvāse sabbo saṃgho sabhāgaṃ āpattiṃ āpanno hoti, so na jānāti tassā āpattiyā nāmaṃ gottam. tatth' añño bhikkhu āgacchati bahussuto . . . sikkhā-kāmo, tam enaṃ aññataro bhikkhu yena so bhikkhu ten' upasaṃkami, upasaṃkamitvā taṃ bhikkhum evaṃ vadeti: yo nu kho āvuso evañ c' evañ ca karoti kiṃ nāma so āpattiṃ āpajjatīti. ||13|| so evaṃ vadeti: yo kho āvuso evañ c' evañ ca karoti, imaṃ nāma so āpattiṃ āpajjati. imaṃ nāma tvam āvuso āpattiṃ āpanno paṭikarohi taṃ āpattin ti. so evaṃ vadeti: na kho ahaṃ āvuso eko 'va imaṃ āpattiṃ āpanno, ayaṃ sabbo saṃgho imaṃ āpattiṃ āpanno 'ti. so evaṃ vadeti: kin te āvuso karissati paro āpanno vā anāpanno vā. iṅgha tvam āvuso sakāya āpattiyā vuṭṭhabhā 'ti. ||14|| so ce bhikkhave bhikkhu tassa bhikkhuno vacanena taṃ āpattiṃ paṭikaritvā yena te bhikkhū ten' upasaṃkami, upasaṃkamitvā te bhikkhū evaṃ vadeti: yo kira āvuso evañ c' evañ ca karoti, imaṃ nāma so āpattiṃ āpajjati, imaṃ nāma tumhe āvuso āpattiṃ āpannā paṭikarotha taṃ āpattin ti, te ce bhikkhave bhikkhū tassa bhikkhuno vacanena taṃ āpattiṃ paṭikareyyuṃ, icc etaṃ kusalam, no ce paṭikareyyuṃ, na te bhikkhave bhikkhū tena bhikkhunā akāmā vacanīyā 'ti. ||15|| **27**||

Codanāvatthubhāṇavāraṃ niṭṭhitam.

tena kho pana samayena aññatarasmim āvāse tadah' uposathe sambahulā āvāsikā bhikkhū sannipatimsu cattāro vā atirekā vā, te na jānimsu atth' aññe āvāsikā bhikkhū anāgatā

'ti. te dhammasaññino vinayasaññino vaggā samaggasaññino uposatham akāmsu pātimokkham uddisimsu. tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchimsu bahutarā. bhagavato etam attham ārocesum. ||1|| idha pana bhikkhave aññatarasmim āvāse tadah' uposathe sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā, te na jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. te dhammasaññino vinayasaññino vaggā samaggasaññino uposatham karonti pātimokkham uddisanti. tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pātimokkham uddisitabbam, uddesakānam anāpatti. ||2|| idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . (=§ 2) . . . tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti samasamā. uddiṭṭham suddiṭṭham, avasesam sotabbam, uddesakānam anāpatti. idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . (§ 2) . . . tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti thokatarā. uddiṭṭham suddiṭṭham, avasesam sotabbam, uddesakānam anāpatti. ||3|| idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . tehi uddiṭṭhamatte pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pātimokkham uddisitabbam, uddesakānam anāpatti. idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . tehi uddiṭṭhamatte pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti samasamā. uddiṭṭham suddiṭṭham, tesam santike pārisuddhi ārocetabbā, uddesakānam anāpatti. idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . tehi uddiṭṭhamatte pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti thokatarā. uddiṭṭham suddiṭṭham, tesam santike pārisuddhi ārocetabbā, uddesakānam anāpatti. ||4|| idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . tehi uddiṭṭhamatte pātimokkhe avuṭṭhitāya parisāya ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pātimokkham uddisitabbam, uddesakānam anāpatti. idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . tehi uddiṭṭhamatte pātimokkhe avuṭṭhi-

tāya parisāya ath' aññe āvāsikā bhikkhū āgacchanti samasamā. uddiṭṭhaṃ suddiṭṭhaṃ, tesam santike pārisuddhi ārocetabbā, uddesakānaṃ anāpatti. idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . tehi uddiṭṭhamatte pātimokkhe avuṭṭhitāya parisāya ath' aññe āvāsikā bhikkhū āgacchanti thokatarā. uddiṭṭhaṃ suddiṭṭhaṃ, tesam santike pārisuddhi ārocetabbā, uddesakānaṃ anāpatti. ||5|| idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . tehi uddiṭṭhamatte pātimokkhe ekaccāya vuṭṭhitāya parisāya ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave . . . (§ 5) . . . , . . . ekaccāya vuṭṭhitāya parisāya . . . samasamā . . . , . . . ekaccāya vuṭṭhitāya parisāya . . . thokatarā . . . ||6|| idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . tehi uddiṭṭhamatte pātimokkhe sabbāya vuṭṭhitāya parisāya ath' aññe āvāsikā bhikkhū āgacchanti bahutarā . . . samasamā . . . thokatarā . . . (§ 6) . . . ||7||

anāpattipannarasakam niṭṭhitam. ||28||

idha pana bhikkhave aññatarasmim āvāse tadah' uposathe sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā, te jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. te dhammasaññino vinayasaññino vaggā vaggasaññino uposatham karonti pātimokkham uddisanti. tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pātimokkham uddisittabham, uddesakānaṃ āpatti dukkaṭassa. ||1|| idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . (§ 1) . . . tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti samasamā. uddiṭṭhaṃ suddiṭṭhaṃ, avasesam sotabbam, uddesakānaṃ āpatti dukkaṭassa. idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . (§ 1) . . . tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti thokatarā. uddiṭṭhaṃ suddiṭṭhaṃ, avasesam sotabbam, uddesakānaṃ āpatti dukkaṭassa. ||2|| idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . tehi uddiṭṭhamatte pātimokkhe — gha — avuṭṭhitāya parisāya — la — ekaccāya vuṭṭhitāya parisāya — la — sabbāya

vuṭṭhitāya parisāya ath' aññe āvāsikā bhikkhū āgacchanti bahutarā — la — samasamā — la — thokatarā. uddiṭṭhaṃ suddiṭṭhaṃ, tesam santike pārisuddhi ārocetabbā, uddesakānam āpatti dukkaṭassa. ||3||

vaggāvaggasaññinopannarasakam niṭṭhitam. ||29||

idha pana bhikkhave aññatarasmim āvāse tadah' uposathe sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā, te jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. te kappati nu kho amhākam uposatho kātum na nu kho kappatīti vematikā uposatham karonti pātimokkham uddisanti. tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pātimokkham uddisitabbam, uddesakānam āpatti dukkaṭassa. ||1|| idha pana . . . (comp. II. 29. 2. 3) . . . uddesakānam āpatti dukkaṭassa. ||2||

vematikāpannarakam niṭṭhitam. ||30||

idha pana bhikkhave aññatarasmim āvāse tadah' uposathe sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā, te jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. te kappat' eva amhākam uposatho kātum, n' amhākam na kappatīti kukkuccapakatā uposatham karonti pātimokkham uddisanti. tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pātimokkham uddisitabbam, uddesakānam āpatti dukkaṭassa. ||1|| idha pana . . . (comp. II. 29. 2. 3) . . . uddesakānam āpatti dukkaṭassa. ||2||

kukkuccapakatāpannarakam niṭṭhitam. ||31||

idha pana bhikkhave aññatarasmim āvāse tadah' uposathe sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā, te jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. te nassante te vinassante te ko tehi attho 'ti bhedapurekkhārā uposatham karonti pātimokkham uddisanti. tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pātimokkham uddisitabbam, uddesakānam āpatti thullacca-

yassa. ||1|| idha pana . . . (comp. II. 29. 2, 3; instead of âpatti dukkaṭassa read âpatti thullaccayassa) . . . âpatti thullaccayassa. ||2||

bhedapurekkhârâpannarasakam niṭṭhitam. ||32||
pañcasattatikam niṭṭhitam.

idha pana bhikkhave aññatarasmim âvāse tadah' uposathe sambahulā âvāsikā bhikkhū sannipatanti cattāro vā atirekā vā, te jānanti aññe âvāsikā bhikkhū antosīmaṃ okkamantīti. te jānanti aññe âvāsikā bhikkhū antosīmaṃ okkantā'ti. te passanti aññe âvāsike bhikkhū antosīmaṃ okkamante. te passanti aññe âvāsike bhikkhū antosīmaṃ okkante. te suṇanti aññe âvāsikā bhikkhū antosīmaṃ okkamantīti. te suṇanti aññe âvāsikā bhikkhū antosīmaṃ okkantā'ti. âvāsikena âvāsikā ekasatapañcasattati tikanayato, âvāsikena âgantukā, âgantukena âvāsikā, âgantukena âgantukā, peyyālamukhena satta tikasatāni honti. ||1||33||

idha pana bhikkhave âvāsikānaṃ bhikkhūnaṃ cātuddaso hoti, âgantukānaṃ pannaraso. sace âvāsikā bahutarā honti, âgantukehi âvāsikānaṃ anuvattitabbam. sace samasamā honti, âgantukehi âvāsikānaṃ anuvattitabbam. sace âgantukā bahutarā honti, âvāsikehi âgantukānaṃ anuvattitabbam. ||1|| idha pana bhikkhave âvāsikānaṃ bhikkhūnaṃ pannaraso hoti, âgantukānaṃ cātuddaso. sace âvāsikā bahutarā honti, âgantukehi âvāsikānaṃ anuvattitabbam. sace samasamā honti, âgantukehi âvāsikānaṃ anuvattitabbam. sace âgantukā bahutarā honti, âvāsikehi âgantukānaṃ anuvattitabbam. ||2|| idha pana bhikkhave âvāsikānaṃ bhikkhūnaṃ pāṭipado hoti, âgantukānaṃ pannaraso. sace âvāsikā bahutarā honti, âvāsikehi âgantukānaṃ nākāmā dātabbā sāmaggī, âgantukehi nissīmaṃ gantvā uposatho kātabbo. sace samasamā honti, âvāsikehi âgantukānaṃ nākāmā dātabbā sāmaggī, âgantukehi nissīmaṃ gantvā uposatho kātabbo. sace âgantukā bahutarā honti, âvāsikehi âgantukānaṃ sāmaggī vā dātabbā nissīmaṃ vā gantabbam. ||3|| idha pana bhikkhave âvāsikānaṃ bhikkhūnaṃ pannaraso hoti,

āgantukānaṃ pāṭipado. sace āvāsikā bahutarā honti, āgantukehi āvāsikānaṃ sāmaggī vā dātābbā nissīmaṃ vā gantabbā. sace samasamā honti, āgantukehi āvāsikānaṃ sāmaggī vā dātābbā nissīmaṃ vā gantabbā. sace āgantukā bahutarā honti, āgantukehi āvāsikānaṃ nākāmā dātābbā sāmaggī, āvāsikehi nissīmaṃ gantvā uposatho kātabbo. ||4|| idha pana bhikkhave āgantukā bhikkhū passanti āvāsikānaṃ bhikkhūnaṃ āvāsikākāraṃ āvāsikaliṅgaṃ āvāsikanimittam āvāsikuddesaṃ supaññattam mañcapiṭham bhisibimbohanam pānīyaṃ paribhojanīyaṃ supatitṭhitam parivenaṃ susammatṭham, passitvā vematikā honti atthi nu kho āvāsikā bhikkhū n' atthi nu kho 'ti. ||5|| te vematikā na vicinanti, avicinitvā uposatham karonti, āpatti dukkaṭassa. te vematikā vicinanti, vicinitvā na passanti, apassitvā uposatham karonti, anāpatti. te vematikā vicinanti, vicinitvā passanti, passitvā ekato uposatham karonti, anāpatti. te vematikā vicinanti, vicinitvā passanti, passitvā pātekkam uposatham karonti, āpatti dukkaṭassa. te vematikā vicinanti, vicinitvā passanti, passitvā nassante te vinassante te ko tehi attho 'ti bhedapurekkhārā uposatham karonti, āpatti thullaccayassa. ||6|| idha pana bhikkhave āgantukā bhikkhū suṇanti āvāsikānaṃ bhikkhūnaṃ āvāsikākāraṃ āvāsikaliṅgaṃ āvāsikanimittam āvāsikuddesaṃ caṅkamantānaṃ padasaddam sajjhāyasaddam ukkāśitasaddam khipitasaddam, sutvā vematikā honti atthi nu kho āvāsikā bhikkhū n' atthi nu kho 'ti. te . . . (=§ 6) . . . āpatti thullaccayassa. ||7|| idha pana bhikkhave āvāsikā bhikkhū passanti āgantukānaṃ bhikkhūnaṃ āgantukākāraṃ āgantukaliṅgaṃ āgantukanimittam āgantukuddesaṃ aññātakam pattam aññātakam cīvaram aññātakam nisīdanam pādānaṃ dhotam udakanissekam, passitvā vematikā honti atthi nu kho āgantukā bhikkhū n' atthi nu kho 'ti. te . . . (=§ 6) . . . āpatti thullaccayassa. ||8|| idha pana bhikkhave āvāsikā bhikkhū suṇanti āgantukānaṃ bhikkhūnaṃ āgantukākāraṃ āgantukaliṅgaṃ āgantukanimittam āgantukuddesaṃ āgacchantānaṃ padasaddam upāhanapappoṭhanasaddam ukkāśitasaddam khipitasaddam, sutvā vematikā honti atthi nu kho āgantukā bhikkhū n' atthi nu kho 'ti. te . . . (=§ 6) . . . āpatti

thullaccayassa. ||9|| idha pana bhikkhave āgantukā bhikkhū passanti āvāsike bhikkhū nānāsaṃvāsake. te samāna-saṃvāsakadiṭṭhiṃ paṭilabhanti, samāna-saṃvāsakadiṭṭhiṃ paṭilabhitvā na pucchanti, apucchitvā ekato uposathaṃ karonti, anāpatti. te pucchanti, pucchitvā nābhivitaranti, anabhivitaritvā ekato uposathaṃ karonti, āpatti dukkaṭassa. te pucchanti, pucchitvā nābhivitaranti, anabhivitaritvā pāṭekkaṃ uposathaṃ karonti, anāpatti. ||10|| idha pana bhikkhave āgantukā bhikkhū passanti āvāsike bhikkhū samāna-saṃvāsake. te nānāsaṃvāsakadiṭṭhiṃ paṭilabhanti, nānāsaṃvāsakadiṭṭhiṃ paṭilabhitvā na pucchanti, apucchitvā ekato uposathaṃ karonti, āpatti dukkaṭassa. te pucchanti, pucchitvā abhivitaranti, abhivitaritvā pāṭekkaṃ uposathaṃ karonti, āpatti dukkaṭassa. te pucchanti, pucchitvā abhivitaranti, abhivitaritvā ekato uposathaṃ karonti, anāpatti. ||11|| idha pana bhikkhave āvāsikā bhikkhū passanti āgantuke bhikkhū nānāsaṃvāsake. te samāna-saṃvāsakadiṭṭhiṃ paṭilabhanti . . . (= § 10) . . . anāpatti. ||12|| idha pana bhikkhave āvāsikā bhikkhū passanti āgantuke bhikkhū samāna-saṃvāsake. te nānāsaṃvāsakadiṭṭhiṃ paṭilabhanti . . . (= § 11) . . . anāpatti. ||13|| **34**||

no bhikkhave tadah' uposathe sabhikkhukā āvāsā abhikkhuko āvāso gantabbo aññatra saṃghena aññatra antarāyā. na bhikkhave tadah' uposathe sabhikkhukā āvāsā abhikkhuko anāvāso gantabbo aññatra saṃghena aññatra antarāyā. na bhikkhave tadah' uposathe sabhikkhukā āvāsā abhikkhuko āvāso vā anāvāso vā gantabbo aññatra saṃghena aññatra antarāyā. ||1|| na bhikkhave tadah' uposathe sabhikkhukā anāvāsā abhikkhuko āvāso gantabbo aññatra saṃghena aññatra antarāyā. na bhikkhave tadah' uposathe sabhikkhukā anāvāsā abhikkhuko anāvāso gantabbo aññatra saṃghena aññatra antarāyā. na bhikkhave tadah' uposathe sabhikkhukā anāvāsā abhikkhuko āvāso vā anāvāso vā gantabbo aññatra saṃghena aññatra antarāyā. ||2|| na bhikkhave tadah' uposathe sabhikkhukā āvāsā vā anāvāsā vā abhikkhuko āvāso gantabbo aññatra saṃghena aññatra antarāyā. na bhi-

kkhave tadah' uposathe sabhikkhukâ âvâsâ vâ anâvâsâ vâ abhikkhuko anâvâso gantabbo aññatra samghena aññatra antarâyâ. na bhikkhave tadah' uposathe sabhikkhukâ âvâsâ vâ anâvâsâ vâ abhikkhuko âvâso vâ anâvâso vâ gantabbo aññatra samghena aññatra antarâyâ. || 3 || na bhikkhave tadah' uposathe sabhikkhukâ âvâsâ sabhikkhuko âvâso gantabbo yatth' assu bhikkhû nânâsamvâsakâ aññatra samghena aññatra antarâyâ. na bhikkhave tadah' uposathe sabhikkhukâ âvâsâ sabhikkhuko anâvâso gantabbo yatth' assu bhikkhû nânâsamvâsakâ aññatra samghena annatra antarâyâ. na bhikkhave tadah' uposathe sabhikkhukâ âvâsâ sabhikkhuko âvâso vâ anâvâso vâ . . . (comp. § 1, 2, 3) . . . na bhikkhave tadah' uposathe sabhikkhukâ âvâsâ vâ anâvâsâ vâ sabhikkhuko âvâso vâ anâvâso vâ gantabbo yatth' assu bhikkhû nânâsamvâsakâ aññatra samghena aññatra antarâyâ. || 4 || gantabbo bhikkhave tadah' uposathe sabhikkhukâ âvâsâ sabhikkhuko âvâso yatth' assu bhikkhû samânasamvâsakâ, yaṃ jaññâ sakkomi ajj' eva gantun ti. gantabbo bhikkhave tadah' uposathe sabhikkhukâ âvâsâ sabhikkhuko anâvâso yatth' assu bhikkhû samânasamvâsakâ, yaṃ jaññâ sakkomi ajj' eva gantun ti . . . gantabbo bhikkhave tadah' uposathe sabhikkhukâ âvâsâ vâ anâvâsâ vâ sabhikkhuko âvâso vâ anâvâso vâ yatth' assu bhikkhû samânasamvâsakâ, yaṃ jaññâ sakkomi ajj' eva gantun ti. || 5 || **35** ||

na bhikkhave bhikkhuniyâ nisinnaparisâya pâtimokkham uddisitabbam. yo uddiseyya, âpatti dukkaṭassa. — la — na bhikkhave sikkhamânâya, na sâmaṇerassa, na sâmaṇeriyâ, na sikkham paccakkhâtakassa, na antimavatthum ajjhâpannakassa nisinnaparisâya pâtimokkham uddisitabbam. yo uddiseyya, âpatti dukkaṭassa. || 1 || na âpattiyâ adassane ukkhittakassa nisinnaparisâya pâtimokkham uddisitabbam. yo uddiseyya, yathâdhammo kâretabbo. na âpattiyâ appaṭikamme ukkhittakassa nisinnaparisâya, na pâpikâya diṭṭhiyâ appaṭinissagge ukkhittakassa nisinnaparisâya pâtimokkham uddisitabbam. yo uddiseyya, yathâdhammo kâretabbo. || 2 || na paṇḍakassa nisinnaparisâya pâtimokkham uddisitabbam. yo uddiseyya, âpatti dukkaṭassa. na theyyasamvâsakassa

— la — na titthiyapakkantakassa, na tīracchānagatassa, na mātughātakassa, na pitughātakassa, na arahantaghātakassa, na bhikkhunīdūsakassa, na samghabhedakassa, na lohituppādakassa, na ubhatovyañjanakassa nisinnaparisāya pātimo-kkham uddisitabbam. yo uddiseyya, āpatti dukkatassa. || 3 || na bhikkhave pārivāsikassa pārisuddhidānena uposatho kātabbo aññatra avutthitāya parisāya. na ca bhikkhave anuposathe uposatho kātabbo aññatra samghasāmaggiyā 'ti. || 4 || 36 ||
 uposathakkhandhake tatiyaṃ bhāṇavāraṃ.

imasmim khandhake vatthu chaasīti. tassa uddānaṃ :
 titthiyā Bimbisāro ca, sannipatanti tuṇhikā,
 dhammaṃ, raho, pātīmokkham, devasikaṃ, tadā sakim, |
 yathāparisāya, samaggaṃ, sāmaggī, Maddakucchi ca,
 sīmā, mahatī, nadiyā, anu, dve, khuddakāni ca, |
 navā, Rājagahe c' eva, sīmā avippavāsanaṃ,
 sammanne paṭhamam sīmaṃ pacchā sīmaṃ samūhane, |
 asammataṃ gāmasīmā, nadiyā samudde sare
 udakukkhepo, bhindanti, tath' ev' ajjhottharanti ca, |
 kati, kammāni, uddeso, savarā, asati pi ca,
 5 dhammaṃ, vinayaṃ, tajjenti, puna vinaya-tajjanaṃ, |
 codanā, kate okāse, adhamma-paṭikkosanaṃ,
 catupaṇicaparā, āvi, sañcicca, ce pi vāyame, |
 sagahatthā, anajjhittā, Codanamhi, na jānati,
 sambahulā na jānanti, sajjukaṃ, na ca gacchare, |
 katimī, kīvatikā, dūre ārocetuṃ ca, na ssari,
 uklāpaṃ, āsanam, padīpo, disā, añño bahussuto, |
 sajjukaṃ, vassuposatho, suddhikammañ ca, nītakā,
 Gaggo, catu-tayo, dve-ko, āpatti, sabhāgā, sari, |
 sabbo samgho, vematiko, na jānanti, bahussuto,
 10 bahū, samasamā, thokā, parisāya avutthitāya ca, |
 ekaccā vutthitā, sabbā, jānanti ca, vematikā,
 kappat' evā 'ti kukkucā, jānam, passaṃ, suṇanti ca, |
 āvāsikena āgantu, cātupannaraso puna,
 pātipado pannaraso, liṅgasamvāsakā ubho, |
 pārivāsānuposatho, aññatra samghasāmaggiyā.
 ete vibhattā uddānā vatthuvibhūtakāraṇā ti. |

MAHĀVAGGA.

III.

Tena samayena buddho bhagavā Rājagahe viharati Veluvane Kalandakanivāpe. tena kho pana samayena bhagavatā bhikkhūnaṃ vassāvāso apaññatto hoti. te 'dha bhikkhū hemantam pi gimham pi vassam pi cārikaṃ caranti. ||1|| manussā ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma samaṇā Sakyaputtiyā hemantam pi gimham pi vassam pi cārikaṃ carissanti haritāni tiṇāni sammaddantā ekindriyaṃ jīvaṃ viheṭhentā bahū khuddake paṇe saṃghātaṃ āpādentā. ime hi nāma aññatitthiyā durakkhātadhammā vassāvāsaṃ alliyissanti saṃkāpayissanti, ime hi nāma sakuntakā rukkhaggesu kulāvakāni karitvā vassāvāsaṃ alliyissanti saṃkāpayissanti, ime pana samaṇā Sakyaputtiyā hemantam pi gimham pi vassam pi cārikaṃ caranti haritāni tiṇāni sammaddantā ekindriyaṃ jīvaṃ viheṭhentā bahū khuddake paṇe saṃghātaṃ āpādentā 'ti. ||2|| assosum kho bhikkhū tesam manussānaṃ ujjhāyantānaṃ khīyantānaṃ vipācentānaṃ. atha kho te bhikkhū bhagavato etam atthaṃ ārocesum. atha kho bhagavā etasmim nīdāne etasmim pakaraṇe dhammikaṭṭhaṃ katvā bhikkhū āmantesi: anujānāmi bhikkhave vassam upagantun ti. ||3||1||

atha kho bhikkhūnaṃ etad ahoṣi: kadā nu kho vassam upagantabban ti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave vassāne vassam upagantun ti. ||1|| atha kho bhikkhūnaṃ etad ahoṣi: kati nu kho vassupanāyikā 'ti. bhagavato etam atthaṃ ārocesum. dve 'mā bhikkhave vassupanāyikā purimikā pacchimikā 'ti. aparajjugatāya āsāhiyā purimikā upagantabbā, māsagatāya āsāhiyā pacchimikā upagantabbā. imā kho bhikkhave dve vassupanāyikā 'ti. ||2||2||

tena kho pana samayena chabbaggiyâ bhikkhû vassam upagantvâ antarâ vassam cārikam caranti. manussâ ujjhāyanti khīyanti vipācenti: katham hi nāma samaṇā Sakya-puttiyâ hemantam pi gimham pi vassam pi cārikam carissanti haritāni tiṇāni sammaddantâ ekindriyam jīvam viheṭhentâ bahû khuddake pāṇe saṃghātam âpādentâ. ime hi nāma aññatitthiyâ durakkhātadhammâ vassāvāsam alliyissanti saṃkāpayissanti, ime hi nāma sakuntakâ rukkhaggesu kulāvakāni karitvâ vassāvāsam alliyissanti saṃkāpayissanti, ime pana samaṇā Sakyaputtiyâ hemantam pi gimham pi vassam pi cārikam caranti haritāni tiṇāni sammaddantâ ekindriyam jīvam viheṭhentâ bahû khuddake pāṇe saṃghātam âpādentâ 'ti. || 1 || assosum kho bhikkhû tesam manussānam ujjhāyantānam khīyantānam vipācentānam. ye te bhikkhû appicchâ te ujjhāyanti khīyanti vipācenti: katham hi nāma chabbaggiyâ bhikkhû vassam upagantvâ antarâ vassam cārikam carissantīti. atha kho te bhikkhû bhagavato etam attham ârocesum. atha kho bhagavâ etasmim nidāne etasmim pakaraṇe dhammikatham katvâ bhikkhû âmantesi: na bhikkhave vassam upagantvâ purimam vâ temāsam pacchimam vâ temāsam avasitvâ cārikâ pakkamitabbâ. yo pakkameyya, âpatti dukkaṭassâ 'ti. || 2 || 3 ||

tena kho pana samayena chabbaggiyâ bhikkhû na icchanti vassam upagantum. bhagavato etam attham ârocesum. nâ bhikkhave vassam na upagantabbam. yo na upagaccheyya, âpatti dukkaṭassâ 'ti. || 1 || tena kho pana samayena chabbaggiyâ bhikkhû tadahu vassupanâyikāya vassam anupagantukāmā sañcicca âvāsam atikkamanti. bhagavato etam attham ârocesum. na bhikkhave tadahu vassupanâyikāya vassam anupagantukāmena sañcicca âvāso atikkamitabbo. yo atikkameyya, âpatti dukkaṭassâ 'ti. || 2 || tena kho pana samayena rājā Māgadho Seniyo Bimbisāro vassam ukkaḍḍhitukāmo bhikkhūnam santike dūtam pāhesi, yadi pan' ayyâ âgame juṇhe vassam upagaccheyyun ti. bhagavato etam attham ârocesum: anujānāmi bhikkhave rājūnam anuvattitun ti. || 3 || 4 ||

atha kho bhagavā Rājagahe yathābhirantaṃ viharitvā yena Sāvattīhi tena cārikaṃ pakkāmi. anupubbena cārikaṃ caramāno yena Sāvattīhi tad avasari. tatra sudam bhagavā Sāvattīhiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. tena kho pana samayena Kosalesu janapadesu Udenena upāsakena saṃghaṃ uddissa viharo kārāpito hoti. so bhikkhūnaṃ santike dūtaṃ pāhesi, āgacchanta bhaddantā, icchāmi dānañ ca dātum dhammañ ca sotum bhikkhū ca passitun ti. ||1|| bhikkhū evaṃ āhaṃsu: bhagavatā āvuso paññattaṃ na vassaṃ upagantvā purimaṃ vā temāsaṃ pacchimaṃ vā temāsaṃ avasitvā cārikā pakkamitabbā 'ti. āgāmetu Udeno upāsako yāva bhikkhū vassaṃ vāsanti, vassaṃ vutthā gamissanti. sace pan' assa accāyikaṃ karaṇīyaṃ, tatth' eva āvāsikānaṃ bhikkhūnaṃ santike viharāṃ patitṭhāpetū 'ti. ||2|| Udeno upāsako ujjhāyati khīyati vipāceti: kathaṃ hi nāma bhaddantā mayā pahite na āgacchissanti, ahaṃ hi dāyako kārako saṃghupatṭhāko 'ti. assosum kho bhikkhū Udenassa upāsakassa ujjhāyantassa khīyantassa vipācentassa. atha kho te bhikkhū bhagavato etaṃ atthaṃ ārocesum. ||3|| atha kho bhagavā etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi: anujānāmi bhikkhave sattannaṃ sattāhakaraṇīyena pahite gantum, na tv eva appahite, bhikkhussa bhikkhuniyā sikkhamānāya sāmaṇerassa sāmaṇeriyā upāsakassa upāsikāya. anujānāmi bhikkhave imesaṃ sattannaṃ sattāhakaraṇīyena pahite gantum, na tv eva appahite. sattāhaṃ sannivaṭṭo kātabbo. ||4|| idha pana bhikkhave upāsakena saṃghaṃ uddissa viharo kārāpito hoti. so ce bhikkhūnaṃ santike dūtaṃ paṇeyya, āgacchanta bhaddantā, icchāmi dānañ ca dātum dhammañ ca sotum bhikkhū ca passitun ti, gantabbaṃ bhikkhave sattāhakaraṇīyena pahite, na tv eva appahite. sattāhaṃ sannivaṭṭo kātabbo. ||5|| idha pana bhikkhave upāsakena saṃghaṃ uddissa aḍḍhayogo kārāpito hoti, pāsādo kārāpito hoti, hammiyaṃ kārāpitaṃ h., guhā kārāpitā h., parivenaṃ kārāpitaṃ h., koṭṭhako kārāpito h., upatṭhānasālā kārāpitā h., aggisālā kārāpitā h., kappiyakuṭi kārāpitā h., vaccaḥ kuṭi kārāpitā h., caṅkamo kārāpito h., caṅkamanasālā kārāpitā h., udapāno kārāpito h., udapānasālā kārāpitā h., jantāgharaṃ kārāpi-

tam h., jantāgharasālā kārāpitā h., pokkharanī kārāpitā h.,
 maṇḍapo kārāpito h., āramo kārāpito h., āramavatthum kārāpitaṃ hoti. so ce bhikkhūnaṃ santike dūtaṃ paṇeyya, āgacchantu bhaddantā, icchāmi dānañ ca dātum dhammañ ca sotum bhikkhū ca passitun ti, gantabbam bhikkhave sattāhakarāṇiyeṇa pahite, na tv eva appahite. sattāham sannivaṭṭo kātabbo. ||6|| idha pana bhikkhave upāsakena sambahule bhikkhū uddissa — la — ekam bhikkhum uddissa vihāro kārāpito h., aḍḍhayogo k. h., pāsādo k. h., . . . (= § 6) . . . sattāham sannivaṭṭo kātabbo. ||7|| idha pana bhikkhave upāsakena bhikkhunīsaṃgham uddissa — la — sambahulā bhikkhuniyo uddissa — la — ekam bhikkhunim uddissa — la — sambahulā sikkhamānāyo uddissa — la — ekam sikkhamānaṃ uddissa — la — sambahule sāmaṇere uddissa — la — ekam sāmaṇeram uddissa — la — sambahulā sāmaṇeriyo uddissa — la — ekam sāmaṇerim uddissa vihāro kārāpito hoti, aḍḍhayogo k. h., pāsādo k. h., hammiyaṃ k. h., guhā k. h., pariveṇaṃ k. h., koṭṭhako k. h., upatṭhānasālā k. h., aggisālā k. h., kappiyakuṭi k. h., caṅkamo k. h., caṅkamanasālā k. h., udapāno k. h., udapānasālā k. h., pokkharanī k. h., maṇḍapo k. h., āramo k. h., āramavatthum k. hoti. so ce bhikkhūnaṃ santike dūtaṃ paṇeyya, āgacchantu bhaddantā, icchāmi dānañ ca dātum dhammañ ca sotum bhikkhū ca passitun ti, gantabbam bhikkhave sattāhakarāṇiyeṇa pahite, na tv eva appahite. sattāham sannivaṭṭo kātabbo. ||8|| idha pana bhikkhave upāsakena attano atthāya nivesanaṃ kārāpitaṃ hoti — la — sayanigharaṃ k. h., uddosito k. h., atṭo k. h., mālō k. h., āpaṇo k. h., āpaṇasālā k. h., pāsādo k. h., hammiyaṃ k. h., guhā k. h., pariveṇaṃ k. h., koṭṭhako k. h., upatṭhānasālā k. h., aggisālā k. h., rasavatī k. h., vaccaṇṇakūṭi k. h., caṅkamo k. h., caṅkamanasālā k. h., udapāno k. h., udapānasālā k. h., jantāgharaṃ k. h., jantāgharasālā k. h., pokkharanī k. h., maṇḍapo k. h., āramo k. h., āramavatthum k. h., puttassa vā vāreyyaṃ hoti, dhītuyā vā vāreyyaṃ hoti, gilāno vā hoti, abhiññātaṃ vā suttantaṃ bhāṇati. so ce bhikkhūnaṃ santike dūtaṃ paṇeyya, āgacchantu bhaddantā imaṃ suttantaṃ pariyāpuṇissanti pur' āyaṃ su-

ttanto palujjatīti. aññataram vā pan' assa kiccam hoti kara-
 ñiyam vā. so ce bhikkhūnam santike dūtam pahīneyya,
 āgacchantu bhaddantā, icchāmi dānañ ca dātum dhammañ ca
 sotum bhikkhū ca passitun ti, gantabbam bhikkhave sattāha-
 karanīyena pahite, na tv eva appahite. sattāham sannivaṭṭo
 kātabbo. ||9|| idha pana bhikkhave upāsikāya saṅgham
 uddissa viharo kārāpito hoti. sā ce bhikkhūnam santike
 dūtam pahīneyya, āgacchantu ayyā, icchāmi dānañ ca dātum
 dhammañ ca sotum bhikkhū ca passitun ti, gantabbam bhi-
 kkhhave sattāhakaranīyena pahite, na tv eva appahite. sattā-
 ham sannivaṭṭo kātabbo. ||10|| idha pana bhikkhave upā-
 sikāya saṅgham uddissa addhayogo kārāpito . . . (= § 6)
 . . . ārāmatthum kārāpitam hoti. sā ce bhikkhūnam . . .
 (= § 10) . . . sattāham sannivaṭṭo kātabbo. ||11|| idha pana
 bhikkhave upāsikāya sambahule bhikkhū uddissa — la —
 ekam bhikkhum uddissa — la — bhikkhunīsaṅgham uddissa
 — la — sambahulā bhikkhuniyo uddissa — la — ekam bhi-
 kkhunim uddissa — la — sambahulā sikkhamānāyo uddissa,
 ekam sikkhamānam uddissa, sambahule sāmaṇere uddissa,
 ekam sāmaṇeram uddissa, sambahulā sāmaṇeriyo uddissa,
 ekam sāmaṇerim uddissa — la — attano atthāya nivesanam
 kārāpitam hoti — la — sayanigharam kārāpitam hoti . . .
 (= § 9) . . . gilānā vā hoti, abhiññātam vā suttantam bha-
 natī. sā ce bhikkhūnam santike dūtam pahīneyya, āga-
 cchantu ayyā imam suttantam pariyāpunissanti pur' āyam
 suttanto palujjatīti. aññataram vā pan' assā kiccam hoti
 karañiyam vā. sā ce bhikkhūnam santike dūtam pahīneyya,
 āgacchantu ayyā, icchāmi dānañ ca dātum dhammañ ca so-
 tum bhikkhū ca passitun ti, gantabbam bhikkhave sattāha-
 karanīyena pahite, na tv eva appahite. sattāham sannivaṭṭo
 kātabbo. ||12|| idha pana bhikkhave bhikkhunā saṅgham
 uddissa, bhikkhuniyā saṅgham uddissa, sikkhamānā-
 ya saṅgham uddissa, sāmaṇerena saṅgham uddissa, sā-
 maṇeriyā saṅgham uddissa, sambahule bhikkhū uddissa,
 ekam bhikkhum uddissa, bhikkhunīsaṅgham uddissa, samba-
 hulā bhikkhuniyo uddissa, ekam bhikkhunim uddissa, samba-
 hulā sikkhamānāyo uddissa, ekam sikkhamānam uddissa,
 sambahule sāmaṇere uddissa, ekam sāmaṇeram uddissa,

sambahulā sāmaṇeriyo uddissa, ekaṃ sāmaṇerim uddissa, attano atthāya vihāro kārāpito hoti . . . (= § 8) . . . āramāvatthum kārāpitaṃ hoti. sā ce bhikkhūnaṃ santike dūtaṃ paṇeyya, āgacchantu ayyā, icchāmi dānaṃ ca dātum dhammaṃ ca sotum bhikkhū ca passitum ti, gantabbam bhikkhave sattāhakaraṇīyena pahite, na tv eva appahite. sattāhaṃ sannivaṭṭo kātabbo 'ti. ||13||5||

tena kho pana samayena aññataro bhikkhu gilāno hoti. so bhikkhūnaṃ santike dūtaṃ pāhesi, ahaṃ hi gilāno, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti. bhagavato etaṃ atthaṃ ārocesum. anujānāmi bhikkhave pañcannaṃ sattāhakaraṇīyena appahite pi gantum, pag eva pahite, bhikkhussa bhikkhuniyā sikkhamānāya sāmaṇerassa sāmaṇeriyā. anujānāmi bhikkhave imesaṃ pañcannaṃ sattāhakaraṇīyena appahite pi gantum, pag eva pahite. sattāhaṃ sannivaṭṭo kātabbo. ||1|| idha pana bhikkhave bhikkhu gilāno hoti. so ce bhikkhūnaṃ santike dūtaṃ paṇeyya, ahaṃ hi gilāno, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti, gantabbam bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, gilānabhattaṃ vā pariyesissāmi, gilānupaṭṭhākabhattaṃ vā pariyesissāmi, gilānabhesajjaṃ vā pariyesissāmi, pucchissāmi vā, upaṭṭhabhissāmi vā 'ti. sattāhaṃ sannivaṭṭo kātabbo. ||2|| idha pana bhikkhave bhikkhussa anabhirati uppannā hoti. so ce bhikkhūnaṃ santike dūtaṃ paṇeyya, anabhirati me uppannā, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti, gantabbam bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, anabhiratiṃ vūpakāsessāmi vā vūpakāśāpessāmi vā dhammakathaṃ vāssa karissāmi. sattāhaṃ sannivaṭṭo kātabbo. ||3|| idha pana bhikkhave bhikkhussa kukkuccaṃ uppannaṃ hoti. so ce bhikkhūnaṃ santike dūtaṃ paṇeyya, kukkuccaṃ me uppannaṃ, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti, gantabbam bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, kukkuccaṃ vinodessāmi vā vinodāpessāmi vā dhammakathaṃ vāssa karissāmi. sattāhaṃ sannivaṭṭo kātabbo. ||4|| idha pana bhikkhave bhikkhussa diṭṭhigataṃ uppannaṃ hoti. so ce

bhikkhūnaṃ santike dūtaṃ paṇeṇya, diṭṭhigataṃ me uppa-
 nnaṃ, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti,
 gantabbaṃ bhikkhave sattāhakaraṇiyeṇa appahite pi, pag
 eva pahite, diṭṭhigataṃ vivecessāmi vā vivecāpessāmi vā
 dhammakathaṃ vāssa karissāmi. sattāhaṃ sannivaṭṭo kâ-
 tabbo. ||5|| idha pana bhikkhave bhikkhu garudham-
 maṃ ajjhāpanno hoti parivāsāraho. so ce bhikkhūnaṃ
 santike dūtaṃ paṇeṇya, ahaṃ hi garudhammaṃ ajjhāpanno
 parivāsāraho, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āga-
 tan ti, gantabbaṃ bhikkhave sattāhakaraṇiyeṇa appahite pi,
 pag eva pahite, parivāsadānaṃ ussukkaṃ karissāmi vā, anu-
 ssāveṣṣāmi vā, gaṇapûrako vā bhavissāmi. sattāhaṃ sanni-
 vaṭṭo kâtabbo. ||6|| idha pana bhikkhave bhikkhu mûlāya
 paṭikassanāraho hoti. so ce bhikkhūnaṃ santike dūtaṃ
 paṇeṇya, ahaṃ hi mûlāya paṭikassanāraho, āgacchantu
 bhikkhū, icchāmi bhikkhūnaṃ āgatan ti, gantabbaṃ bhi-
 kkhave sattāhakaraṇiyeṇa appahite pi, pag eva pahite,
 mûlāya paṭikassanaṃ ussukkaṃ karissāmi vā, anussāveṣṣāmi
 vā, gaṇapûrako vā bhavissāmi. sattāhaṃ sannivaṭṭo kâ-
 tabbo. ||7|| idha pana bhikkhave bhikkhu mânattāraho
 hoti. so ce bhikkhūnaṃ santike dūtaṃ paṇeṇya, ahaṃ hi
 mânattāraho, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āga-
 tan ti, gantabbaṃ bhikkhave sattāhakaraṇiyeṇa appahite pi,
 pag eva pahite, mânattadānaṃ ussukkaṃ karissāmi vā, anu-
 ssāveṣṣāmi vā, gaṇapûrako vā bhavissāmi. sattāhaṃ sanni-
 vaṭṭo kâtabbo. ||8|| idha pana bhikkhave bhikkhu abbhâ-
 nāraho hoti. so ce bhikkhūnaṃ santike dūtaṃ paṇeṇya,
 ahaṃ hi abbhānāraho, āgacchantu bhikkhū, icchāmi bhi-
 kkhūnaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaraṇiyeṇa
 appahite pi, pag eva pahite, abbhānaṃ ussukkaṃ karissā-
 mi vā, anussāveṣṣāmi vā, gaṇapûrako vā bhavissāmi.
 sattāhaṃ sannivaṭṭo kâtabbo. ||9|| idha pana bhikkhave
 bhikkhussa saṃgho kammaṃ kattukāmo hoti tājjaṇi-
 yaṃ vā nissayaṃ vā pabbājaniyaṃ vā paṭisāraṇiyaṃ vā
 ukkhepaniyaṃ vā. so ce bhikkhūnaṃ santike dūtaṃ
 paṇeṇya, saṃgho me kammaṃ kattukāmo, āgacchantu
 bhikkhū, icchāmi bhikkhūnaṃ āgatan ti, gantabbaṃ bhi-
 kkhave sattāhakaraṇiyeṇa appahite pi, pag eva pahite, kin ti

nu kho saṃgho kammaṃ na kareyya lahukāya vā pariṇā-
meyyā 'ti. sattāhaṃ sannivaṭṭo kātabbo. ||10|| kataṃ vā
pan' assa hoti saṃghena kammaṃ tajjanīyaṃ vā . . .
ukkhepanīyaṃ vā. so ce bhikkhūnaṃ santike dūtaṃ paḥi-
ṇeyya, saṃgho me kammaṃ akāsi, āgacchantu bhikkhū,
icchāmi bhikkhūnaṃ āgatan ti, gantabbaṃ bhikkhave sattā-
hakaraṇīyena appahite pi, pag eva pahite, kin ti nu kho sa-
mmāvatteyya lomāṃ pāteyya netthāraṃ vatteyya, saṃgho
taṃ kammaṃ paṭippassambheyyā 'ti. sattāhaṃ sannivaṭṭo
kātabbo. ||11|| idha pana bhikkhave bhikkhunī gilā-
nā hoti. sā ce bhikkhūnaṃ santike dūtaṃ paḥiṇeyya,
ahaṃ hi gilānā, āgacchantu ayyā, icchāmi ayyānaṃ āga-
tan ti, gantabbaṃ bhikkhave sattāhakaraṇīyena appahite
pi, pag eva pahite, gilānabhaddaṃ vā pariyesissāmi, gilā-
nupatthākabhaddaṃ vā pariyesissāmi, gilānabhesajjaṃ vā
pariyesissāmi, pucchissāmi vā, upatthahissāmi vā 'ti. sattā-
haṃ sannivaṭṭo kātabbo. ||12|| idha pana bhikkhave bhi-
kkhuniyā anabhirati uppannā hoti. sā ce bhikkhūnaṃ
santike dūtaṃ paḥiṇeyya, anabhirati me uppannā, āga-
cchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbaṃ
bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite,
anabhiratiṃ vūpakāśessāmi vā vūpakāśāpessāmi vā dhamma-
kathaṃ vāssā karissāmi. sattāhaṃ sannivaṭṭo kātabbo. ||13||
idha pana bhikkhave bhikkhuniyā kukkucāṃ uppannaṃ
hoti. sā ce bhikkhūnaṃ santike dūtaṃ paḥiṇeyya, kukku-
cāṃ me uppannaṃ, āgacchantu ayyā, icchāmi ayyānaṃ
āgatan ti, gantabbaṃ bhikkhave sattāhakaraṇīyena appahite
pi, pag eva pahite, kukkucāṃ vinodessāmi vā vinodāpessāmi
vā dhammakathaṃ vāssā karissāmi. sattāhaṃ sannivaṭṭo
kātabbo. ||14|| idha pana bhikkhave bhikkhuniyā diṭṭhi-
gataṃ uppannaṃ hoti. sā ce bhikkhūnaṃ santike dūtaṃ
paḥiṇeyya, diṭṭhigataṃ me uppannaṃ, āgacchantu ayyā,
icchāmi ayyānaṃ āgatan ti, gantabbaṃ bhikkhave sattāhaka-
raṇīyena appahite pi, pag eva pahite, diṭṭhigataṃ vivecessā-
mi vā vivecāpessāmi vā dhammakathaṃ vāssā karissāmi.
sattāhaṃ sannivaṭṭo kātabbo. ||15|| idha pana bhikkhave
bhikkhunī garudhammaṃ ajjhāpannā hoti mānattā-
rahā. sā ce bhikkhūnaṃ santike dūtaṃ paḥiṇeyya, ahaṃ hi

garudhammaṃ ajjhāpannā mānattārahā, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakarāṇiyena appahite pi, pag eva pahite, mānattadānaṃ ussukkaṃ karissāmīti. sattāhaṃ sannivaṭṭo kâtabbo. ||16|| idha pana bhikkhave bhikkhunī mûlāya paṭikassanārahā hoti. sâ ce bhikkhūnaṃ santike dūtaṃ paṇeyya, ahaṃ hi mûlāya paṭikassanārahā, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakarāṇiyena appahite pi, pag eva pahite, mûlāya paṭikassanaṃ ussukkaṃ karissāmīti. sattāhaṃ sannivaṭṭo kâtabbo. ||17|| idha pana bhikkhave bhikkhunī abbhānārahā hoti. sâ ce bhikkhūnaṃ santike dūtaṃ paṇeyya, ahaṃ hi abbhānārahā, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakarāṇiyena appahite pi, pag eva pahite, abbhānaṃ ussukkaṃ karissāmīti. sattāhaṃ sannivaṭṭo kâtabbo. ||18|| idha pana bhikkhave bhikkhuniyā saṃgho kammaṃ kattukāmo hoti tajjanīyaṃ vā nissayaṃ vā pabbājaniyaṃ vā paṭisāraṇiyaṃ vā ukkhepaniyaṃ vā. sâ ce bhikkhūnaṃ santike dūtaṃ paṇeyya, saṃgho me kammaṃ kattukāmo, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakarāṇiyena appahite pi, pag eva pahite, kin ti nu kho saṃgho kammaṃ na kareyya lahukāya vā pariṇāmeyyā 'ti. sattāhaṃ sannivaṭṭo kâtabbo. ||19|| kataṃ vā paṇ' assā hoti saṃghena kammaṃ tajjanīyaṃ vā . . . ukkhepaniyaṃ vā. sâ ce bhikkhūnaṃ santike dūtaṃ paṇeyya, saṃgho me kammaṃ akāsi, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakarāṇiyena appahite pi, pag eva pahite, kin ti nu kho sammāvatteyya lomāṃ pāteyya netthāraṃ vatteyya, saṃgho taṃ kammaṃ paṭippassambheyyā 'ti. sattāhaṃ sannivaṭṭo kâtabbo. ||20|| idha pana bhikkhave sikkhamānā gilānā hoti. sâ ce bhikkhūnaṃ santike dūtaṃ paṇeyya, ahaṃ hi gilānā, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakarāṇiyena appahite pi, pag eva pahite, gilānabhattaṃ vā pariyesissāmi, gilānupatṭhākabhattaṃ vā pariyesissāmi, gilānabhesajjaṃ vā pariyesissāmi, pucchissāmi vā, upatṭhahissāmi vā 'ti. sattāhaṃ sannivaṭṭo kâtabbo. ||21|| idha pana bhikkhave sikkha-

mānāya anabhirati uppannā hoti — la — sikkhamānāya kukkuccaṃ uppannaṃ hoti, sikkhamānāya diṭṭhigataṃ uppannaṃ hoti, sikkhamānāya sikkhā kupitā hoti. sā ce bhikkhūnaṃ santike dūtaṃ pahineyya, sikkhā me kupitā, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaṇḍiyeṇa appahite pi, pag eva pahite, sikkhāsamaḍānaṃ usukkaṃ karissāmīti. sattāhaṃ sannivaṭṭo kātabbo. ||22|| idha pana bhikkhave sikkhamānā upasampajjitukāma hoti. sā ce bhikkhūnaṃ santike dūtaṃ pahineyya, ahaṃ hi upasampajjitukāma, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaṇḍiyeṇa appahite pi, pag eva pahite, upasampadaṃ usukkaṃ karissāmi vā, anussāveṣṣāmi vā, gaṇapûrako vā bhavissāmīti. sattāhaṃ sannivaṭṭo kātabbo. ||23|| idha pana bhikkhave sāmānero gilāno hoti. so ce bhikkhūnaṃ santike dūtaṃ pahineyya, ahaṃ hi gilāno, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaṇḍiyeṇa appahite pi, pag eva pahite, gilānabhattaṃ vā pariyesissāmi, gilānupaṭṭhākabhattaṃ vā pariyesissāmi, gilānabhesajjaṃ vā pariyesissāmi, pucchissāmi vā, upaṭṭhahissāmi vā 'ti. sattāhaṃ sannivaṭṭo kātabbo. ||24|| idha pana bhikkhave sāmānerassa anabhirati uppannā hoti — la — sāmānerassa kukkuccaṃ uppannaṃ hoti, sāmānerassa diṭṭhigataṃ uppannaṃ hoti, sāmānero vassaṃ pucchitukāmo hoti, so ce bhikkhūnaṃ santike dūtaṃ pahineyya, ahaṃ hi vassaṃ pucchitukāmo, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaṇḍiyeṇa appahite pi, pag eva pahite, pucchissāmi vā ācikkhissāmi vā 'ti. sattāhaṃ sannivaṭṭo kātabbo. ||25|| idha pana bhikkhave sāmānero upasampajjitukāmo hoti. so ce bhikkhūnaṃ santike dūtaṃ pahineyya, ahaṃ hi upasampajjitukāmo, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaṇḍiyeṇa appahite pi, pag eva pahite, upasampadaṃ usukkaṃ karissāmi vā, anussāveṣṣāmi vā, gaṇapûrako vā bhavissāmīti. sattāhaṃ sannivaṭṭo kātabbo. ||26|| idha pana bhikkhave sāmāneri gilānā hoti. sā ce bhikkhūnaṃ santike dūtaṃ pahineyya, ahaṃ hi gilānā, āgacchantu ayyā, icchāmi ayyānaṃ āgatan

ti, gantabbaṃ bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, gilānabhaddaṃ vā pariyesissāmi, gilānupatthāka-bhattaṃ vā pariyesissāmi, gilānabhesajjaṃ vā pariyesissāmi, pucchissāmi vā, upatthahissāmi vā 'ti. sattāhaṃ sannivaṭṭo kātabbo. ||27|| idha pana bhikkhave sāmāneriyā anabhiraṭṭi uppannā hoti — la — sāmāneriyā kukkucce uppannaṃ hoti, sāmāneriyā diṭṭhigataṃ uppannaṃ hoti, sāmāneri vassaṃ pucchitukāmaṃ hoti. sā ce bhikkhūnaṃ santike dūtaṃ pahīneyya, ahaṃ hi vassaṃ pucchitukāmaṃ, āgacchantaṃ ayyā, icchāmi ayyānaṃ āgataṃ ti, gantabbaṃ bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, pucchissāmi vā ācikkhissāmi vā 'ti. sattāhaṃ sannivaṭṭo kātabbo. ||28|| idha pana bhikkhave sāmāneri sikkhaṃ samādiyitukāmaṃ hoti. sā ce bhikkhūnaṃ santike dūtaṃ pahīneyya, ahaṃ hi sikkhaṃ samādiyitukāmaṃ, āgacchantaṃ ayyā, icchāmi ayyānaṃ āgataṃ ti, gantabbaṃ bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, sikkhāsama-dānaṃ ussukkaṃ karissāmi. sattāhaṃ sannivaṭṭo kātabbo 'ti. ||29|| 6 ||

tena kho pana samayena aññatarassa bhikkhuno mātā gilānā hoti. sā puttassa santike dūtaṃ pāhesi, ahaṃ hi gilānā, āgacchatu me putto, icchāmi puttassa āgataṃ ti. atha kho tassa bhikkhuno etad ahoṣi: bhagavatā paññattaṃ sattannaṃ sattāhakaraṇīyena pahite gantūṃ, na tv eva appahite, pañcannaṃ sattāhakaraṇīyena appahite pi gantūṃ, pag eva pahite, ayañ ca me mātā gilānā sā ca anupāsikā. kathaṃ nu kho mayā paṭipajjitabbaṃ ti. bhagavato etam atthaṃ ārocesuṃ. ||1|| anujānāmi bhikkhave sattannaṃ sattāhakaraṇīyena appahite pi gantūṃ, pag eva pahite, bhikkhussa bhikkhuniyā sikkhamānāya sāmānerassa sāmāneriyā mātuyā ca pitussa ca. anujānāmi bhikkhave imesaṃ sattannaṃ sattāhakaraṇīyena appahite pi gantūṃ, pag eva pahite. sattāhaṃ sannivaṭṭo kātabbo. ||2|| idha pana bhikkhave bhikkhussa mātā gilānā hoti. sā ce puttassa santike dūtaṃ pahīneyya, ahaṃ hi gilānā, āgacchatu me putto, icchāmi puttassa āgataṃ ti, gantabbaṃ . . . (=III. 6. 2) . . . sattāhaṃ sannivaṭṭo kātabbo. ||3|| idha pana bhikkhave bhi-

kkhussa pitā gilāno hoti. so ce puttassa santike dūtaṃ pahīneyya, ahaṃ hi gilāno, āgacchatu me putto, icchāmi puttassa āgatan ti, gantabbam . . . (=III. 6. 2) . . . sattāham sannivaṭṭo kâtabbo. ||4|| idha pana bhikkhave bhikkhussa bhâtâ gilāno hoti. so ce bhâtuno santike dūtaṃ pahīneyya, ahaṃ hi gilāno, āgacchatu me bhâtâ, icchāmi bhâtuno āgatan ti, gantabbam bhikkhave sattāhakaraṇīyena pahite, na tv eva appahite. sattāham sannivaṭṭo kâtabbo. ||5|| idha pana bhikkhave bhikkhussa bhaginī gilānâ hoti. sâ ce bhâtuno santike dūtaṃ pahīneyya, ahaṃ hi gilānâ, āgacchatu . . . (§ 5) . . . sattāham sannivaṭṭo kâtabbo. ||6|| idha pana bhikkhave bhikkhussa ñâtako gilāno hoti. so ce bhikkhussa santike dūtaṃ pahīneyya, ahaṃ hi gilāno, āgacchatu bhaddanto, icchāmi bhaddantassa āgatan ti, gantabbam bhikkhave sattāhakaraṇīyena pahite, na tv eva appahite. sattāham sannivaṭṭo kâtabbo. ||7|| idha pana bhikkhave bhikkhugatiko gilāno hoti. so ce bhikkhūnaṃ santike dūtaṃ pahīneyya, ahaṃ hi gilāno, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti, gantabbam bhikkhave sattāhakaraṇīyena pahite, na tv eva appahite. sattāham sannivaṭṭo kâtabbo 'ti. ||8||7||

tena kho pana samayena saṃghassa vihāro udriyati. aññatarena upāsakena araññe bhaṇḍaṃ chedāpitam hoti. so bhikkhūnaṃ santike dūtaṃ pāhesi, sace bhaddantâ taṃ bhaṇḍaṃ avahareyyum, dajjāham taṃ bhaṇḍan ti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave saṃghakaraṇīyena gantum. sattāham sannivaṭṭo kâtabbo 'ti. ||1||8||

vassāvāsabhāṇavāraṃ niṭṭhitam.

tena kho pana samayena Kosalesu janapadesu aññatarasmim āvāse vassupagatâ bhikkhū vālehi ubbālā honti, gaṇhimsu pi paripātimsu pi. bhagavato etam atthaṃ ārocesum. idha pana bhikkhave vassupagatâ bhikkhū vālehi ubbālā honti, gaṇhanti pi paripātenti pi. es' eva antarāyo 'ti pakkamitabbam. anāpatti vassacchedassa. idha pana bhikkhave vassupagatâ bhikkhū sirimsapehi ubbālā honti, ḍasanti pi paripātenti pi. es' eva . . . vassacche-

dassa. ||1|| idha pana bhikkhave vassupagatā bhikkhū corehi ubbālha honti, vilumpanti pi ākoṭenti pi. es' eva . . . vassacchedassa. idha pana bhikkhave vassupagatā bhikkhū pisācehi ubbālha honti, āvisanti pi ojam pi haranti. es' eva . . . vassacchedassa. ||2|| idha pana bhikkhave vassupagatānam bhikkhūnam gāmo agginā daḍḍho hoti, bhikkhū piṇḍakena kilamanti. es' eva . . . vassacchedassa. idha pana bhikkhave vassupagatānam bhikkhūnam senāsanam agginā daḍḍham hoti, bhikkhū senāsanena kilamanti. es' eva . . . vassacchedassa. ||3|| idha pana bhikkhave vassupagatānam bhikkhūnam gāmo udakena vuḷho hoti, bhikkhū piṇḍakena kilamanti. es' eva . . . vassacchedassa. idha pana bhikkhave vassupagatānam bhikkhūnam senāsanam udakena vuḷham hoti, bhikkhū senāsanena kilamanti. es' eva . . . vassacchedassā 'ti. ||4||9||

tena kho pana samayena aññatarasmim āvāse vassupagatānam bhikkhūnam gāmo corehi vuṭṭhāsi. bhagavato etam attham ārocesum. anujānāmi bhikkhave yena gāmo tena gantun ti. gāmo dvedhā bhijjittha. bhagavato etam attham ārocesum. anujānāmi bhikkhave yena bahutarā tena gantun ti. bahutarā assaddhā honti appasannā. bhagavato etam attham ārocesum. anujānāmi bhikkhave yena saddhā pasannā tena gantun ti. ||1||10||

tena kho pana samayena Kosalesu janapadesu aññatarasmim āvāse vassupagatā bhikkhū na labhimsu lūkhassa vā paṇitassa vā bhojanassa yāvadattham pāripûrim. bhagavato etam attham ārocesum. idha pana bhikkhave vassupagatā bhikkhū na labhanti lūkhassa vā paṇitassa vā bhojanassa yāvadattham pāripûrim. es' eva antarāyo 'ti pakkamitabbam. anāpatti vassacchedassa. idha pana bhikkhave vassupagatā bhikkhū labhanti lūkhassa vā paṇitassa vā bhojanassa yāvadattham pāripûrim, na labhanti sappâyāni bhojanāni. es' eva . . . vassacchedassa. ||1|| idha pana bhikkhave vassupagatā bhikkhū labhanti lūkhassa vā paṇitassa vā bhojanassa yāvadattham pāripûrim, labhanti sappâyāni

bhojanāni, na labhanti sappāyāni bhesajjāni. es' eva . . . vassacchedassa. idha pana bhikkhave vassupagatā bhikkhū labhanti lūkhassa vā paṇītaṣṣa vā bhojanassa yāvadatthaṃ pāripūriṃ, labhanti sappāyāni bhojanāni, labhanti sappāyāni bhesajjāni, na labhanti paṭirūpaṃ upaṭṭhākaṃ. es' eva . . . vassacchedassa. ||2|| idha pana bhikkhave vassupagataṃ bhikkhuṃ itthi nimanteti: ehi bhante hiraññaṃ vā te demi, suvaṇṇaṃ vā te demi, khettaṃ vā t. d., vatthūṃ vā t. d., gāvūṃ vā t. d., gāviṃ vā t. d., dāsaṃ vā t. d., dāsiṃ vā t. d., dhītaraṃ vā t. d. bhariyatthāya, ahaṃ vā te bhariyā homi, aññaṃ vā te bhariyaṃ ānemīti. tatra ce bhikkhuno evaṃ hoti: lahuparivattaṃ kho cittaṃ vuttaṃ bhagavatā, siyāpi me brahmacariyassa antarāyo 'ti, pakkamitabbam. anāpatti vassacchedassa. ||3|| idha pana bhikkhave vassupagataṃ bhikkhuṃ vesī nimanteti — la — thullakumārī nimanteti, paṇḍako nimanteti, nātakā nimantenti, rājāno nimantenti, corā nimantenti, dhuttā nimantenti: ehi bhante hiraññaṃ vā te dema . . . dhītaraṃ vā te dema bhariyatthāya, aññaṃ vā te bhariyaṃ ānessāma 'ti. tatra ce bhikkhuno evaṃ hoti: lahuparivattaṃ . . . vassacchedassa. idha pana bhikkhave vassupagato bhikkhu asāmikam nidhiṃ passa-ti. tatra ce bhikkhuno evaṃ hoti: lahuparivattaṃ . . . vassacchedassa. ||4|| idha pana bhikkhave vassupagato bhikkhu passati sambahule bhikkhū saṃghabhedāya parakkamante. tatra ce bhikkhuno evaṃ hoti: garuko kho saṃghabhedo vutto bhagavatā, mā mayi sammukhībhūte saṃgho bhijjīti, pakkamitabbam. anāpatti vassacchedassa. idha pana bhikkhave vassupagato bhikkhu suṇāti: sambahulā kira bhikkhū saṃghabhedāya parakkamantīti. tatra ce . . . vassacchedassa. ||5|| idha pana bhikkhave vassupagato bhikkhu suṇāti: amukasmim kira āvāse sambahulā bhikkhū saṃghabhedāya parakkamantīti. tatra ce bhikkhuno evaṃ hoti: te kho me bhikkhū mittā, ty āhaṃ vakkhāmi: garuko kho āvuso saṃghabhedo vutto bhagavatā, māyasmantānaṃ saṃghabhedo ruceitthā 'ti, karissanti me vacaṇaṃ sussūsi-santi sotaṃ odahissantīti, pakkamitabbam. anāpatti vassacchedassa. ||6|| idha pana bhikkhave vassupagato bhikkhu suṇāti: amukasmim kira āvāse sambahulā bhikkhū saṃgha-

bhedāya parakkamantīti. tatra ce bhikkhuno evaṃ hoti : te kho me bhikkhū na mittā, api ca ye tesāṃ mittā te me mittā, ty āhaṃ vakkhāmi, te vuttā te vakkhanti : garuko . . . (= § 6) . . . vassacchedassa. ||7|| idha pana bhikkhave vassupagato bhikkhu suṇāti : amukasmim kira āvāse sambahulehi bhikkhūhi saṃgho bhinno 'ti. tatra ce bhikkhuno evaṃ hoti : te kho me bhikkhū mittā, ty āhaṃ vakkhāmi : garuko . . . (= § 6) . . . vassacchedassa. ||8|| idha pana bhikkhave vassupagato bhikkhu suṇāti : amukasmim kira āvāse sambahulehi bhikkhūhi saṃgho bhinno 'ti. tatra ce bhikkhuno evaṃ hoti : te kho me bhikkhū na mittā, api ca ye tesāṃ mittā te me mittā, ty āhaṃ vakkhāmi, te vuttā te vakkhanti : garuko . . . (= § 6) . . . vassacchedassa. ||9|| idha pana bhikkhave vassupagato bhikkhu suṇāti : amukasmim kira āvāse sambahulā bhikkhuniyo saṃghabhedāya parakkamantīti. tatra ce bhikkhuno evaṃ hoti : tā kho me bhikkhuniyo mittā, tāhaṃ vakkhāmi : garuko kho bhaginiyo saṃghabhedo vutto bhagavatā, mā bhaginīnaṃ saṃghabhedo ruccitthā 'ti, karissanti me vacanaṃ sussūsissanti sotāṃ odahissantīti, pakkamitabbāṃ. anāpatti vassacchedassa. ||10|| idha pana bhikkhave vassupagato bhikkhu suṇāti : amukasmim kira āvāse sambahulā bhikkhuniyo saṃghabhedāya parakkamantīti. tatra ce bhikkhuno evaṃ hoti : tā kho me bhikkhuniyo na mittā, api ca yā tāsāṃ mittā tā me mittā, tāhaṃ vakkhāmi, tā vuttā tā vakkhanti : garuko . . . (= § 10) . . . vassacchedassa. ||11|| idha pana bhikkhave vassupagato bhikkhu suṇāti : amukasmim kira āvāse sambahulāhi bhikkhunīhi saṃgho bhinno 'ti. tatra ce bhikkhuno evaṃ hoti : tā kho me bhikkhuniyo mittā, tāhaṃ vakkhāmi : garuko . . . (= § 10) . . . vassacchedassa. ||12|| idha pana bhikkhave vassupagato bhikkhu suṇāti : amukasmim kira āvāse sambahulāhi bhikkhunīhi saṃgho bhinno 'ti. tatra ce bhikkhuno evaṃ hoti : tā kho me bhikkhuniyo na mittā, api ca yā tāsāṃ mittā tā me mittā, tāhaṃ vakkhāmi, tā vuttā tā vakkhanti : garuko . . . (= § 10) . . . vassacchedassa. ||13||11||

tena kho pana samayena aññataro bhikkhu vaje vassaṃ

upagantukāmo hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave vaje vassam upagantun ti. vajo vutthāsi. bhagavato etam attham ārocesum. anujānāmi bhikkhave yena vajo tena gantum ti. ||1|| tena kho pana samayena aññataro bhikkhu upakaṭṭhāya vassupanāyikāya satthena gantukāmo hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave satthe vassam upagantun ti. tena kho pana samayena aññataro bhikkhu upakaṭṭhāya vassupanāyikāya nāvāya gantukāmo hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave nāvāya vassam upagantun ti. ||2|| tena kho pana samayena bhikkhū rukkhasusire vassam upagacchanti. manussā ujjhāyanti khīyanti vipācenti, seyyathāpi pisācillikā 'ti. bhagavato etam attham ārocesum. na bhikkhave rukkhasusire vassam upagantabbam. yo upagaccheyya, āpatti dukkaṭassā 'ti. ||3|| tena kho pana samayena bhikkhū rukkhaviṭabhiyā vassam upagacchanti. manussā ujjhāyanti khīyanti vipācenti, seyyathāpi migaluddakā 'ti. bhagavato etam attham ārocesum. na bhikkhave rukkhaviṭabhiyā vassam upagantabbam. yo upagaccheyya, āpatti dukkaṭassā 'ti. ||4|| tena kho pana samayena bhikkhū ajjhokāse vassam upagacchanti, deve vassante rukkhamūlam pi nimbakosam pi upadhāvanti. bhagavato etam attham ārocesum. na bhikkhave ajjhokāse vassam upagantabbam. yo upagaccheyya, āpatti dukkaṭassā 'ti. ||5|| tena kho pana samayena bhikkhū asenāsanakā vassam upagacchanti, sītena pi kilamanti uphena pi kilamanti. bhagavato etam attham ārocesum. na bhikkhave asenāsanakena vassam upagantabbam. yo upagaccheyya, āpatti dukkaṭassā 'ti. ||6|| tena kho pana samayena bhikkhū chavakuṭikāya vassam upagacchanti. manussā ujjhāyanti khīyanti vipācenti, seyyathāpi chavadāhakā 'ti. bhagavato etam attham ārocesum. na bhikkhave chavakuṭikāya vassam upagantabbam. yo upagaccheyya, āpatti dukkaṭassā 'ti. ||7|| tena kho pana samayena bhikkhū chatte vassam upagacchanti. manussā ujjhāyanti khīyanti vipācenti, seyyathāpi gopālakā 'ti. bhagavato etam attham ārocesum. na bhikkhave chatte vassam upagantabbam. yo upagaccheyya, āpatti dukkaṭassā 'ti.

||8|| tena kho pana samayena bhikkhū cāṭiyā vassaṃ upagacchanti. manussā ujjhāyanti khīyanti vipācenti, seyyathāpi titthiyā 'ti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave cāṭiyā vassaṃ upagantabbam. yo upagaccheyya, āpatti dukkaṭassā 'ti. ||9||12||

tena kho pana samayena Sāvatthiyā saṃghena kātikā katā hoti antarā vassaṃ na pabbājetabban ti. Visākhāya Migāramātuyā nattā bhikkhū upasaṃkamitvā pabbajjāṃ yāci. bhikkhū evaṃ āhamsu: saṃghena kho āvuso kātikā katā antarā vassaṃ na pabbājetabban ti, āgamehi āvuso yāva bhikkhū vassaṃ vasanti, vassaṃ vutthā pabbājessantīti. atha kho te bhikkhū vassaṃ vutthā Visākhāya Migāramātuyā nattāraṃ etad avocuṃ: ehi dāni āvuso pabbajhīti. so evaṃ āha: sac' āhaṃ bhante pabbajito assaṃ, abhirameyyāṃ' āhaṃ, na dān' āhaṃ bhante pabbajissāmīti. ||1|| Visākhā Migāramātā ujjhāyati khīyati vipāceti: kathaṃ hi nāma ayyā evarūpaṃ katikaṃ karissanti na antarā vassaṃ pabbājetabban ti, kaṃ kālāṃ dhammo na caritabbo 'ti. assosū kho bhikkhū Visākhāya Migāramātuyā ujjhāyantiyā khīyantiyā vipācentiyā. atha kho te bhikkhū bhagavato etam atthaṃ ārocesuṃ. na bhikkhave evarūpā kātikā kātā antarā vassaṃ na pabbājetabban ti. yo kareyya, āpatti dukkaṭassā 'ti. ||2||13||

tena kho pana samayena āyasmatā Upanandena Sakya-puttena rañño Pasenadissa Kosalassa vassāvāso paṭissuto hoti purimikāya. so taṃ āvāsaṃ gacchanto addasa antarā magge dve āvāse bahucīvarake, tassa etad ahosi: yaṃ nūnāhaṃ imesu dvīsu āvāsesu vassaṃ vaseyyaṃ, evaṃ me bahu cīvaraṃ uppajjissatīti. so tesu dvīsu āvāsesu vassaṃ vasi. rājā Pasenadi Kosalo ujjhāyati khīyati vipāceti: kathaṃ hi nāma ayyo Upanando Sakyaputto amhākaṃ vassāvāsaṃ paṭisunitvā visamvādessati. nanu bhagavatā anekapariyāyena musāvādo garahito, musāvādā veramaṇī pasatthā 'ti. ||1|| assosū kho bhikkhū rañño Pasenadissa Kosalassa ujjhāyantassa khīyantassa vipācentassa. ye te bhikkhū appicchā, te ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma

āyasmā Upanando Sakyaputto rañño Pasenadissa Kosalassa vassāvāsaṃ paṭisunītvā visamvādessati. nanu bhagavatā anekapariyāyena musāvādo garahito, musāvādā veramaṇī pasatthā 'ti. ||2|| atha kho te bhikkhū bhagavato etam atthaṃ ārocesum. atha kho bhagavā etasmiṃ nidāne bhikkhusaṃghaṃ sannipātāpetvā āyasmantaṃ Upanandaṃ Sakyaputtaṃ paṭipucchi: saccam kira tvam Upananda rañño Pasenadissa Kosalassa vassāvāsaṃ paṭisunītvā visamvādesīti. saccam bhagavā. vigarahi buddho bhagavā: kathaṃ hi nāma tvam moghapurisa rañño Pasenadissa Kosalassa vassāvāsaṃ paṭisunītvā visamvādessasi. nanu mayā moghapurisa anekapariyāyena musāvādo garahito musāvādā veramaṇī pasatthā. n' etam moghapurisa appasannānaṃ vā pasādāya — la — vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi: ||3|| idha pana bhikkhave bhikkhunā vassāvāso paṭissuto hoti purimikāyā. so taṃ āvāsaṃ gacchanto passati antaraṃ magge dve āvāse bahucivarake, tassa evaṃ hoti: yaṃ nūnāhaṃ imesu dvīsu āvāsesu vassaṃ vaseyyaṃ, evaṃ me bahuṃ cīvaraṃ uppajjissatīti. so tesu dvīsu āvāsesu vassaṃ vasati. tassa bhikkhave bhikkhuno purimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa. ||4|| idha pana bhikkhave bhikkhunā vassāvāso paṭissuto hoti purimikāyā. so taṃ āvāsaṃ gacchanto bahiddhā uposathaṃ karoti, pāṭipadena vihāraṃ upeti senāsaṇaṃ paññāpeti pāṇiyaṃ paribhojanīyaṃ upatṭhāpeti parivenaṃ sammajjati, so tadah' eva akaraṇīyo pakkamati. tassa bhikkhave bhikkhuno purimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa. idha pana . . . (= § 5) . . . so tadah' eva sakaraṇīyo pakkamati. tassa bhikkhave bhikkhuno purimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa. ||5|| idha pana . . . so dvīhatīhaṃ vasitvā akaraṇīyo pakkamati. tassa bhikkhave bhikkhuno purimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa. ||6|| idha pana . . . so dvīhatīhaṃ vasitvā sakaraṇīyo pakkamati. tassa bhikkhave bhikkhuno purimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa. idha pana . . . so dvīhatīhaṃ vasitvā sattāhakarāṇīyena pakkamati. so taṃ sattāhaṃ bahiddhā vītināmeti. tassa bhikkhave bhikkhuno purimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa. idha pana . . . so dvīhatīhaṃ vasitvā sattāhakarāṇīyena pakka-

mati. so tam sattāham anto sannivaṭṭam karoti. tassa bhikkhave bhikkhuno purimikā ca paññāyati paṭissave ca anāpatti. ||6|| idha pana . . . so sattāham anāgatāya pavāraṇāya sakaraṇiyo pakkamati. āgaccheyya vā so bhikkhave bhikkhu tam āvāsam na vā āgaccheyya, tassa bhikkhave bhikkhuno purimikā ca paññāyati paṭissave ca anāpatti. ||7|| idha pana bhikkhave bhikkhunā vassāvāso paṭissuto hoti purimikāya. so tam āvāsam gantvā uposatham karoti, pāṭipadena vihāram upeti senāsanam paññāpeti pāniyam paribhojaniyam upatṭhāpeti pariveṇam sammajjati. so tadah' eva akaraṇiyo pakkamati. tassa bhikkhave bhikkhuno purimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa. ||8|| idha pana . . . (= § 8) . . . so tadah' eva sakaraṇiyo pakkamati — la — so dvīhatiham vasitvā akaraṇiyo pakkamati — la — so dvīhatiham vasitvā sakaraṇiyo pakkamati — la — so dvīhatiham vasitvā sattāhakaraniyena pakkamati. so tam sattāham bahiddhā vītināmeti. tassa bhikkhave bhikkhuno purimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa. ||9|| so dvīhatiham vasitvā sattāhakaraniyena pakkamati. so tam sattāham anto sannivaṭṭam karoti. tassa bhikkhave bhikkhuno purimikā ca paññāyati paṭissave ca anāpatti. so sattāham anāgatāya . . . (= § 7) . . . anāpatti. ||10|| idha pana bhikkhave bhikkhunā vassāvāso paṭissuto hoti pacchimikāya. so tam āvāsam gacchanto bahiddhā uposatham karoti, pāṭipadena vihāram upeti senāsanam paññāpeti pāniyam paribhojaniyam upatṭhāpeti pariveṇam sammajjati. so tadah' eva akaraṇiyo pakkamati. tassa bhikkhave bhikkhuno pacchimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa. idha pana . . . *(the whole passage is identical with § 5-10; read instead of purimikā and purimikāya: pacchimikā and pacchimikāya, instead of anāgatāya pavāraṇāya: anāgatāya komudiyā cātumāsiniyā)* . . . paṭissave ca anāpatti. ||11||14||

vassupanāyikakkhandhako tatiyo.

tassa uddānam :

upagantum, kadā c' eva, kati, antarā vassa ca,
na icchanti ca, sañcicca, ukkaḍḍhitum, upāsako,|

gilāno, mâtā ca, pitā, bhâtā ca, atha ñātakō,
 bhikkhugatiko, vihāro, vālā cāpi, sirimsapā,
 corā c' eva, pisācā ca, daḍḍho, tadubhayena ca,
 vulho dakena, vuṭṭhāsi, bahutarā ca, dāyakā,
 lúkhapañītasappāya-bhesajj'-upaṭṭhakena ca,
 itthi, vesī, kumārī ca, paṇḍako, ñātakena ca,
 rājā, corā, dhuttā, nidhi, bhedā, aṭṭhavidhena ca,
 5 vajā, satthā ca, nāvā ca, susire, viṭabhāya ca,
 ajjhokāse vassāvāso, asenāsanakena ca,
 chavakuṭikā, chatte ca, cāṭiyā ca upenti te,
 katikā, paṭisunivā, bahiddhā ca uposathā,
 purimikā, pacchimikā, yathānāyena yojaye,
 akaraṇīyo pakkamati, sakaraṇīyo tath' eva ca,
 dvīhatīhā ca puna, sattāhakarāṇīyena ca,
 sattāhanāgatā c' eva, āgaccheyya na eyya vā,
 vatthuddāne antarikā tantimaggaṃ nisāmāye 'ti.
 imamhi khandhake vatthu dvepañña.

MAHĀVAGGA.

IV.

Tena samayena buddho bhagavā Sāvattthiyam viharati Jetavane Anāthapiṇḍikassa ārāme. tena kho pana samayena sambahulā sandittā sambhattā bhikkhū Kosalesu janapadesu aññatarasmiṃ āvāse vassam upagacchimsu. atha kho tesam bhikkhūnam etad ahosi: kena nu kho mayam upāyena samaggā sammodamānā avivadamānā phāsukam vassam vaseyyāma na ca piṇḍakena kilameyyāmā 'ti. ||1|| atha kho tesam bhikkhūnam etad ahosi: sace kho mayam aññamaññaṃ n' eva ālapeyyāma na sallapeyyāma, yo paṭhamam gāmato piṇḍāya paṭikkameyya, so āsanam paññāpeyya, pādodakam pādapiṭham pādakathalikam upanikkhipeyya, avakkārapātim dhovitvā upatṭhāpeyya, pāniyam paribhojanīyam upatṭhāpeyya, ||2|| yo pacchā gāmato piṇḍāya paṭikkameyya, sac' assa bhuttāvaseso, sace ākaṅkheyya, bhujjeyya, no ce ākaṅkheyya, appaharite vā chaḍḍeyya appānake vā uḍake opilāpeyya, so āsanam uddhareyya, pādodakam pādapiṭham pādakathalikam paṭisāmeyya, avakkārapātim dhovitvā paṭisāmeyya, pāniyam paribhojanīyam paṭisāmeyya, bhattaggaṃ sammajjeyya, ||3|| yo passeyya pāniyaghaṭam vā paribhojanīyaghaṭam vā vaccaghaṭam vā rittam tucchaṃ, so upatṭhāpeyya, sac' assa avisayham hatthavikārena, duttiyam āmantetvā hatthavilaṅghakena upatṭhāpeyya, na tv eva tappaccayā vācam bhindeyya, evam kho mayam samaggā sammodamānā avivadamānā phāsukam vassam vaseyyāma na ca piṇḍakena kilameyyāmā 'ti. ||4|| atha kho te bhikkhū aññamaññaṃ n' eva ālapimsu na sallapimsu. yo paṭhamam gāmato piṇḍāya paṭikkamati, so āsanam paññāpeti, pādodakam pādapiṭham pādakathalikam upanikkhipati, avakkārapātim dhovitvā upatṭhāpeti, pāniyam paribhojanīyam upa-

tthāpeti. ||5|| yo pacchā gāmato piṇḍāya paṭikkamati, sace hoti bhuttāvaseso, sace ākaṇkhati, bhuñjati, no ce ākaṇkhati, appaharite vā chaḍḍeti appāṇake vā udae opilāpeti, so āsanam uddharati pādodakam pādapiṭham pādakathalikam paṭisāmeti, avakkārapātim dhovivā paṭisāmeti, pāniyam paribhojaniyam paṭisāmeti, bhattaggaṃ sammajjati. ||6|| yo passati pāniyaghaṭam vā paribhojaniyaghaṭam vā vaccaghaṭam vā rittam tuccham, so upatthāpeti. sac' assa hoti avisaṃyam hatthavikārena, dutiyam āmantetvā hatthavilāṅghakena upatthāpeti, na tv eva tappaccayā vācam bhindati. ||7|| āciṇṇam kho pan' etaṃ vassaṃ vutthānam bhikkhūnam bhagavantam dassanāya upasaṃkamitum. atha kho te bhikkhū vassaṃ vutthā temāsaccayena senāsanam saṃsāmetvā pattacivaram ādāya yena Sāvattihī tena pakkamimsu. anupubbena yena Sāvattihī Jetavanam Anāthapiṇḍikassa ārāmo, yena bhagavā ten' upasaṃkamimsu, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdimsu. āciṇṇam kho pan' etaṃ buddhānam bhagavantānam āgantukehi bhikkhūhi saddhim paṭisaṃmoditum. ||8|| atha kho bhagavā te bhikkhū etad avoca: kacci bhikkhave khamanīyam, kacci yāpanīyam, kacci samaggā sammodamānā avivadamānā phāsukam vassaṃ vasittha na ca piṇḍakena kilamitthā 'ti. khamanīyam bhagavā, yāpanīyam bhagavā, samaggā ca mayam bhante sammodamānā avivadamānā phāsukam vassaṃ vasimbhā na ca piṇḍakena kilamimbhā 'ti. ||9|| jānantāpi tathāgatā pucchanti, jānantāpi na pucchanti, kalam viditvā pucchanti, kalam viditvā nā pucchanti, atthasaṃhitam tathāgatā pucchanti no anattasaṃhitam, anattasaṃhite setuḡhāto tathāgatānam. dvīhi ākārehi buddhā bhagavanto bhikkhū paṭipucchanti, dhammam vā desessāma, sāvākānam vā siṃkkhāpadam paññāpessāmā 'ti. atha kho bhagavā te bhikkhū etad avoca: yathākatham pana tumbe bhikkhave samaggā sammodamānā avivadamānā phāsukam vassaṃ vasittha na ca piṇḍakena kilamitthā 'ti. ||10|| idha mayam bhante sambhulā sandiṭṭhā sambhattā bhikkhū Kosalesu janapadesu aññatarasmim āvāse vassaṃ upagacchimhā, tesam no bhante ambhākam etad ahosi: kena nu kho mayam upāyena samaggā sammodamānā avivadamānā phāsukam vassaṃ vaseyyāma na

ca piṇḍakena kilameyyāma 'ti. tesam no bhante amhākam etad ahoṣi: sace kho mayam . . . evaṃ kho mayam samaggā sammodamānā avivadamānā phāsukaṃ vassaṃ vasseyyāma na ca piṇḍakena kilameyyāma 'ti. atha kho mayam bhante aññamaññaṃ n' eva ālapimhā na sallapimhā. yo paṭhamam gāmato piṇḍāya paṭikkamati, so āsanaṃ paññāpeti, pādodakaṃ . . . vācam bhindati. evaṃ kho mayam bhante samaggā sammodamānā avivadamānā phāsukaṃ vassaṃ vasiṃhā na ca piṇḍakena kilamimhā 'ti. || 11 || atha kho bhagavā bhikkhū āmantesi: aphāsuñ ñeva kira 'me bhikkhave moghapurisā vutthā samānā phāsu 'mha vutthā 'ti paṭijānanti, pasusaṃvāsañ ñeva kira 'me bhikkhave moghapurisā vutthā samānā phāsu 'mha vutthā 'ti paṭijānanti, eḷakasamvāsañ ñeva kira 'me bhikkhave moghapurisā vutthā samānā phāsu 'mha vutthā 'ti paṭijānanti, pamattasamvāsañ ñeva kira 'me bhikkhave moghapurisā vutthā samānā phāsu 'mha vutthā 'ti paṭijānanti. kathaṃ hi nāma ime bhikkhave moghapurisā mūgabbataṃ titthiyasamādānaṃ samādiyissanti. || 12 || n' etaṃ bhikkhave appasannānaṃ vā pasāḍāya. vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi: na bhikkhave mūgabbataṃ titthiyasamādānaṃ samādiyitabbam. yo samādiyeyya, āpatti dukkāssa. anujānāmi bhikkhave vassaṃ vutthānaṃ bhikkhūnaṃ tihi ṭhānehi pavāretum ditṭhena vā sutena vā parisāṅkāya vā. sā vo bhavissati aññamaññānulomatā āpattivutṭhānatā vinayapurekkhāratā. || 13 || evaṃ ca pana bhikkhave pavāretabbam. vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo: supātu me bhante saṃgho. ajja pavāraṇā. yadi saṃghassa pattakallaṃ saṃgho pavāreyyā 'ti. therena bhikkhunā ekamsaṃ uttarāsaṅgaṃ karitvā ukkuṭikaṃ nisīditvā añjalim paggaḥetvā evaṃ assa vacaniyo: saṃghaṃ āvuso pavāremi ditṭhena vā sutena vā parisāṅkāya vā, vadantu maṃ āyasmanto anukampaṃ upāḍāya, passanto paṭikarissāmi. dutiyam pi . . . tatiyam pi āvuso saṃghaṃ pavāremi ditṭhena vā sutena vā parisāṅkāya vā, vadantu maṃ āyasmanto anukampaṃ upāḍāya, passanto paṭikarissāmiti. navakena bhikkhunā ekamsaṃ uttarāsaṅgaṃ karitvā ukkuṭikaṃ nisīditvā añjalim paggaḥetvā evaṃ assa vacaniyo: saṃghaṃ bhante pavāremi

ditṭhena vā . . . dutiyam pi . . . tatiyam pi . . . passanto paṭikarissāmīti. ||14||1||

tena kho pana samayena chabbaggiyā bhikkhū there-su bhikkhūsu ukkuṭikaṃ nisinnesu pavārayamānesu āsanesu acchanti. ye te bhikkhū appicchā te ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma chabbaggiyā bhikkhū there-su bhikkhūsu ukkuṭikaṃ nisinnesu pavārayamānesu āsanesu acchissantīti. atha kho te bhikkhū bhagavato etam atthaṃ ārocesuṃ. saccam kira bhikkhave chabbaggiyā bhikkhū there-su . . . acchantīti. saccam bhagavā. vigarahi bu-ddho bhagavā: kathaṃ hi nāma te bhikkhave moghapurisā there-su . . . acchissanti. n' etam bhikkhave appasannānaṃ vā pasādāya. vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi: na bhikkhave there-su bhikkhūsu ukkuṭikaṃ nisinnesu pavārayamānesu āsanesu acchitabbam. yo accheyya, āpatti dukkaṭassa. anujānāmi bhikkhave sabbe' eva ukkuṭikaṃ nisinnehi pavāretuṃ ti. ||1|| tena kho pana samayena aññataro thero jarādubbalo yāva sabbe pavārentīti ukkuṭikaṃ nisinno āgamayamāno mucchito papati. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave tadantarā ukkuṭikaṃ nisīdituṃ yāva pavāreti, pavāretvā āsane nisīdituṃ ti. ||2||2||

atha kho bhikkhūnaṃ etad ahosi: kati nu kho pavāraṇā 'ti. bhagavato etam atthaṃ ārocesuṃ. dve 'mā bhikkhave pavāraṇā cātuddasikā pannarasikā ca. imā kho bhikkhave dve pavāraṇā 'ti. ||1|| atha kho bhikkhūnaṃ etad ahosi: kati nu kho pavāraṇakammānīti. bhagavato etam atthaṃ ārocesuṃ. cattār' imāni bhikkhave pavāraṇakammāni, adhammena vaggam pavāraṇakammam . . . (= II. 14. 2, 3. *Read pavāraṇakammam instead of uposathakammam*) . . . sikkhitabban ti. ||2|| atha kho bhagavā bhikkhū āmantesi: sannipatatha bhikkhave, saṃgho pavāressatīti. evaṃ vutte aññataro bhikkhu bhagavantam etad avoca: atthi bhante bhikkhu gilāno, so anāgato 'ti. anujānāmi bhikkhave gilānena bhikkhunā pavāraṇam dātuṃ. evañ ca pana bhikkhave dātabbā. tena gilānena bhikkhunā ekam

bhikkhum upasamkamitvā ekamsam uttarāsaṅgam karitvā ukkuṭikam nisīditvā añjalim paggahe tvā evam assa vacanīyo : pavāraṇam dammi, pavāraṇam me hara, mam' atthāya pavārehīti. kāyena viññāpeti, vācāya viññāpeti, kāyena vācāya viññāpeti, dinnā hoti pavāraṇā. na kāyena viññāpeti, na vācāya viññāpeti, na kāyena vācāya viññāpeti, na dinnā hoti pavāraṇā. ||3|| evam ce tam labhetha, icc etam kusalam. no ce labhetha, so bhikkhave gilāno bhikkhu mañcena vā pīṭhena vā saṃghamajjhe ānetvā pavāretabbam. sace bhikkhave gilānupaṭṭhākānam bhikkhūnam evam hoti : sace kho mayam gilānam ṭhānā cāve ssāma, ābādho vā abhivaḍḍhissati kalamkiriyā vā bhavissatīti, na bhikkhave gilāno ṭhānā cāvetabbo, saṃghena tattha gantvā pavāretabbam, na tv eva vaggena saṃghena pavāretabbam. pavāreyya ce, āpatti dukkaṭassa. ||4|| pavāraṇāhārako ce bhikkhave dinnāya pavāraṇāya . . . (= II. 22. 3, 4. *Read* pavāraṇā, pavāraṇāya, pavāraṇāhārako *instead of* pārisuddhi, pārisuddhiyā, pārisuddhihārako) . . . pavāraṇāhārakassa āpatti dukkaṭassa. anujānāmi bhikkhave tadahu pavāraṇāya pavāraṇam dentena chandam pi dātum santi saṃghassa karaṇīyan ti. ||5|| 3||

tena kho pana samayena aññataram bhikkhum tadahu pavāraṇāya ṇātakā gaṇhimsu. bhagavato etam attham arocesum. idha pana bhikkhave bhikkhum tadahu pavāraṇāya ṇātakā gaṇhanti. te ṇātakā bhikkhūhi evam assu vacanīyā : iṅgha tumhe āyasmanto imam bhikkhum muhuttam muñcatha yāvāyam bhikkhu pavāretīti. ||1|| evam ce tam labhetha, icc etam kusalam, no ce labhetha, te ṇātakā bhikkhūhi evam assu vacanīyā : iṅgha tumhe āyasmanto muhuttam ekamantam hotha yāvāyam bhikkhu pavāraṇam detīti. evam ce tam labhetha, icc etam kusalam, no ce labhetha, te ṇātakā bhikkhūhi evam assu vacanīyā : iṅgha tumhe āyasmanto imam bhikkhum muhuttam nissimam netha yāva saṃgho pavāretīti. evam ce tam labhetha, icc etam kusalam, no ce labhetha, na tv eva vaggena saṃghena pavāretabbam. pavāreyya ce, āpatti dukkaṭassa. ||2|| idha pana bhikkhave bhikkhum tadahu pavāraṇāya rājāno gaṇhanti, corā gaṇ-

hanti, dhuttā ganhanti, bhikkhū paccatthikā ganhanti. te bhikkhū paccatthikā bhikkhūhi evam assu vacanīyā: iṅgha . . . (comp. § 1. 2) . . . na tv eva vaggena saṃghena pavāretabban. pavāreyya ce, āpatti dukkaṭassā 'ti. ||3||4||

tena kho pana samayena aññatarasmim āvāse tadahu pavāraṇāya pañca bhikkhū viharanti. atha kho tesam bhikkhūnaṃ etad ahosi: bhagavatā paññattaṃ saṃghena pavāretabban ti, mayaṃ c' amhā pañca janā. kathaṃ nu kho amhehi pavāretabban ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave pañcannaṃ saṃghe pavāretuṃ ti. ||1|| tena kho pana samayena aññatarasmim āvāse tadahu pavāraṇāya cattāro bhikkhū viharanti. atha kho tesam bhikkhūnaṃ etad ahosi: bhagavatā anuññātaṃ pañcannaṃ saṃghe pavāretuṃ, mayaṃ c' amhā cattāro janā. kathaṃ nu kho amhehi pavāretabban ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave catunnaṃ aññamaññaṃ pavāretuṃ. ||2|| evaṃ ca pana bhikkhave pavāretabban: vyattena bhikkhunā paṭibaleṇa te bhikkhū nāpetabbā: suṇantu me āyasmanto. ajja pavāraṇā. yad' āyasmantānaṃ pattakallaṃ mayaṃ aññamaññaṃ pavāreyyāma 'ti. therena bhikkhunā ekamsaṃ uttarāsaṅgaṃ karitvā ukkuṭikaṃ nisīditvā añjalim paggahe tvā te bhikkhū evam assu vacanīyā: ahaṃ āvuso āyasmante pavāremi diṭṭhena vā sutena vā parisaṅkāya vā, vadantu maṃ āyasmanto anukampaṃ upādāya, passanto paṭikarissāmi. dutiyam pi . . . tatiyam pi āvuso . . . paṭikarissāmi. navakena bhikkhunā ekamsaṃ uttarāsaṅgaṃ karitvā ukkuṭikaṃ nisīditvā añjalim paggahe tvā te bhikkhū evam assu vacanīyā: ahaṃ bhante āyasmante pavāremi diṭṭhena vā . . . dutiyam pi . . . tatiyam pi . . . paṭikarissāmi. ||3|| tena kho pana samayena aññatarasmim āvāse tadahu pavāraṇāya tayo bhikkhū viharanti. atha kho tesam bhikkhūnaṃ etad ahosi: bhagavatā anuññātaṃ pañcannaṃ saṃghe pavāretuṃ, catunnaṃ aññamaññaṃ pavāretuṃ, mayaṃ c' amhā tayo janā. kathaṃ nu kho amhehi pavāretabban ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave tiṇṇannaṃ aññamaññaṃ pavāretuṃ. evaṃ ca pana bhikkhave pavāretabban. vyattena . . . (= § 3)

. . . paṭikarissāmīti. ||4|| tena kho pana samayena aññatarasmiṃ āvāse tadahu pavāraṇāya dve bhikkhū viharanti. atha kho tesam bhikkhūnam etad ahosi: bhagavatā anuññātam pañcannam saṃghe pavāretum, catunnam aññamaññam pavāretum, tiṇṇannam aññamaññam pavāretum, mayaṃ c' amhā dve janā. kathaṃ nu kho amhehi pavāretabban ti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave dvinnam aññamaññam pavāretum. ||5|| evaṃ ca pana bhikkhave pavāretabbaṃ. therena bhikkhunā ekamsam uttarāsaṅgam karitvā ukkuṭikam nisīditvā añjalim paggahe tvā navo bhikkhu evam assa vacanīyo: ahaṃ āvuso āyasmantaṃ pavāremi diṭṭhena vā sutena vā parisankāya vā, vadatu maṃ āyasmā anukampaṃ upādāya, passanto paṭikarissāmi. dutiyam pi . . . tatiyam pi āvuso . . . paṭikarissāmīti. navakena bhikkhunā ekamsam . . . paggahe tvā thero bhikkhu evam assa vacanīyo: ahaṃ bhante āyasmantaṃ pavāremi diṭṭhena vā . . . dutiyam pi . . . tatiyam pi . . . paṭikarissāmīti. ||6|| tena kho pana samayena aññatarasmiṃ āvāse tadahu pavāraṇāya eko bhikkhu viharati. atha kho tassa bhikkhuno etad ahosi: bhagavatā anuññātam pañcannam saṃghe pavāretum, catunnam aññamaññam pavāretum, tiṇṇannam aññamaññam pavāretum, dvinnam aññamaññam pavāretum, ahaṃ c' amhi ekako. kathaṃ nu kho mayā pavāretabban ti. bhagavato etam atthaṃ ārocesum. ||7|| idha pana bhikkhave aññatarasmiṃ āvāse tadahu pavāraṇāya eko bhikkhu viharati. tena bhikkhave bhikkhunā yattha bhikkhū paṭikkamanti upatṭhānasālāya vā maṇḍape vā rukkhamūle vā, sa deso sammajjitvā pānīyam paribhojanīyam upatṭhāpetvā āsanam paññāpetvā padīpam katvā nisīditabbaṃ. sace aññe bhikkhū āgacchanti, tehi saddhim pavāretabbaṃ, no ce āgacchanti, ajja me pavāraṇā 'ti adhiṭṭhātabbaṃ. no ce adhiṭṭhaheyya, āpatti dukkaṭassa. ||8|| tatra bhikkhave yattha pañca bhikkhū viharanti, na ekassa pavāraṇam āharitvā catūhi saṃghe pavāretabbaṃ. pavāreyyum ce, āpatti dukkaṭassa. tatra bhikkhave yattha cattāro bhikkhū viharanti, na ekassa pavāraṇam āharitvā tīhi aññamaññam pavāretabbaṃ. pavāreyyum ce, āpatti dukkaṭassa. tatra bhikkhave yattha tayo bhikkhū viharanti,

na ekassa pavāraṇaṃ āharitvā dvīhi aññamaññaṃ pavāretabbam. pavāreyyum ce, āpatti dukkaṭassa. tatra bhikkhave yattha dve bhikkhū viharanti, na ekassa pavāraṇaṃ āharitvā ekena adhiṭṭhātabbam. adhiṭṭhaheyya ce, āpatti dukkaṭassā 'ti. ||9||5||

tena kho pana samayena aññataro bhikkhu tadahu pavāraṇāya āpattiṃ āpanno hoti. atha kho tassa bhikkhuno etad ahoṣi: bhagavatā paññattam na sâpattikena pavāretabban ti, ahañ c' amhi āpattiṃ āpanno. katham nu kho mayā paṭipajjitabban ti. bhagavato etam attham ārocesum. idha pana . . . (comp. II. 27. 1, 2. *Read* tadahu pavāraṇāya *instead of* tadah' uposathe) . . . paṭikarissāmīti vatvā pavāretabbam, na tv eva tappaccayā pavāraṇāya antarāyo kâtabbo 'ti. ||1|| tena kho pana samayena aññataro bhikkhu pavārayamāno āpattiṃ sarati. atha kho tassa bhikkhuno etad ahoṣi: bhagavatā paññattam na sâpattikena pavāretabban ti, ahañ c' amhi āpattiṃ āpanno. katham nu kho mayā paṭipajjitabban ti. bhagavato etam attham ārocesum. idha pana bhikkhave bhikkhu pavārayamāno āpattiṃ sarati. tena bhikkhave bhikkhunā sâmantā bhikkhu evam assa vacanīyo: aham āvuso itthannāmaṃ āpattiṃ āpanno, ito vuṭṭhahitvā tam āpattiṃ paṭikarissāmīti vatvā pavāretabbam, na tv eva tappaccayā pavāraṇāya antarāyo kâtabbo. ||2|| idha pana bhikkhave bhikkhu pavārayamāno āpattiyaṃ vematiko hoti. tena bhikkhave bhikkhunā . . . (comp. II. 27. 4-8) . . . paṭikarissatīti vatvā pavāretabbam, na tv eva tappaccayā pavāraṇāya antarāyo kâtabbo 'ti. ||3||6||

paṭhamabhāṇavāraṃ niṭṭhitam.

tena kho pana samayena aññatarasmim āvāse tadahu pavāraṇāya sambahulā āvāsikā bhikkhū sannipatimsu pañca vā atirekā vā, te na jānimsu atth' aññe āvāsikā bhikkhū anāgatā 'ti. te dhammasaññino vinayasaññino vaggā samagga-saññino pavāresum. tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchimsu bahutarā. bhagavato etam attham ārocesum. ||1|| idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya sambahulā āvāsikā bhikkhū sannipatanti

pañca vā atirekā vā, te na jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. te dhammasaññino vinayasaññino vaggā samaggasaññino pavārenti. tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pavāretabbam, pavāritānam anāpatti. ||2|| idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya . . . tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchanti samasamā. pavāritā supavāritā, avasesehi pavāretabbam, pavāritānam anāpatti. idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya . . . tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchanti thokatarā. pavāritā supavāritā, avasesehi pavāretabbam, pavāritānam anāpatti. ||3|| idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya . . . tehi pavāritamatte ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pavāretabbam, pavāritānam anāpatti. idha pana . . . tehi pavāritamatte ath' aññe āvāsikā bhikkhū āgacchanti samasamā. pavāritā supavāritā, tesam santike pavāretabbam, pavāritānam anāpatti. idha pana . . . tehi pavāritamatte ath' aññe āvāsikā bhikkhū āgacchanti thokatarā. pavāritā supavāritā, tesam santike pavāretabbam, pavāritānam anāpatti. ||4|| idha pana . . . tehi pavāritamatte avuṭṭhitāya parisāya ath' aññe . . . (= § 4) . . . pavāritānam anāpatti. idha pana . . . tehi pavāritamatte ekaccāya vuṭṭhitāya parisāya . . . (= § 4) . . . pavāritānam anāpatti. idha pana . . . tehi pavāritamatte sabbāya vuṭṭhitāya parisāya . . . (= § 4) . . . pavāritānam anāpatti. ||5||

anāpattipannarasakam niṭṭhitam. ||7||

idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya sambahulā āvāsikā bhikkhū sannipatanti pañca vā atirekā vā, te jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. te dhammasaññino vinayasaññino vaggā vaggasaññino pavārenti. tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pavāretabbam, pavāritānam āpatti dukkaṭassa. ||1|| idha pana . . . tehi pavāriyamāne ath' aññe āvāsikā

bhikkhū āgacchanti samasamā. pavāritā supavāritā, avasesehi pavāretabbam, pavāritānam āpatti dukkaṭassa. idha pana . . . tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchanti thokatarā. pavāritā supavāritā, avasesehi pavāretabbam, pavāritānam āpatti dukkaṭassa. ||2|| idha pana . . . tehi pavāritamatte — la — avuṭṭhitāya parisāya — la — ekaccāya vuṭṭhitāya parisāya — la — sabbāya vuṭṭhitāya parisāya ath' aññe āvāsikā bhikkhū āgacchanti bahutarā — la — samasamā — la — thokatarā. pavāritā supavāritā, tesam santike pavāretabbam, pavāritānam āpatti dukkaṭassa. ||3||
vaggāvaggasaññinopannarasakam niṭṭhitam. ||8||

idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya sambahulā āvāsikā bhikkhū sannipatanti pañca vā atirekā vā, te jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. te kappati nu kho amhākam pavāretum na nu kho kappatīti vematikā pavārenti. tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pavāretabbam, pavāritānam āpatti dukkaṭassa. ||1|| idha pana . . . (comp. IV. 8. 2, 3) . . . tesam santike pavāretabbam, pavāritānam āpatti dukkaṭassa. ||2||

vematikāpannarasakam niṭṭhitam. ||9||

idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya sambahulā āvāsikā bhikkhū sannipatanti pañca vā atirekā vā, te jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. te kappat' eva amhākam pavāretum, n' amhākam na kappatīti kukkuccapakatā pavārenti. tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pavāretabbam, pavāritānam āpatti dukkaṭassa. ||1|| idha pana . . . (comp. IV. 8. 2, 3) . . . tesam santike pavāretabbam, pavāritānam āpatti dukkaṭassa. ||2||

kukkuccapakatāpannarasakam niṭṭhitam. ||10||

idha pana bhikkhave aññatarasmim āvāse tadahu pavā-

raṇāya sambahulā āvāsikā bhikkhū sannipatanti pañca vā atirekā vā, te jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. te nassante te vinassante te ko tehi attho 'ti bheda-purekkhārā pavārenti. tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pavāretabbam, pavāritānam āpatti thullaccayassa. ||1|| idha pana . . . (comp. IV. 8. 2, 3. *Read āpatti thullaccayassa instead of āpatti dukkaṭassa; in the case of āgacchanti samasamā read pavāritā supavāritā, avasesehi pavāretabbam*) . . . tesam santike pavāretabbam, pavāritānam āpatti thullaccayassa. ||2||

bhedapurekkhārāpannarasakam niṭṭhitam. ||11||
pañcasattatikam niṭṭhitam.

idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya sambahulā āvāsikā bhikkhū sannipatanti pañca vā atirekā vā, te jānanti aññe āvāsikā bhikkhū antosīmam okkamantīti. te jānanti aññe āvāsikā bhikkhū antosīmam okkantā 'ti. te passanti aññe āvāsike bhikkhū antosīmam okkamante. te passanti aññe āvāsike bhikkhū antosīmam okkante. te suṇanti aññe āvāsikā bhikkhū antosīmam okkamantīti. te suṇanti aññe āvāsikā bhikkhū antosīmam okkantā 'ti. āvāsikena āvāsikā ekasatapañcasattati tikanayato, āvāsikena āgantukā, āgantukena āvāsikā, āgantukena āgantukā, peyyālamukhena satta tikasatāni honti. ||1||12||

idha pana bhikkhave āvāsikānam bhikkhūnam cātuddaso hoti, āgantukānam pannaraso . . . (= II. 32. 1-33, 5. *Read pavāretabbam, pavārenti, tadahu pavāraṇāya instead of uposatho kātabbo, uposatham karonti, tadah' uposathe*) . . . ajj' eva gantun ti. ||1||13||

na bhikkhave bhikkhuniyā nisinnaparisāya pavāretabbam. yo pavāreyya, āpatti dukkaṭassa. na bhikkhave sikkhamānāya, na sāmānerassa, na sāmāneriyā, na sikkham paccakkhātakassa, na antimavatthum ajjhāpannakassa nisinnaparisāya pavāretabbam. yo pavāreyya, āpatti dukka-

tassa. ||1|| na âpattiyâ adassane ukkhittakassa nisinnaparisâya pavâretabbam. yo pavâreyya, yathâdhammo kâretabbo. na âpattiyâ appatîkamme ukkhittakassa, na pâpikâya dîṭṭhiyâ appatînissaggé ukkhittakassa nisinnaparisâya pavâretabbam. yo pavâreyya, yathâdhammo kâretabbo. ||2|| na paṇḍakassa nisinnaparisâya pavâretabbam. yo pavâreyya, âpatti dukkaṭassa. na theyyasamvâsakassa, na titthiyapakantakassa, na tiracchânagatassa, na mâtughâtakassa, na pitughâtakassa, na arahantaghâtakassa, na bhikkhunîdûsakassa, na saṃghabhedakassa, na lohituppâḍakassa, na ubhatovyañjanakassa nisinnaparisâya pavâretabbam. yo pavâreyya, âpatti dukkaṭassa. ||3|| na bhikkhave pârivâsikassa pavâraṇâdânenâ pavâretabbam aññatra avuṭṭhitâya parisâya. na ca bhikkhave apavâraṇâya pavâretabbam aññatra saṃghasâmaggiyâ 'ti. ||4||14||

tena kho pana samayena Kosalesu janapadesu aññatarasmim âvâse tadahu pavâraṇâya savarabhayakam ahosi. bhikkhû nâsakkhimsu tevâcikam pavâretum. bhagavato etam attham ârocesum. anujânâmi bhikkhave ddevâcikam pavâretun ti. bâlhataram savarabhayakam ahosi. bhikkhû nâsakkhimsu ddevâcikam pavâretum. bhagavato etam attham ârocesum. anujânâmi bhikkhave ekavâcikam pavâretun ti. bâlhataram savarabhayakam ahosi. bhikkhû nâsakkhimsu ekavâcikam pavâretum. bhagavato etam attham ârocesum. anujânâmi bhikkhave samânavassikam pavâretun ti. ||1|| tena kho pana samayena aññatarasmim âvâse tadahu pavâraṇâya manussehi dânam dentehi yebhuyyena ratti khepitâ hoti. atha kho tesam bhikkhûnam etad ahosi: manussehi dânam dentehi yebhuyyena ratti khepitâ. sace saṃgho tevâcikam pavâressati, apavârîto 'va saṃgho bhavissati, athâyam ratti vibhâyissati. katham nu kho amhehi paṭipajjitabban ti. bhagavato etam attham ârocesum. ||2|| idha pana bhikkhave aññatarasmim âvâse tadahu pavâraṇâya manussehi dânam dentehi yebhuyyena ratti khepitâ hoti. tatra ce bhikkhûnam evam hoti: manussehi . . . vibhâyissatîti, vyattena bhikkhunâ paṭibalena saṃgho ñâpetabbo : suṇâtu me bhante saṃgho. manussehi

dānaṃ dentehi yebhuyyena ratti khepitā. sace saṃgho tevācikaṃ pavāressati, apavārīto 'va saṃgho bhavissati, athāyaṃ ratti vibhāyissati. yadi saṃghassa pattakallaṃ, saṃgho dhevācikaṃ ekavācikaṃ samānavassikaṃ pavāreyyā 'ti. ||3|| idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya bhikkhūhi dhammaṃ bhaṇantehi suttantikehi suttantaṃ saṃgāyantehi vinayadharehi vinayaṃ vinicchinantehi dhammakathikehi dhammaṃ sākacchantehi bhikkhūhi kalahaṃ karontehi yebhuyyena ratti khepitā hoti. tatra ce bhikkhūnaṃ evaṃ hoti : bhikkhūhi kalahaṃ karontehi yebhuyyena ratti khepitā. sace saṃgho tevācikaṃ pavāressati, apavārīto 'va saṃgho bhavissati, athāyaṃ ratti vibhāyissatīti, vyatteṇa bhikkhunā paṭibaleṇa saṃgho ñāpetabbo : suṇātu me bhante saṃgho. bhikkhūhi kalahaṃ . . . khepitā. sace saṃgho tevācikaṃ pavāressati, apavārīto 'va saṃgho bhavissati, athāyaṃ ratti vibhāyissati. yadi saṃghassa pattakallaṃ, saṃgho dhevācikaṃ ekavācikaṃ samānavassikaṃ pavāreyyā 'ti. ||4|| tena kho pana samayena Kosalesu janapadesu aññatarasmim āvāse tadahu pavāraṇāya mahā bhikkhusaṃgho sannipatito hoti parittaṇ ca anovassikaṃ hoti mahā ca megho uggato hoti. atha kho tesāṃ bhikkhūnaṃ etad ahoṣi : ayaṃ kho mahā bhikkhusaṃgho sannipatito parittaṇ ca anovassikaṃ mahā ca megho uggato. sace saṃgho tevācikaṃ pavāressati, apavārīto 'va saṃgho bhavissati, athāyaṃ megho pavassissati. kathaṃ nu kho amhehi paṭipajjitabban ti. bhagavato etam atthaṃ ārocesuṃ. ||5|| idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya mahā bhikkhusaṃgho sannipatito hoti parittaṇ ca anovassikaṃ hoti mahā ca megho uggato hoti. tatra ce bhikkhūnaṃ evaṃ hoti : ayaṃ kho mahā . . . (= § 5) . . . pavassissatīti, vyatteṇa bhikkhunā paṭibaleṇa saṃgho ñāpetabbo : suṇātu me bhante saṃgho. ayaṃ mahā . . . pavassissati. yadi saṃghassa pattakallaṃ, saṃgho dhevācikaṃ ekavācikaṃ samānavassikaṃ pavāreyyā 'ti. ||6|| idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya rājantarāyo hoti — la — corantarāyo h., agyantarāyo h., udakant. h., manussant. h., amanussant. h., vāḷant. h., sirimsapant. h., jīvitant. h., brahmacariyantarāyo hoti. tatra ce bhikkhūnaṃ evaṃ hoti : ayaṃ kho brah-

macariyantarāyo. sace saṃgho tevācikaṃ pavāressati, apavārito 'va saṃgho bhavissati, athāyaṃ brahmacariyantarāyo bhavissatīti, vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo : suṇātu me bhante saṃgho. ayaṃ brahmacariyantarāyo. sace saṃgho tevācikaṃ pavāressati, apavārito 'va saṃgho bhavissati, athāyaṃ brahmacariyantarāyo bhavissati. yadi saṃghassa pattakallaṃ, saṃgho dhevācikaṃ ekavācikaṃ samānavassikaṃ pavāreyyā 'ti. ||7||15||

tena kho pana samayena chabbaggiyā bhikkhū sâpattikā pavārenti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave sâpattikena pavāretabbā. yo pavāreyya, âpatti dukkaṭassa. anujānāmi bhikkhave yo sâpattiko pavāreti, tassa okāsaṃ kârâpetvâ âpattiyaṃ codetun ti. ||1|| tena kho pana samayena chabbaggiyā bhikkhū okāsaṃ kârâpiyamānâ na icchanti okāsaṃ kâtuṃ. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave okāsaṃ akarontassa pavāraṇaṃ ṭhapetuṃ. evañ ca pana bhikkhave ṭhapetabbâ. tadahu pavāraṇāya cātuddase vâ pannarase vâ tasmim puggale sammukhîbhûte saṃghamajjhe udâharitabbā : suṇātu me bhante saṃgho. itthanāmo puggalo sâpattiko, tassa pavāraṇaṃ ṭhapemi, na tasmim sammukhîbhûte pavāretabban ti ṭhapitâ hoti pavāraṇâ 'ti. ||2|| tena kho pana samayena chabbaggiyā bhikkhū pur' amhâkaṃ pesalâ bhikkhū pavāraṇaṃ ṭhapenti ti paṭigace' eva suddhānaṃ bhikkhūnaṃ anâpattikānaṃ avatthusmim akāraṇe pavāraṇaṃ ṭhapenti pavāritānaṃ pi pavāraṇaṃ ṭhapenti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave suddhānaṃ bhikkhūnaṃ anâpattikānaṃ avatthusmim akāraṇe pavāraṇâ ṭhapetabbâ. yo ṭhapeyya, âpatti dukkaṭassa. na bhikkhave pavāritānaṃ pi pavāraṇâ ṭhapetabbâ. yo ṭhapeyya, âpatti dukkaṭassa. ||3|| evaṃ kho bhikkhave ṭhapitâ hoti pavāraṇâ, evaṃ atṭhapitâ. kathaṃ ca bhikkhave atṭhapitâ hoti pavāraṇâ. tevācikāya ce bhikkhave pavāraṇāya bhāsītāya lapitāya pariyositāya pavāraṇaṃ ṭhapeti, atṭhapitâ hoti pavāraṇâ. dhevācikāya ce bhikkhave, ekavācikāya ce bhikkhave, samānavassikāya ce bhikkhave pavāraṇāya bhāsītāya lapitāya pariyositāya pavāraṇaṃ ṭhapeti,

atthapitā hoti pavāraṇā. evaṃ kho bhikkhave atthapitā hoti pavāraṇā. ||4|| kathaṃ ca bhikkhave ṭhapitā hoti pavāraṇā. tevācīkāya ce bhikkhave pavāraṇāya bhāsītāya lapitāya pariyoṣitāya pavāraṇaṃ ṭhāpeti, ṭhapitā hoti pavāraṇā. dhevācīkāya ce bhikkhave, ekavācīkāya ce bhikkhave, samānavassīkāya ce bhikkhave pavāraṇāya bhāsītāya lapitāya pariyoṣitāya pavāraṇaṃ ṭhāpeti, ṭhapitā hoti pavāraṇā. evaṃ kho bhikkhave ṭhapitā hoti pavāraṇā. ||5|| idha pana bhikkhave tadahu pavāraṇāya bhikkhu bhikkhussa pavāraṇaṃ ṭhāpeti. taṃ ce bhikkhuṃ aññe bhikkhū jānanti ayaṃ kho āyasmā aparisuddhakāyasamācāro aparisuddhavacīsamācāro aparisuddhaājīvo bālo avyatto na paṭibalo anuyuññiyamāno anuyogaṃ dātun ti, alaṃ bhikkhu, mā bhaṇḍanaṃ mā kalahaṃ mā viggahaṃ mā vivādan ti omadditvā saṃghena pavāretabbaṃ. ||6|| idha pana bhikkhave tadahu pavāraṇāya bhikkhu bhikkhussa pavāraṇaṃ ṭhāpeti. taṃ ce bhikkhuṃ aññe bhikkhū jānanti ayaṃ kho āyasmā parisuddhakāyasamācāro aparisuddhavacīsamācāro aparisuddhaājīvo bālo avyatto na paṭibalo anuyuññiyamāno anuyogaṃ dātun ti, alaṃ bhikkhu . . . pavāretabbaṃ. ||7|| idha pana bhikkhave tadahu pavāraṇāya bhikkhu bhikkhussa pavāraṇaṃ ṭhāpeti. taṃ ce bhikkhuṃ aññe bhikkhū jānanti ayaṃ kho āyasmā parisuddhakāyasamācāro parisuddhavacīsamācāro aparisuddhaājīvo bālo avyatto na paṭibalo anuyuññiyamāno anuyogaṃ dātun ti, alaṃ bhikkhu . . . pavāretabbaṃ. ||8|| idha pana bhikkhave tadahu pavāraṇāya bhikkhu bhikkhussa pavāraṇaṃ ṭhāpeti. taṃ ce bhikkhuṃ aññe bhikkhū jānanti ayaṃ kho āyasmā parisuddhakāyasamācāro parisuddhavacīsamācāro parisuddhaājīvo bālo avyatto na paṭibalo anuyuññiyamāno anuyogaṃ dātun ti, alaṃ bhikkhu . . . pavāretabbaṃ. ||9|| idha pana bhikkhave tadahu pavāraṇāya bhikkhu bhikkhussa pavāraṇaṃ ṭhāpeti. taṃ ce bhikkhuṃ aññe bhikkhū jānanti ayaṃ kho āyasmā parisuddhakāyasamācāro parisuddhavacīsamācāro parisuddhaājīvo paṇḍito vyatto paṭibalo anuyuññiyamāno anuyogaṃ dātun ti, so evaṃ assa vacanīyo : yaṃ kho tvaṃ āvuso imassa bhikkhuno pavāraṇaṃ ṭhāpesi, kimhi naṃ ṭhāpesi, sīlavipattiyā ṭhāpesi, ācāravipattiyā ṭhāpesi,

ditthivipattiyaṃ ṭhapesīti. ||10|| so ce evaṃ vadeyya: sīlavipattiyaṃ ṭhapesi, ācāravip. ṭh., ditthivip. ṭhapesīti, so evaṃ assa vacanīyo: jānāti panāyasmā sīlavipattim, jānāti ācāravipattim, jānāti ditthivipattin ti. so ce evaṃ vadeyya: jānāmi kho ahaṃ āvuso sīlavipattim, jānāmi ācāravipattim, jānāmi ditthivipattin ti, so evaṃ assa vacanīyo: katamā panāvuso sīlavipatti, katamā ācāravipatti, katamā ditthivipattīti. ||11|| so ce evaṃ vadeyya: cattāri ca pārājikāni terasa saṃghādisesaṃ ayaṃ sīlavipatti, thullaccayaṃ pācittiyaṃ pāṭidesanīyaṃ dukkaṭaṃ dubbhāsitaṃ ayaṃ ācāravipatti, micchādītthi antaggāhikā dītthi ayaṃ ditthivipattīti, so evaṃ assa vacanīyo: yaṃ kho tvaṃ āvuso imassa bhikkhuno pavāraṇaṃ ṭhapesi, dītthena ṭhapesi, sutena ṭhapesi, parisāṅkāya ṭhapesīti. ||12|| so ce evaṃ vadeyya: dītthena vā ṭhapesi, sutena vā ṭhapesi, parisāṅkāya vā ṭhapesīti, so evaṃ assa vacanīyo: yaṃ kho tvaṃ āvuso imassa bhikkhuno dītthena pavāraṇaṃ ṭhapesi, kiṃ te dītthaṃ, kinti te dītthaṃ, kadā te dītthaṃ, kattha te dītthaṃ, pārājikaṃ ajjhāpajjanto dīttho, saṃghādisesaṃ ajjhāpajjanto dīttho, thullaccayaṃ pācittiyaṃ pāṭidesanīyaṃ dukkaṭaṃ dubbhāsitaṃ ajjhāpajjanto dīttho, kattha ca tvaṃ ahosi, kattha cāyaṃ bhikkhu ahosi, kiṃ ca tvaṃ karosi, kiṃ cāyaṃ bhikkhu karotīti. ||13|| so ce evaṃ vadeyya: na kho ahaṃ āvuso imassa bhikkhuno dītthena pavāraṇaṃ ṭhapesi, api ca sutena pavāraṇaṃ ṭhapesīti, so evaṃ assa vacanīyo: yaṃ kho tvaṃ āvuso imassa bhikkhuno sutena pavāraṇaṃ ṭhapesi, kiṃ te sutam, kinti te sutam, kadā te sutam, kattha te sutam, pārājikaṃ ajjhāpanno 'ti sutam, saṃghādisesaṃ ajjhāpanno 'ti sutam, thullaccayaṃ pācittiyaṃ pāṭidesanīyaṃ dukkaṭaṃ dubbhāsitaṃ ajjhāpanno 'ti sutam, bhikkhussa sutam, bhikkhuniyā s., sikkhamānāya s., sāmaṇerassa s., sāmaṇeriyā s., upāsakassa s., upāsikāya s., rājūnaṃ s., rājamahāmattānaṃ s., titthiyānaṃ s., titthiyasāvakānaṃ sutan ti. ||14|| so ce evaṃ vadeyya: na kho ahaṃ āvuso imassa bhikkhuno suteṇa pavāraṇaṃ ṭhapesi, api ca parisāṅkāya pavāraṇaṃ ṭhapesīti, so evaṃ assa vacanīyo: yaṃ kho tvaṃ āvuso imassa bhikkhuno parisāṅkāya pavāraṇaṃ ṭhapesi, kiṃ parisāṅkasi, kinti parisāṅkasi, kadā parisāṅkasi, kattha parisāṅkasi, pārā-

jikaṃ ajjhāpanno 'ti parisaṅkasi, saṃghādisesaṃ ajjhāpanno 'ti parisaṅkasi, thullaccayaṃ pācittiyaṃ pāṭidesanīyaṃ dukkaṭaṃ dubbhāsitaṃ ajjhāpanno 'ti parisaṅkasi, bhikkhussa sutvā parisaṅkasi . . . titthiyasāvakānaṃ sutvā parisaṅka-sīti. ||15|| so ce evaṃ vadeyya : na kho ahaṃ āvuso imassa bhikkhuno parisaṅkāya pavāraṇaṃ ṭhapemi, api ca ahaṃ na jānāmi kena ahaṃ imassa bhikkhuno pavāraṇaṃ ṭhapemīti, so ce bhikkhave codako bhikkhu anuyogena viññūtaṃ sabrahmacārīnaṃ cittaṃ na ārādheti ananuvādo cudito bhikkhū 'ti alaṃ vacanāya. so ce bhikkhave codako bhikkhu anuyogena viññūtaṃ sabrahmacārīnaṃ cittaṃ ārādheti sānuvādo cudito bhikkhū 'ti alaṃ vacanāya. ||16|| so ce bhikkhave codako bhikkhu amūlakena pārājikena anuddhamsi-taṃ paṭijānāti, saṃghādisesaṃ ropetvā saṃghena pavāre-tabbam. so ce bhikkhave codako bhikkhu amūlakena saṃghādisesena anuddhamsi-taṃ paṭijānāti, yathādhammaṃ kārāpetvā saṃghena pavāretabbam. so ce bhikkhave codako bhikkhu amūlakena thullaccayena pācittiyena pāṭidesanīyena dukkaṭena dubbhāsitena anuddhamsi-taṃ paṭijānāti, yathā-dhammaṃ kārāpetvā saṃghena pavāretabbam. ||17|| so ce bhikkhave cudito bhikkhu pārājikaṃ ajjhāpanno 'ti paṭijānā-ti, nāsetvā saṃghena pavāretabbam. so ce bhikkhave cudito bhikkhu saṃghādisesaṃ ajjhāpanno 'ti paṭijānāti, saṃghādi-sesaṃ ropetvā saṃghena pavāretabbam. so ce bhikkhave cudito bhikkhu thullaccayaṃ pācittiyaṃ pāṭidesanīyaṃ dukkaṭaṃ dubbhāsitaṃ ajjhāpanno 'ti paṭijānāti, yathā-dhammaṃ kārāpetvā saṃghena pavāretabbam. ||18|| idha pana bhikkhave bhikkhu tadahu pavāraṇāya thullaccayaṃ ajjhāpanno hoti. ekacce bhikkhū thullaccayadiṭṭhino honti, ekacce bhikkhū saṃghādisesadiṭṭhino honti. ye te bhikkhave bhikkhū thullaccayadiṭṭhino, tehi so bhikkhave bhikkhu ekamantaṃ apanetvā yathādhammaṃ kārāpetvā saṃghaṃ upasaṃkamitvā evaṃ assa vacanīyo : yaṃ kho so āvuso bhikkhu āpattiṃ āpanno, sāssa yathādhammaṃ paṭika-tā. yadi saṃghassa pattakallaṃ, saṃgho pavāreyyā 'ti. ||19|| idha pana bhikkhave bhikkhu tadahu pavāraṇāya thullacca-yam ajjhāpanno hoti. ekacce bhikkhū thullaccayadiṭṭhino honti, ekacce bhikkhū pācittiyadiṭṭhino honti. ekacce bhi-

kkhû thullaccayadiṭṭhino honti, ekacce bhikkhû pāṭidesanī-
 yadiṭṭhino honti. ek. bh. thullaccayad. h., ek. bh. dukka-
 tad. h., ek. bh. thullaccayad. h., ek. bh. dubbhāsītad. h.
 ye te bhikkhave bhikkhû thullaccayadiṭṭhino, tehi . . .
 (= § 19) . . . saṃgho pavāreyyā 'ti. ||20|| idha pana bhi-
 kkhave bhikkhu tadahu pavāraṇāya pācittiyaṃ ajjhāpanno
 hoti, pāṭidesanīyaṃ ajjhāp. hoti, dukkaṭaṃ ajjhāp. hoti,
 dubbhāsitaṃ ajjhāp. hoti. ekacce bhikkhû dubbhāsītadiṭṭhi-
 no honti, ekacce bhikkhû saṃghādisesadiṭṭhino honti. ye te
 bhikkhave bhikkhû dubbhāsītadiṭṭhino, tehi . . . (= § 19)
 . . . saṃgho pavāreyyā 'ti. ||21|| idha pana bhikkhave
 bhikkhu tadahu pavāraṇāya dubbhāsitaṃ ajjhāpanno hoti.
 ekacce bhikkhû dubbhāsītadiṭṭhino honti, ek. bh. thullacca-
 yad. h., ek. bh. dubbhāsītad. h., ek. bh. pācittiyad. h., ek.
 bh. dubbhāsītad. h., ek. bh. pāṭidesanīyad. h., ek. bh. du-
 bbhāsītad. h., ek. bh. dukkaṭad. honti. ye te bhikkhave bhi-
 kkhû dubbhāsītadiṭṭhino, tehi . . . saṃgho pavāreyyā 'ti. ||22||
 idha pana bhikkhave bhikkhu tadahu pavāraṇāya saṃgha-
 majjhe udāhareyya: suṇātu me bhante saṃgho. idaṃ
 vatthum paññāyati na puggalo. yadi saṃghassa patta-
 kallam, vatthum ṭhapetvā saṃgho pavāreyyā 'ti. so evam
 assa vacanīyo: bhagavatā kho āvuso visuddhānaṃ pavāraṇā
 paññattā. sace vatthum paññāyati na puggalo, idān' eva
 naṃ vadehīti. ||23|| idha pana bhikkhave bhikkhu tadahu
 pavāraṇāya saṃghamajjhe udāhareyya: suṇātu me bhante
 saṃgho. ayaṃ puggalo paññāyati na vatthum. yadi saṃ-
 ghassa pattakallam, puggalam ṭhapetvā saṃgho pavāreyyā
 'ti. so evam assa vacanīyo: bhagavatā kho āvuso samaggā-
 naṃ pavāraṇā paññattā. sace puggalo paññāyati na vatthum,
 idān' eva naṃ vadehīti. ||24|| idha pana bhikkhave bhikkhu
 tadahu pavāraṇāya saṃghamajjhe udāhareyya: suṇātu me
 bhante saṃgho. idaṃ vatthuñ ca puggalo ca paññāyati.
 yadi saṃghassa pattakallam, vatthuñ ca puggalañ ca ṭhapetvā
 saṃgho pavāreyyā 'ti. so evam assa vacanīyo: bhagavatā kho
 āvuso visuddhānañ ca samaggānañ ca pavāraṇā paññattā.
 sace vatthuñ ca puggalo ca paññāyati, idān' eva naṃ vadehī-
 ti. ||25|| pubbe ce bhikkhave pavāraṇāya vatthum paññāya-
 ti, pacchā puggalo, kallam vacanāya. pubbe ce bhikkhave

pavāraṇāya puggalo paññāyati, pacchā vatthum, kallaṃ vacanāya. pubbe ce bhikkhave pavāraṇāya vatthuñ ca puggalo ca paññāyati, taṃ ce katāya pavāraṇāya ukkoṭeti, ukkoṭanakaṃ pācittiyaṃ ti. ||26|| **16**||

tena kho pana samayena sambahulā sandiṭṭhā sambhattā bhikkhū Kosalesu janapadesu aññatarasmim āvāse vassaṃ upagacchimsu. tesam sāmanta aññe bhikkhū bhaṇḍanakārakā kalahakārakā vivāḍakārakā bhassakārakā saṃghe adhikaraṇakārakā vassaṃ upagacchimsu mayam tesam bhikkhūnam vassaṃ vutthānam pavāraṇāya pavāraṇam ṭhapessāmā 'ti. assosum kho te bhikkhū: amhākaṃ kira sāmanta aññe bhikkhū bhaṇḍanakārakā . . . adhikaraṇakārakā vassaṃ upagatā mayam . . . ṭhapessāmā 'ti. kathaṃ nu kho amhehi paṭipajjitabban ti. bhagavato etam atthaṃ ārocesum. ||1|| idha pana bhikkhave sambahulā sandiṭṭhā sambhattā bhikkhū aññatarasmim āvāse vassaṃ upagacchanti. tesam sāmanta aññe bhikkhū bhaṇḍanakārakā . . . adhikaraṇakārakā vassaṃ upagacchanti mayam . . . ṭhapessāmā 'ti. anujānāmi bhikkhave tehi bhikkhūhi dve tayo uposathe cātuddasike katum kathaṃ mayam tehi bhikkhūhi paṭhamataram pavāreyyāmā 'ti. te ce bhikkhave bhikkhū bhaṇḍanakārakā . . . adhikaraṇakārakā āvāsam āgacchanti, tehi bhikkhave āvāsikehi bhikkhūhi lahum-lahum sannipatitvā pavāretabbam, pavāretvā vattabbā: pavāritā kho mayam āvuso, yathāyasmantā maññanti tathā karontū 'ti. ||2|| te ce bhikkhave bhikkhū bhaṇḍanakārakā . . . adhikaraṇakārakā asaṃvhitā taṃ āvāsam āgacchanti, tehi bhikkhave āvāsikehi bhikkhūhi āsanam paññāpetabbam, pādodakam pādapiṭhaṃ pādakathalikam upanikkhipitabbam, paccuggantvā pattacīvaram paṭiggahetabbam, pāniyena pucchitabbā, tesam vikkhitvā nissīmam gantvā pavāretabbam, pavāretvā vattabbā: pavāritā kho mayam āvuso, yathāyasmantā maññanti tathā karontū 'ti. ||3|| evañ ce taṃ labhetha, icc etam kusalam, no ce labhetha, āvāsikena bhikkhunā vyattena paṭibalena āvāsikā bhikkhū nāpetabbā: sunantu me āyasmantā āvāsikā. yad' āyasmantānam patta-kallaṃ, idāni uposathaṃ kareyyāma pātimokkham uddiseyyā-

ma, āgame kāle pavāreyyāma 'ti. te ce bhikkhave bhikkhū bhaṇḍanakāraḥ . . . adhikaraṇakāraḥ te bhikkhū evaṃ vadeyyum : sād'h' āvuso idān' eva no pavārethā 'ti, te evaṃ assu vacanīyā : anissarā kho tumhe āvuso amhākaṃ pavāraṇāya, na tāva mayaṃ pavāressāma 'ti. ||4|| te ce bhikkhave bhikkhū bhaṇḍanakāraḥ . . . adhikaraṇakāraḥ taṃ kālāṃ anuvaseyyum, āvāsikena bhikkhave bhikkhunā vyattena paṭibalena āvāsikā bhikkhū nāpetabbā : suṇantu me āyasmantā . . . uddiseyyāma, āgame jūṇhe pavāreyyāma 'ti. te ce bhikkhave bhikkhū bhaṇḍanakāraḥ . . . adhikaraṇakāraḥ te bhikkhū evaṃ vadeyyum : sād'h' āvuso idān' eva no pavārethā 'ti, te evaṃ assu vacanīyā : anissarā kho tumhe āvuso amhākaṃ pavāraṇāya, na tāva mayaṃ pavāressāma 'ti. ||5|| te ce bhikkhave bhikkhū bhaṇḍanakāraḥ . . . adhikaraṇakāraḥ taṃ pi jūṇhaṃ anuvaseyyum, tehi bhikkhave bhikkhūhi sabbe'h' eva āgame jūṇhe komudiyā cātumāsiniyā akāma pavāretabbam. ||6|| tehi ce bhikkhave bhikkhūhi pavāriyamāne gilāno agilānassa pavāraṇaṃ ṭhpeti, so evaṃ assa vacanīyo : āyasmaṃ kho gilāno, gilāno ca ananuyogakkhamo vutto bhagavatā. āgamehi āvuso yāva ārogo hosi, ārogo ākaṇkhamāno codessasīti. evaṃ ce vuccamāno codeti, anādariye pācittiyam. ||7|| tehi ce bhikkhave bhikkhūhi pavāriyamāne agilāno gilānassa pavāraṇaṃ ṭhpeti, so evaṃ assa vacanīyo : ayaṃ kho āvuso bhikkhu gilāno, gilāno ca ananuyogakkhamo vutto bhagavatā. āgamehi āvuso yāvāyaṃ bhikkhu ārogo hoti, ārogaṃ ākaṇkhamāno codessasīti. evaṃ ce vuccamāno codeti, anādariye pācittiyam. ||8|| tehi ce bhikkhave bhikkhūhi pavāriyamāne gilāno gilānassa pavāraṇaṃ ṭhpeti, so evaṃ assa vacanīyo : āyasmantā kho gilānā, gilāno ca ananuyogakkhamo vutto bhagavatā. āgamehi āvuso yāva ārogā hotha, ārogaṃ ākaṇkhamāno codessasīti. evaṃ ce vuccamāno codeti, anādariye pācittiyam. ||9|| tehi ce bhikkhave bhikkhūhi pavāriyamāne agilāno agilānassa pavāraṇaṃ ṭhpeti, ubho saṃghena samanuyunjitvā samanuggāhitvā yathādhammaṃ kārapetvā saṃghena pavāretabban ti. ||10||17||

tena kho pana samayena sambahulā sandiṭṭhā sambhattā

bhikkhū Kosalesu janapadesu aññatarasmim āvāse vassaṃ upagacchimsu. tesam samaggānaṃ sammodamānānaṃ avivadamānānaṃ viharataṃ aññataro phāsuvihāro adhigato hoti. atha kho tesam bhikkhūnaṃ etad ahoṣi: amhākaṃ kho samaggānaṃ . . . adhigato. sace mayaṃ idāni pavāressāma, siyāpi bhikkhū pavāretvā cārikaṃ pakkameyyum, evaṃ mayaṃ imambhā phāsuvihārā paribāhirā bhavissāma. kathaṃ nu kho amhehi paṭipajjitabban ti. bhagavato etam atthaṃ ārocesum. ||1|| idha pana bhikkhave sambalulā sandiṭṭhā sambhattā bhikkhū aññatarasmim āvāse vassaṃ upagacchanti. tesam samaggānaṃ . . . adhigato hoti. tatra ce bhikkhūnaṃ evaṃ hoti: amhākaṃ kho samaggānaṃ . . . paribāhirā bhavissāmā 'ti. anujānāmi bhikkhave tehi bhikkhūhi pavāraṇāsaṃgahaṃ kātum. ||2|| evañ ca pana bhikkhave kātabbo. sabbehe' eva ekajjhaṃ sannipatitabbaṃ, sannipatitvā vyattena bhikkhunā paṭibālana saṃgho ñāpetabbo: suṇātu me bhante saṃgho. amhākaṃ samaggānaṃ sammodamānānaṃ avivadamānānaṃ viharataṃ aññataro phāsuvihāro adhigato. sace mayaṃ idāni pavāressāma, siyāpi bhikkhū pavāretvā cārikaṃ pakkameyyum, evaṃ mayaṃ imambhā phāsuvihārā paribāhirā bhavissāma. yadi saṃghassa pattakallaṃ, saṃgho pavāraṇāsaṃgahaṃ kareyya, idāni uposathaṃ kareyya pātimokkhaṃ uddiseyya, āgame komudiyā cātumāsiniyā saṃgho pavāreyya. esā ñatti. ||3|| suṇātu me bhante saṃgho. amhākaṃ samaggānaṃ . . . paribāhirā bhavissāma. saṃgho pavāraṇāsaṃgahaṃ karoti, idāni uposathaṃ karissati pātimokkhaṃ uddisissati, āgame komudiyā cātumāsiniyā pavāressati. yassāyasmato khamati pavāraṇāsaṃgahassa karaṇaṃ idāni uposathaṃ karissati pātimokkhaṃ uddisissati, āgame komudiyā cātumāsiniyā pavāressati, so tuṇh' assa. yassa na khamati, so bhāseyya. kato saṃghena pavāraṇāsaṃgaho idāni uposathaṃ karissati pātimokkhaṃ uddisissati, āgame komudiyā cātumāsiniyā pavāressati. khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmiti. ||4|| tehi ce bhikkhave bhikkhūhi kate pavāraṇāsaṃgahe aññataro bhikkhu evaṃ vadeyya: icchāmi ahaṃ āvuso janapadacārikaṃ pakkamituṃ, atthi me janapade karaṇīyaṃ ti, so evaṃ assa vacaniyo: sādhi' āvuso pavāretvā gacchāhi. so

ce bhikkhave bhikkhu pavārayamāno aññatarassa bhikkhuno pavāraṇaṃ ṭhapeti, so evam assa vacaṇīyo : anissaro kho me tvaṃ āvuso pavāraṇāya, na tāvāhaṃ pavāressāmīti. tassa ce bhikkhave bhikkhuno pavārayamānassa aññataro bhikkhu tassa bhikkhuno pavāraṇaṃ ṭhapeti, ubho saṃghena samanuyuñjitvā samanuggāhitvā yathādhammaṃ kārāpetabbā. ||5|| so ce bhikkhave bhikkhu janapade taṃ karaṇīyaṃ tīretvā punad eva aṇto komudiyā cātumāsiniyā taṃ āvāsaṃ āgacchati, tehi ce bhikkhave bhikkhūhi pavāriyamāne aññataro bhikkhu tassa bhikkhuno pavāraṇaṃ ṭhapeti, so evam assa vacaṇīyo : anissaro kho me tvaṃ āvuso pavāraṇāya, pavārito ahan ti. tehi ce bhikkhave bhikkhūhi pavāriyamāne so bhikkhu aññatarassa bhikkhuno pavāraṇaṃ ṭhapeti, ubho saṃghena samanuyuñjitvā samanuggāhitvā yathādhammaṃ kārāpetvā saṃghena pavāretabban ti. ||6||18||

pavāraṇakkhandhakam catuttham.

imamhi khandhake vatthu chacattārisā. tassa uddānaṃ :

vassaṃ vutthā Kosalesu agamaṃ satthu dassanaṃ
aphāsupasusaṃvāsaṃ aññamaññānulomatā,
pavārentāpaṇā, dve ca, kammaṃ, gilāna-ññatakā,
rājā, corā ca, dhuttā ca, bhikkhū paccatthikā tathā,
pañca, catu, tayo, dve, 'ko, āpanno, vemati, sari,
sabbo saṃgho, vematiko, bahū samā ca thokikā,
āvāsikā, cātuddasā, liṅga-saṃvāsakā ubho,
gantabbam, na nisinnāya, chandadān', apavāraṇā,
savarehi, khepitā, meggho, antarā ca, pavāraṇā,

5 na karonti, pur' amhākam, aṭṭhapitā ca, bhikkhuno,
kimhi vā 'ti katamañ ca ditṭhena sutasaṅkāya,
codako cuditako ca, thullaccaya-vatthu-bhaṇḍanaṃ,
pavāraṇāsaṃgaho ca, anissaro, pavāraye 'ti.

MAHĀVAGGA.

V.

Tena samayena buddho bhagavā Rājagahe viharati Gijjhakûṭṭe pabbate. tena kho pana samayena rājā Māgadho Seniyo Bimbisāro asītiyā gāmasahassesu issarādhipaccam rajjam kāreti. tena kho pana samayena Campāyam Soṇo nāma Koḷiviso setṭhiputto sukhumālo hoti, tassa pādatalesu lomāni jātāni honti. atha kho rājā Māgadho Seniyo Bimbisāro tāni asītiṃ gāmikasahassāni sannipātāpetvā kenacid eva karaṇīyena Soṇassa Koḷivisassa santike dūtaṃ pāhesi, āgacchatu Soṇo icchāmi Soṇassa āgatan ti. ||1|| atha kho Soṇassa Koḷivisassa mātāpitāro Soṇam Koḷivisaṃ etad avocum: rājā te tātā Soṇa pāde dakkhitukāmo. mā kho tvam tātā Soṇa yena rājā tena pāde abhippasāreyyāsi, rañño purato pallaṅkena nisīda, nisinnassa te rājā pāde dakkhissatīti. atha kho Soṇam Koḷivisaṃ sivikāya ānesum. atha kho Soṇo Koḷiviso yena rājā Māgadho Seniyo Bimbisāro ten' upasaṃkami, upasaṃkamitvā rājānam Māgadham Seniyam Bimbisāram abhivādetvā rañño purato pallaṅkena nisīdi. addasa kho rājā Māgadho Seniyo Bimbisāro Soṇassa Koḷivisassa pādatalesu lomāni jātāni. ||2|| atha kho rājā Māgadho Seniyo Bimbisāro tāni asītiṃ gāmikasahassāni diṭṭhadhammike atthe anusāsivā uyyojesi: tumhe khv atha bhāṇe mayā diṭṭhadhammike atthe anusāsītā, gacchatha taṃ bhagavantam payirupāsatha, so no bhagavā samparāyike atthe anusāsissatīti. atha kho tāni asīti gāmikasahassāni yena Gijjhakûṭṭo pabbato ten' upasaṃkamimsu. ||3|| tena kho pana samayena āyasmā Sāgato bhagavato upatṭhāko hoti. atha kho tāni asīti gāmikasahassāni yenāyasmā Sāgato ten' upasaṃkamimsu, upasaṃkamitvā āyasmantaṃ Sāgataṃ

etad avocum : imāni bhante asīti gāmikasahassāni idh' upasamkantāni bhagavantam dassanāya. sādhu mayam bhante labheyyāma bhagavantam dassanāya 'ti. tena hi tumhe āyasmanto muhuttam idh' eva tāva hotha yāvāham bhagavantam paṭivedemīti. ||4|| atha kho āyasmā Sāgato tesam asītiyā gāmikasahassānam purato pekkhamānānam pāṭikāya nimujjitvā bhagavato purato ummujjitvā bhagavantam etad avoca : imāni bhante asīti gāmikasahassāni idh' upasamkantāni bhagavantam dassanāya, yassa dāni bhante bhagavā kalam maññatīti. tena hi tvam Sāgata vihārapacchāyāyam āsanam paññāpehīti. ||5|| evam bhante 'ti kho āyasmā Sāgato bhagavato paṭisunītvā piṭham gahetvā bhagavato purato nimujjitvā tesam asītiyā gāmikasahassānam purato pekkhamānānam pāṭikāya ummujjitvā vihārapacchāyāyam āsanam paññāpesi. atha kho bhagavā viharā nikkhamitvā vihārapacchāyāyam paññatte āsane nisīdi. ||6|| atha kho tāni asīti gāmikasahassāni yena bhagavā ten' upasamkamimsu, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidimsu. atha kho tāni asīti gāmikasahassāni āyasmantam yeva Sāgataṃ samannāharanti, no tathā bhagavantam. atha kho bhagavā tesam asītiyā gāmikasahassānam cetasā cetoparivitakkam aññāya āyasmantam Sāgataṃ āmanatesi : tena hi tvam Sāgata bhiyyosomattāya uttarimanussadhammam iddhipāṭihāriyam dassēhīti. evam bhante 'ti kho āyasmā Sāgato bhagavato paṭisunītvā vehāsam abbhuggantvā ākāse antalikkhe caṅkamati pi tiṭṭhati pi nisīdati pi seyyam pi kappeti dhūpāyati pi pajjalati pi antaradhāyati pi. ||7|| atha kho āyasmā Sāgato ākāse antalikkhe anekavihitam uttarimanussadhammam iddhipāṭihāriyam dassetvā bhagavato pādesu sirasā nipatitvā bhagavantam etad avoca : satthā me bhante bhagavā, sāvako 'ham asmi, satthā me bhante bhagavā, sāvako 'ham asmīti. atha kho tāni asīti gāmikasahassāni acchāriyam vata bho, abbhutam vata bho, sāvako pi nāma evam mahiddhiko bhavissati evam mahānubhāvo, aho nūna satthā 'ti bhagavantam yeva samannāharanti, no tathā āyasmantam Sāgataṃ. ||8|| atha kho bhagavā tesam asītiyā gāmikasahassānam cetasā cetoparivitakkam aññāya anupubbikatham kathesi seyyath' idaṃ : dānakatham sīlakatham

saggakatham kāmānaṃ ādinavaṃ okāraṃ saṃkilesaṃ nekkhamme ānisaṃsaṃ pakāsesi. yadā te bhagavā aññāsi kallacitte muducitte vinivaraṇacitte udaggacitte pasannacitte, atha yā buddhānaṃ sāmukkamsikā dhammadesanā taṃ pakāsesi, dukkhaṃ samudayaṃ nirodhaṃ maggaṃ. seyyathāpi nāma suddhaṃ vatthaṃ apagatakālakam sammad eva rajanaṃ patigaṇheyya, evam eva tesāṃ asītiyā gāmikasahassānaṃ tasmim yeva āsane virajaṃ vītamalaṃ dhammacakkaṃ udapādi yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhammaṃ ti. ||9|| te diṭṭhadhammā patta-dhammā veditadhammā pariyoḡāhadhammā tiṇṇavicikicchā vigatakathamkāthā vesārajjappattā aparappaccayā satthu sāsane bhagavantam etad avocaṃ : abhikkantaṃ bhante, abhikkantaṃ bhante, seyyathāpi bhante nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhasa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya cakkhumanto rūpāni dakkhintīti, evam eva bhagavatā anekapariyāyena dhammo pakāsito. ete mayaṃ bhante bhagavantam saraṇaṃ gacchāma dhammaṃ ca bhikkhusaṃghaṃ ca, upāsake no bhagavā dhāretu ajjatagge paṇupete saraṇaṃ gate 'ti. ||10|| atha kho Soṇassa Koḷivisassa etad ahoṣi : yathā-yathā kho ahaṃ bhagavatā dhammaṃ desitaṃ ājānāmi, na yidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipunnāṃ ekantaparisuddhaṃ saṅkhalikhiṭaṃ brahmacariyaṃ caritaṃ. yaṃ nūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyaṃ ti. atha kho tāni asīti gāmikasahassāni bhagavato bhāsitaṃ abhinanditvā anumoditvā utthāyāsanaṃ bhagavantam abhivādetvā padakkhiṇaṃ katvā pakkamimsu. ||11|| atha kho Soṇo Koḷiviso acirapa-kkantesu tesu asītiyā gāmikasahassesu yena bhagavā ten' upasaṃkami, upasaṃkamtivā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinna kho Soṇo Koḷiviso bhagavantam etad avoca : yathā-yathāhaṃ bhante bhagavatā dhammaṃ desitaṃ . . . brahmacariyaṃ caritaṃ. icchāmi ahaṃ bhante kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitūṃ, pabbājetu maṃ bhante bhagavā 'ti. alatta kho Soṇo Koḷiviso bhagavato santike pabbajjaṃ, alatta upasampadaṃ. acirūpasampanno

ca panāyasmā Soṇo Sītavane viharati. ||12|| tassa accāradhaviyassa caṅkamato pādā bhijjimsu, caṅkamo lohiteṇa phuṭo hoti seyyathāpi gavāghātanam. atha kho āyasmato Soṇassa rahogatassa paṭisallīnassa evaṃ cetaso parivitaṅko udapādi: ye kho keci bhagavato sāvaka āraddhaviyā viharanti, ahaṃ tesam aññataro, atha ca pana me nānupādāya āsavehi cittaṃ vimuccati, saṃvijjanti kho pana me kule bhoga. sakkā bhoge ca bhuñjitum puññāni ca katum. yaṃ nūnāhaṃ hināyavattitvā bhoge ca bhuñjeyyaṃ puññāni ca kareyyaṃ ti. ||13|| atha kho bhagavā āyasmato Soṇassa cetasā cetoparivitaṅkam aññāya seyyathāpi nāma balavā puriso sammiñjitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ sammiñjeyya, evaṃ eva Gijjhakūṭe pabbate antarahito Sītavane pāturahosi. atha kho bhagavā sambahulehi bhikkhūhi saddhiṃ senāsanacārikaṃ āhiṇḍanto yenāyasmato Soṇassa caṅkamo ten' upasaṃkami. addasa kho bhagavā āyasmato Soṇassa caṅkamaṃ lohiteṇa phuṭaṃ, disvāna bhikkhū āmanatesi: kassa nū āyaṃ bhikkhave caṅkamo lohiteṇa phuṭo seyyathāpi gavāghātanan ti. āyasmato bhante Soṇassa accāradhaviyassa caṅkamato pādā bhijjimsu, tassāyaṃ caṅkamo lohiteṇa phuṭo seyyathāpi gavāghātanan ti. ||14|| atha kho bhagavā yenāyasmato Soṇassa vihāro ten' upasaṃkami, upasaṃkamitvā paññatte āsane nisīdi. āyasmāpi kho Soṇo bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho āyasmantaṃ Soṇaṃ bhagavā etad avoca: nanu te Soṇa rahogatassa paṭisallīnassa evaṃ cetaso parivitaṅko udapādi: ye kho keci . . . puññāni ca kareyyaṃ ti. evaṃ bhante 'ti. taṃ kiṃ maññasi Soṇa, kusalo tvaṃ pubbe agārikabhūto vīṇāya tantissare 'ti. evaṃ bhante. taṃ kiṃ maññasi Soṇa, yadā te vīṇāya tantiyo accāyatā honti, api nu te vīṇā tasmim samaye saravatī vā hoti kammaññā vā 'ti. no h' etaṃ bhante. ||15|| taṃ kiṃ maññasi Soṇa, yadā te vīṇāya tantiyo atisithilā honti, api nu te vīṇā tasmim samaye savaratī vā hoti kammaññā vā 'ti. no h' etaṃ bhante. taṃ kiṃ maññasi Soṇa, yadā te vīṇāya tantiyo n' eva accāyatā honti nātisithilā same guṇe patitṭhitā, api nu te vīṇā tasmim samaye saravatī va hoti kammaññā vā 'ti. evaṃ bhante. evaṃ eva kho Soṇa accāradhaviyaṃ uddhaccāya saṃvatta-

ti, atilīnaviriyam kosajjāya samvattati. ||16|| tasmāt iha tvam Soṇa viriyasamatam adhiṭṭhaha indriyānam ca samatam paṭivijjha tattha ca nimittam gaṇhāhīti. evam bhante 'ti kho āyasmā Soṇo bhagavato paccassosi. atha kho bhagavā āyasmantam Soṇam iminā ovādena ovaditvā seyyathāpi nāma balavā puriso sammiñjitam vā bāham pasāreyya pasāritam vā bāham sammiñjeyya, evam eva Sītavane āyasmato Soṇassa sammukhe antarahito Gijjhakūṭe pabbate pāturaḥosi. ||17|| atha kho āyasmā Soṇo aparena samayena viriyasamatam adhiṭṭhāsi indriyānam ca samatam paṭivijjhi tattha ca nimittam aggahesi. atha kho āyasmā Soṇo eko vūpakatṭho appamatto ātāpi pahitatto viharanto na cirass' eva yass' atthāya kulaputtā sammad eva agārasmā anagāriyam pabbajanti, tad anuttaram brahmacariyapariyosānam diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihāsi, khīṇā jāti, vusitam brahmacariyam, katam karaṇiyam, nāparam itthattāyā 'ti abbhaññāsi, aññataro ca paṇāyasmā Soṇo arabatam aḥosi. ||18|| atha kho āyasmato Soṇassa arahattam pattassa etad aḥosi : yam nūnāham bhagavato santike aññam vyākareyyan ti. atha kho āyasmā Soṇo yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdi, ekamantam nisinno kho āyasmā Soṇo bhagavantam etad avoca : ||19|| yo so bhante bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppatasadattho parikkhīṇabhavasamyojano sammadaññāvimutto, so cha ṭṭhānāni adhimutto hoti : nekkhammādhimutto hoti, pavivekādhimutto hoti, avyāpajjhādhimutto hoti, upādānakkhayādhimutto hoti, taṇhakkhayādhimutto hoti, asammohādhimutto hoti. ||20|| siyā kho pana bhante idh' ekaccassa āyasmato evam assa : kevalam saddhāmatṭakam nūna ayam āyasmā nissāya nekkhammādhimutto 'ti. na kho pan' etam bhante evam datṭhabbam. khīṇāsavo bhante bhikkhu vusitavā katakaraṇīyo karaṇiyam attānam asamanupassanto katassa vā paṭicayam khayā rāgassa vītārāgattā nekkhammādhimutto hoti, khayā dosassa vītadosattā nekkhammādhimutto hoti, khayā mohassa vītamohattā nekkhammādhimutto hoti. ||21|| siyā kho pana bhante idh' ekaccassa āyasmato evam assa : lābhasakkārasilokam nūna ayam āyasmā nikā-

mayamāno pavivekādhimutto 'ti. na kho pan' etaṃ . . .
 khayā rāgassa vītārāgattā pavivekādhimutto hoti, khayā do-
 sassa vītadosattā pavivekādhimutto hoti, khayā mohassa vī-
 tamohattā pavivekādhimutto hoti. ||22|| siyā kho pana
 bhante idh' ekaccassa āyasmato evaṃ assa: sīlabbataparā-
 māsam nūna ayam āyasmā sārato paccāgacchanto avyāpajjhā-
 dhimutto 'ti. na kho pan' etaṃ . . . khayā rāgassa vītārā-
 gattā avyāpajjhādhimutto hoti, khayā dosassa vītadosattā
 avyāpajjhādhimutto hoti, khayā mohassa vītamohattā avyā-
 pajjhādhimutto hoti, ||23|| khayā rāgassa vītārāgattā
 upādānakkhayādhimutto hoti, khayā dosassa vītadosattā
 upādānakkhayādhimutto hoti, khayā mohassa vītamohattā
 upādānakkhayādhimutto hoti, khayā rāgassa vītārāgattā
 taṇhakkhayādhimutto hoti, khayā dosassa vītadosattā taṇha-
 kkhayādhimutto hoti, khayā mohassa vītamohattā taṇhakkha-
 yādhimutto hoti, khayā rāgassa vītārāgattā asammohādhim-
 utto hoti, khayā dosassa vītadosattā asammohādhimutto
 hoti, khayā mohassa vītamohattā asammohādhimutto hoti.
 ||24|| evaṃ sammāvimuttacittassa bhante bhikkhuno bhusā
 ce pi cakkhaviññeyyā rūpā cakkhussa āpātham āgacchanti,
 n' ev' assa cittaṃ pariyādiyanti, amissikatam ev' assa cittaṃ
 hoti t̥hitaṃ ānejjappattaṃ vayaṇi c' assānupassati. bhusā ce
 pi sotaviññeyyā saddā, ghānaviññeyyā gandhā, jivhāviññeyyā
 rasā, kāyaviññeyyā phoṭṭhabbā, manoviññeyyā dhammā ma-
 nassa āpātham āgacchanti, n' ev' assa cittaṃ pariyādiyanti,
 amissikatam ev' assa cittaṃ hoti t̥hitaṃ ānejjappattaṃ
 vayaṇi c' assānupassati. ||25|| seyyathāpi bhante selo pabba-
 to acchiddo asusiro ekaghano puratthimāya ce pi disāya
 āgaccheyya bhusā vātavut̥thi, n' eva naṃ saṃkampeyya na
 sampakampeyya na sampavedheyya, pacchimāya ce pi disāya
 — la — uttarāya ce pi disāya — la — dakkhiṇāya ce pi disā-
 ya . . . na sampavedheyya, evaṃ eva kho bhante evaṃ
 sammāvimuttacittassa bhikkhuno bhusā ce pi cakkhaviññe-
 yyā rūpā . . . manoviññeyyā dhammā manassa āpātham
 āgacchanti, n' ev' assa cittaṃ . . . vayaṇi c' assānupassa-
 tīti. ||26||

nekkhammaṃ adhimuttassa pavivekaṇi ca cetaso
 avyāpajjhādhimuttassa upādānakkhayassa ca |

tanhakkhayādhimuttassa asammohaṇi ca cetaso
disvā āyatanuppādaṃ sammā cittam vimuccati. |
tassa sammāvimuttassa santacittassa bhikkhuno
katassa paṭicayo n' atthi karaṇīyaṇi ca na vijjati. |
selo yathā ekaghano vātena na samīrati,
evaṃ rūpā rasā saddā gandhā phassā ca kevalā |
iṭṭhā dhammā anīṭṭhā ca na pavedhenti tādino.
ṭhitam cittam vippamuttam vayaṇi c' assānupassatīti. || 27 ||

atha kho bhagavā bhikkhū āmantesi: evaṃ kho bhikkhave
kulaputtā aññaṃ vyākaronti. attho ca vutto attā ca anupaniṭo.
atha ca pan' idh' ekacce moghapurisā hasamānakam maññe
aññaṃ vyākaronti, te pacchā vighātaṃ āpajjantīti. || 28 || atha
kho bhagavā āyasmantaṃ Soṇaṃ āmantesi: tvaṃ kho 'si
Soṇa sukhumālo. anujānāmi te Soṇa ekapālāsikam upāhanan
ti. ahaṃ kho bhante asītisakaṭavāhehi raññaṃ ohāya agā-
rasmā anagāriyaṃ pabbajito sattahatthikaṇi ca anīkam. tassa
me bhavissanti vattāro: Soṇo Koliviso asītisakaṭavāhehi
raññaṃ ohāya agārasmā anagāriyaṃ pabbajito sattahatthi-
kaṇi ca anīkam, so dān' āyaṃ ekapālāsikāsu upāhanāsu satto
'ti. || 29 || sace bhagavā bhikkhusaṃghassa anujānissati,
ahaṃ pi paribhuñjissāmi, no ce bhagavā bhikkhusaṃghassa
anujānissati, ahaṃ pi na paribhuñjissāmiti. atha kho bha-
gavā etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āman-
tesi: anujānāmi bhikkhave ekapālāsikam upāhanam. na
bhikkhave diguṇā upāhanā dhāretabbā, na tiguṇā upāhanā
dhāretabbā, na gaṇaṃgaṇupāhanā dhāretabbā. yo dhāreyya,
āpatti dukkaṭassā 'ti. || 30 || 1 ||

tena kho pana samayena chabbaggiyā bhikkhū sabba-
nīlikā upāhanāyo dhārenti — la — sabbapītikā upāhanāyo
dhārenti, sabbalohitika up. dh., sabbamañjeṭṭhika up. dh.,
sabbakaṇhā up. dh., sabbamahāraṅgarattā up. dh., sabbama-
hānāmarattā up. dhārenti. manussā ujjhāyanti khīyanti vi-
pācenti: seyyathāpi gihi kāmabbhogino 'ti. bhagavato etam
atthaṃ ārocesum. na bhikkhave sabbanīlikā upāhanā dhā-
retabbā, na sabbapītikā upāhanā dhāretabbā . . . na sabba-
mahānāmarattā upāhanā dhāretabbā. yo dhāreyya, āpatti
dukkataṭassā 'ti. || 1 || tena kho pana samayena chabbaggi-

yā bhikkhū nīlakavattikā upāhanāyo dhārenti, pītakavattikā up. dh., lohītakavattikā up. dh., mañjetthakavattikā up. dh., kaṇhavattikā up. dh., mahāraṅgarattavattikā up. dh., mahānāmarattavattikā up. dhārenti. manussā ujjhāyanti khīyanti vipācenti : seyyathāpi gihī kāmabhogino 'ti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave nīlakavattikā upāhanā dhāretabbā . . . na mahānāmarattavattikā upāhanā dhāretabbā. yo dhāreyya, āpatti dukkaṭassā 'ti. ||2|| tena kho pana samayena chaḍḍaggiyā bhikkhū khallakabaddhā upāhanāyo dhārenti, puṭabaddhā up. dhārenti, pāliguṇṭhimā up. dh., tūlapuṇṇikā up. dh., tittirapattikā up. dh., meṇḍavisāṇabandhikā up. dh., ajavisāṇabandhikā up. dh., vicchikālikā up. dh., morapicchaparisibbitā up. dh., citrā up. dhārenti. manussā ujjhāyanti khīyanti vipācenti : seyyathāpi gihī kāmabhogino 'ti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave khallakabaddhā upāhanā dhāretabbā . . . na citrā upāhanā dhāretabbā. yo dhāreyya, āpatti dukkaṭassā 'ti. ||3|| tena kho pana samayena chaḍḍaggiyā bhikkhū sīhacamma-parikkhaṭā upāhanāyo dhārenti, vyagghacamma-parikkhaṭā up. dh., dīpicamma. up. dh., ajinacamma. up. dh., uddacamma. up. dh., majjāricamma. up. dh., kālācamma. up. dh., ulūcacamma. up. dhārenti. manussā ujjhāyanti khīyanti vipācenti : seyyathāpi gihī kāmabhogino 'ti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave sīhacamma-parikkhaṭā upāhanā dhāretabbā . . . na ulūcacamma. up. dhāretabbā. yo dhāreyya, āpatti dukkaṭassā 'ti. ||4||2||

atha kho bhagavā pubbaṇhasamayam nivāsetvā pattacīvaram ādāya Rājagaham piṇḍāya pāvīsi aññatarena bhikkhuna pacchāsamaṇena. atha kho so bhikkhu khañjamāno bhagavantam piṭṭhito-piṭṭhito anubandhi. addasa kho aññataro upāsako gaṇamgaṇūpāhanam ārohitvā bhagavantam dūrato 'va āgacchantam, disvā upāhanā orohitvā yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā yena so bhikkhu ten' upasaṃkami, upasaṃkamitvā tam bhikkhum abhivādetvā etad avoca : ||1|| kissa bhante ayyo khañjatīti. pādā me āvuso phālita 'ti. handa bhante upāhanāyo 'ti.

alam āvuso paṭikkhittā bhagavatā gaṇaṃgaṇupāhanā 'ti. gaṇhāh' etā bhikkhu upāhanāyo 'ti. atha kho bhagavā etasmim nidāne dhammikathaṃ katvā bhikkhū āmantesi: anujānāmi bhikkhave omukkaṃ gaṇaṃgaṇupāhanaṃ. na bhikkhave navā gaṇaṃgaṇupāhanā dhāretabbā. yo dhāreyya, āpatti dukkaṭassā 'ti. || 2 || 3 ||

tena kho pana samayena bhagavā ajjhokāse anupāhano caṅkamati. satthā anupāhano caṅkamatīti therāpi bhikkhū anupāhanā caṅkamanti. chabbaggiyā bhikkhū satthari anupāhane caṅkamamāne thesesu pi bhikkhūsu anupāhanesu caṅkamamānesu saupāhanā caṅkamanti. ye te bhikkhū appicchā te ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma chabbaggiyā bhikkhū satthari anupāhane caṅkamamāne thesesu pi bhikkhūsu anupāhanesu caṅkamamānesu saupāhanā caṅkamissanti. || 1 || atha kho te bhikkhū bhagavato etam atthaṃ ārocesum. saccam kira bhikkhave chabbaggiyā bhikkhū satthari . . . saupāhanā caṅkamantīti. saccam bhagavā 'ti. vigarahi buddho bhagavā: kathaṃ hi nāma te bhikkhave moghapurisā satthari . . . saupāhanā caṅkamissanti. ime hi nāma bhikkhave gihi odātavasanā abhijīvanikassa sippassa kāraṇā ācariyesu sagāravā sappatissā sabhāgavuttikā viharissanti. || 2 || idha kho taṃ bhikkhave sobhetha yaṃ tumhe evaṃ svākkhāte dhammavinaye pabbajitā samānā ācariyesu ācariyamattesu upajjhāyesu upajjhāyamattesu sagāravā sappatissā sabhāgavuttikā vihareyyātha. n' etam bhikkhave appasannānaṃ vā pasādāya — la — vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi: na bhikkhave ācariyesu ācariyamattesu upajjhāyesu upajjhāyamattesu anupāhanesu caṅkamamānesu saupāhanena caṅkamitabbam. yo caṅkameyya, āpatti dukkaṭassa. na ca bhikkhave ajjhārāme upāhanā dhāretabbā. yo dhāreyya, āpatti dukkaṭassā 'ti. || 3 || 4 ||

tena kho pana samayena aññatarassa bhikkhuno pādakhīlābādho hoti. taṃ bhikkhum pariggahetvā uccāram pi passāvam pi nikkhāmenti. addasa kho bhagavā senāsana-cārikaṃ āhiṇḍanto te bhikkhū taṃ bhikkhum pariggahetvā

uccāram pi passāvam pi nikkhāmente, disvāna yena te bhikkhū ten' upasaṃkami, upasaṃkamitvā te bhikkhū etad avoca : ||1|| kim imassa bhikkhave bhikkhuno ābādho 'ti. imassa bhante āyasmato pādakhilābādho, imaṃ mayaṃ pariggahetvā uccāram pi passāvam pi nikkhāmemā 'ti. atha kho bhagavā etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi : anujānāmi bhikkhave yassa pādā vā dukkhā pādā vā phālītā pādakhilā vā ābādho upāhanam dhāretun ti. ||2||5||

tena kho pana samayena bhikkhū adhotēhi pādehi mañcam pi piṭham pi abhirūhanti, cīvaram pi senāsanam pi dussati. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave idāni mañcam vā piṭham vā abhirūhissāmīti upāhanam dhāretun ti. ||1|| tena kho pana samayena bhikkhū rattiya uposathaggaṃ pi sannisajjam pi gacchantā andhakāre khānum pi kaṇṭakam pi akkamanti, pādā dukkhā honti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave ajjhārāme upāhanam dhāretuṃ ukkaṃ padīpaṃ kattaradaṇḍan ti. ||2|| tena kho pana samayena chabbaggiyā bhikkhū rattiya paccūsasamayam paccuṭṭhāya kaṭṭhapādukāyo abhirūhitvā ajjhokāse caṅkamanti uccāsaddā mahāsaddā khaṭṭakhaṭṭasaddā aneka vihitam tiracchānakatham kathentā seyyath' idam : rājakatham, corakatham, mahāmattak., senāk., bhayak., yuddhak., annak., pānak., vatthak., sayanak., mālāk., gandhak., ṇātik., yānak., gāmak., nigamak., nagarak., janapadak., itthik., sūrak., visikhāk., kumbhaṭṭhānak., pubbapeṭak., nānatthak., lokakkhāyikam samuddakkhāyikam itibhāvābhavakatham iti vā kīṭakam pi akkamitvā mārenti bhikkhū pi samādhimhā cāventi. ||3|| ye te bhikkhū appicchā te ujjhāyanti khiyanti vipācenti : katham hi nāma chabbaggiyā bhikkhū rattiya paccūsasamayam paccuṭṭhāya kaṭṭhapādukāyo abhirūhitvā ajjhokāse caṅkamissanti uccāsaddā . . . akkamitvā māressanti bhikkhū pi samādhimhā cāvessantīti. atha kho te bhikkhū bhagavato etam atthaṃ ārocesuṃ. saccaṃ kira bhikkhave chabbaggiyā bhikkhū rattiya paccūsasamayam paccuṭṭhāya kaṭṭhapādukāyo abhirūhitvā ajjhokāse caṅkamanti uccāsaddā . . . akkamitvā mārenti bhikkhū pi

samādhimhā cāventīti. saccam bhagavā. vigarahitvā dhammikatham katvā bhikkhū āmantesi: na bhikkhave kaṭṭhapādukā dhāretabbā. yo dhāreyya, āpatti dukkaṭassā 'ti. || 4 || 6 ||

atha kho bhagavā Rājagahe yathābhirantam viharitvā yena Bārāṇasī tena cārikam pakkāmi. anupubbena cārikam caramāno yena Bārāṇasī tad avasari. tatra sudam bhagavā Bārāṇasiyam viharati Isipatane migadāye. tena kho pana samayena chabbaggiyā bhikkhū bhagavatā kaṭṭhapādukā paṭikkhittā 'ti tālataruṇe chedāpetvā tālapattapādukāyo dhārenti, tāni tālataruṇāni chinnāni milāyanti. manussā ujjhāyanti khīyanti vipācenti: katham hi nāma samanā Sakyaputtiyā tālataruṇe chedāpetvā tālapattapādukāyo dhāressanti, tāni tālataruṇāni chinnāni milāyanti. ekindriyam samanā Sakyaputtiyā jīvam vihetthentīti. || 1 || assosum kho bhikkhū tesam manussānam ujjhāyantānam khīyantānam vipācentānam. atha kho te bhikkhū bhagavato etam attham ārocesum. saccam kira bhikkhave chabbaggiyā bhikkhū tālataruṇe chedāpetvā tālapattapādukāyo dhārenti, tāni tālataruṇāni chinnāni milāyanti. saccam bhagavā. vigharahi buddho bhagavā: katham hi nāma te bhikkhave moghapurisa tālataruṇe chedāpetvā tālapattapādukāyo dhāressanti, tāni tālataruṇāni chinnāni milāyanti. jīvasaññino hi bhikkhave manussā rukkhasmim. n' etam bhikkhave appasannānam vā pasādāya — la — vigarahitvā dhammikatham katvā bhikkhū āmantesi: na bhikkhave tālapattapādukā dhāretabbā. yo dhāreyya, āpatti dukkaṭassā 'ti. || 2 || tena kho pana samayena chabbaggiyā bhikkhū bhagavatā tālapattapādukā paṭikkhittā 'ti velutaruṇe chedāpetvā velupattapādukāyo dhārenti, tāni . . . (= § 1. 2. *Read velu° instead of tāla°*) . . . na bhikkhave velupattapādukā dhāretabbā. yo dhāreyya, āpatti dukkaṭassā 'ti. || 3 || 7 ||

atha kho bhagavā Bārāṇasiyam yathābhirantam viharitvā yena Bhaddiyam tena cārikam pakkāmi. anupubbena cārikam caramāno yena Bhaddiyam tad avasari. tatra sudam bhagavā Bhaddiye viharati Jātiyāvane. tena

kho pana samayena Bhaddiyā bhikkhū anekavihitam pādukaṃ maṇḍanānuyogam anuyuttā viharanti, tiṇapādukaṃ karonti pi kārāpenti pi, muñjapād. k. pi k. pi, babbajapād. k. pi k. pi, hintālapād. k. pi k. pi, kamalapād. k. pi k. pi, kambalapād. k. pi k. pi, riñcanti uddesaṃ paripuccham adhisīlam adhiccittam adhipaññaṃ. ||1|| ye te bhikkhū appicchā, te ujjhāyanti khīyanti vipācenti: katham hi nāma Bhaddiyā bhikkhū anekavihitam pādukaṃ maṇḍanānuyogam anuyuttā viharissanti, tiṇapādukaṃ karissanti pi kārāpessanti pi . . . riñcissanti uddesaṃ paripuccham adhisīlam adhiccittam adhipaññaṃ ti. atha kho te bhikkhū bhagavato etam attham ārocesuṃ. saccaṃ kira bhikkhave Bhaddiyā bhikkhū anekavihitam pādukaṃ maṇḍanānuyogam anuyuttā viharanti, tiṇapādukaṃ karonti pi kārāpenti pi — la — riñcanti uddesaṃ . . . adhipaññaṃ ti. saccaṃ bhagavā. vigarahi buddho bhagavā: katham hi nāma te bhikkhave moghapurisā anekavihitam pādukaṃ maṇḍanānuyogam anuyuttā viharissanti, tiṇapādukaṃ karissanti pi kārāpessanti pi — la — riñcissanti uddesaṃ paripuccham adhisīlam adhiccittam adhipaññaṃ. n' etam bhikkhave appasannānaṃ vā pasādaya. ||2|| vigarahitvā dhammikatham katvā bhikkhū āmantesi: na bhikkhave tiṇapādukā dhāretabbā, na muñjapādukā dhāretabbā, na babbajap. dh., na hintālap. dh., na kamalap. dh., na kambalap. dh., na sovaṇṇamayā p. dh., na rūpiyamayā p. dh., na maṇimayā p. dh., na veḷuriyamayā p. dh., na phalīkamayā p. dh., na kaṃsamayā p. dh., na kācamayā p. dh., na tipumayā p. dh., na sīsamayā p. dh., na tambalohamayā p. dhāretabbā. yo dhāreyya, āpatti dukkaṭassa. na ca bhikkhave kāci saṃkamanīyā pādukā dhāretabbā. yo dhāreyya, āpatti dukkaṭassa. anujānāmi bhikkhave tisso pādukāyo dhuvatthānīyā asaṃkamanīyāyo, vaccapādukaṃ, passāvapādukaṃ, ācamanapādukaṃ ti. ||3||8||

atha kho bhagavā Bhaddiye yathābhirantaṃ viharitvā yena Sāvatti tena cārikaṃ pakkāmi. anupubbena cārikaṃ caramāno yena Sāvatti tad avasari. tatra sudam bhagavā Sāvattiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. tena kho pana samayena chabbaggiyā

bhikkhū Aciravatiyā nadiyā gāvīnaṃ tarantīnaṃ visāṇesu pi gaṇhanti, kaṇṇesu pi gaṇhanti, gīvāya pi gaṇhanti, cheppāya pi gaṇhanti, piṭṭhim pi abhirūhanti, rattacittāpi aṅgajātam chupanti, vacchatari pi ogāhetvā mārenti. ||1|| manussā ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma samaṇā Sakyaputtiyā gāvīnaṃ tarantīnaṃ visāṇesu pi gahessanti — gha — seyyathāpi gihī kāmabhogino 'ti. assosum kho bhikkhū tesam manussānaṃ ujjhāyantānaṃ khīyantānaṃ vipācentānaṃ. atha kho te bhikkhū bhagavato etam atthaṃ ārocesum. saccam kira bhikkhave — la — saccam bhagavā. ||2|| vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi: na bhikkhave gāvīnaṃ visāṇesu gahetabbam, na kaṇṇesu gahetabbam, na gīvāya gahetabbam, na cheppāya gahetabbam, na piṭṭhi abhirūhitabbā. yo abhirūheyya, āpatti dukkaṭassa. na ca bhikkhave rattacittena aṅgajātam chupitabbam. yo chupeyya, āpatti thullaccayassa. na vacchatari māretabbā. yo māreyya, yathādhammo kāretabbo 'ti. ||3|| tena kho pana samayena chabbaggiyā bhikkhū yānena yāyanti, itthiyuttana pi purisantarena, purisayuttana pi itthantarena. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi Gaṅgāmahiyāyā 'ti. bhagavato etam atthaṃ ārocesum. na bhikkhave yānena yāyitabbam. yo yāyeyya, āpatti dukkaṭassā 'ti. ||4||9||

tena kho pana samayena aññataro bhikkhu Kosalesu janapadesu Sāvattihim gacchanto bhagavantam dassanāya antarā magge gilāno hoti. atha kho so bhikkhu maggā okkamma aññatarasmim rukkhamaṇḍale nisīdi. manussā tam bhikkhum disvā etad avocum: kahaṃ ayyo bhante gamissatīti. Sāvattihim kho ahaṃ āvuso gamissāmi bhagavantam dassanāya 'ti. ||1|| ehi bhante gamissāma 'ti. nāhaṃ āvuso sakkomi, gilāno 'mhīti. ehi bhante yānaṃ abhirūhā 'ti. alaṃ āvuso paṭikkhittam bhagavatā yānaṃ ti kukkucāyanto yānaṃ nābhirūhi. atha kho so bhikkhu Sāvattihim gantvā bhikkhūnaṃ etam atthaṃ ārocesi. bhikkhū bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave gilānassa yānaṃ ti. ||2|| atha kho bhikkhūnaṃ etad ahosi: itthiyuttam nu kho purisayuttam nu kho 'ti. bhagavato etam atthaṃ ārocesum.

anujānāmi bhikkhave purisayuttam hatthavattakan ti. tena kho pana samayena aññatarassa bhikkhuno yānugghātena bālhataram aphāsu ahoṣi. bhagavato etam attham ārocesum. anujānāmi bhikkhave sivikaṃ pātāṅkin ti. ||3|| tena kho pana samayena chabbaggiyā bhikkhū uccāsayanamahāsayanāni dhārenti seyyath' idam: āsandim, pallaṅkam, gonakam, cittakam, paṭikam, paṭalikam, tūlikam, vikatikam, uddhalomim, ekantalomim, kaṭṭhissam, koseyyam, kuttakam, hatthatharam, assattharam, rathattharam, ajinappavenim, kadali-migapavarapaccattharanam, sauttaracchadam, ubhatolohita-kūpadhānam. manussā vihāracārikam āhiṇḍantā passitvā ujjhāyanti khīyanti vipācenti: seyyathāpi gihī kāmabhogino 'ti. bhagavato etam attham ārocesum. ||4|| na bhikkhave uccāsayanamahāsayanāni dhāretabbāni seyyath' idam: āsandi, pallaṅko, gonako, cittakā, paṭikā, paṭalikā, tūlikā, vikatikā, uddhalomī, ekantalomī, kaṭṭhissam, koseyyam, kuttakam, hatthatharam, assattharam, rathattharam, ajinappaveni, kadali-migapavarapaccattharanam, sauttaracchadam, ubhatolohitakūpadhānam. yo dhāreyya, āpatti dukkaṭassā 'ti. ||5|| tena kho pana samayena chabbaggiyā bhikkhū bhagavatā uccāsayanamahāsayanāni paṭikkhittānī mahācammāni dhārenti, sīhacammam, vyagghacammam, dīpicammam. tāni mañcappamāṇena pi chinnāni honti, piṭhappamāṇena pi chinnāni honti, anto pi mañce paññattāni honti, bahi pi mañce paññattāni honti, anto pi piṭhe paññattāni honti, bahi pi piṭhe paññattāni honti. manussā vihāracārikam āhiṇḍantā passitvā ujjhāyanti khīyanti vipācenti: seyyathāpi gihī kāmabhogino 'ti. bhagavato etam attham ārocesum. na bhikkhave mahācammāni dhāretabbāni, sīhacammam, vyagghacammam, dīpicammam. yo dhāreyya, āpatti dukkaṭassā 'ti. ||6|| tena kho pana samayena chabbaggiyā bhikkhū bhagavatā mahācammāni paṭikkhittānī gocammāni dhārenti. tāni mañcappamāṇena pi chinnāni honti . . . bahi pi piṭhe paññattāni honti. aññataro pāpabhikkhu aññatarassa pāpupāsakassa kulūpako hoti. atha kho so pāpabhikkhu pubbaṇhasamayam nivāsetvā pattacīvaram ādāya yena tassa papupāsakassa nivesanam ten' upasamkamī, upasamkamitvā paññatte āsane nisīdi. atha kho

so pāpupāsako yena so pāpabhikkhu ten' upasamkami, upasamkamitvā taṃ pāpabhikkhuṃ abhivādetvā ekamantaṃ nisīdi. ||7|| tena kho pana samayena tassa papupāsakassa vacchako hoti taruṇako abhirūpo dassaniyo pāsādiko citro seyyathāpi dīpicchāpo. atha kho so pāpabhikkhu taṃ vacchakaṃ sakkaccaṃ upanijjhāyati. atha kho so pāpupāsako taṃ pāpabhikkhuṃ etad avoca : kissa bhante ayyo imaṃ vacchakaṃ sakkaccaṃ upanijjhāyatīti. attho me āvuso imassa vacchakassa cammenā 'ti. atha kho so pāpupāsako taṃ vacchakaṃ vadhivā cammaṃ vidhūnitvā tassa pāpabhikkhuno pādāsi. atha kho so pāpabhikkhu taṃ cammaṃ saṃghāṭiyā paṭicchādetvā agamāsi. ||8|| atha kho sā gāvī vacchagiddhinī taṃ pāpabhikkhuṃ piṭṭhito-piṭṭhito anubandhi. bhikkhū evaṃ āhaṃsu : kissa ty āyaṃ āvuso gāvī piṭṭhito-piṭṭhito anubaddhā 'ti. aham pi kho āvuso na jānāmi kena may āyaṃ gāvī piṭṭhito-piṭṭhito anubaddhā 'ti. tena kho pana samayena tassa pāpabhikkhuno saṃghāṭi lohiteṇa makkhitā hoti. bhikkhū evaṃ āhaṃsu : ayaṃ pana te avuso saṃghāṭi kiṃ katā 'ti. atha kho so pāpabhikkhu bhikkhūnaṃ etam atthaṃ ārocesi. kiṃ pana tvaṃ āvuso pānātipāte samādapesīti. evaṃ āvuso 'ti. ye te bhikkhū appicchā, te ujjhāyanti khīyanti vipācenti : kathaṃ hi nāma bhikkhu pānātipāte samādapessati. nanu bhagavatā anekapariyāyena pānātipāto garahito pānātipātā veramaṇī pasatthā 'ti. atha kho te bhikkhū bhagavato etam atthaṃ ārocesuṃ. ||9|| atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe bhikkhusaṃghaṃ sannipātāpetvā taṃ pāpabhikkhuṃ paṭipucchi : saccam kira tvaṃ bhikkhu pānātipāte samādapesīti. saccam bhagavā. kathaṃ hi nāma tvaṃ moghapurisa pānātipāte samādapessasi. nanu mayā moghapurisa anekapariyāyena pānātipāto garahito, pānātipātā veramaṇī pasatthā. n' etam moghapurisa appasannānaṃ vā pasādāya. vigarhitvā dhammikathaṃ katvā bhikkhū āmantesi : na bhikkhave pānātipāte samādapetabbam. yo samādapeyya, yathā dhammo karetabbo. na bhikkhave gocammaṃ dhāretabbam. yo dhāreyya, āpatti dukkaṭassa. na ca bhikkhave kiñci cammaṃ dhāretabbam. yo dhāreyya, āpatti dukkaṭassā 'ti. ||10|| **10** ||

tena kho pana samayena manussānaṃ mañcam pi pīṭham pi cammonaddhāni honti cammavinaddhāni. bhikkhū kukkuccāyanta nābhiniśidanti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave gihivikataṃ abhiniśiditum, na tv eva abhinipajjitum ti. tena kho pana samayena viharā cammabandhehi ogumphiyanti. bhikkhū kukkuccāyanta nābhiniśidanti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave bandhanamattaṃ abhiniśiditum ti. ||1||11||

tena kho pana samayena chabbaggiyā bhikkhū saupāhanā gāmaṃ pavisanti. manussā ujjhāyanti khiyanti vipācenti: seyyathāpi gihī kāmabhogino 'ti. bhagavato etam atthaṃ ārocesum. na bhikkhave saupāhanena gāmo pavisītabbo. yo paviseyya, āpatti dukkaṭassā 'ti. tena kho pana samayena aññataro bhikkhu gilāno hoti, na sakkoti upāhanena vinā gāmaṃ pavisitum. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave gilānena bhikkhunā saupāhanena gāmaṃ pavisitum ti. ||1||12||

tena kho pana samayena āyasmā Mahākaccāno Avantīsu viharati Kuraraghare Papāte pabbate. tena kho pana samayena Soṇo upāsako Kuṭikaṇṇo āyasmato Mahākaccānassa upatṭhāko hoti. atha kho Soṇo upāsako Kuṭikaṇṇo yenāyasmā Mahākaccāno ten' upasaṃkami, upasaṃkamitvā āyasmantaṃ Mahākaccānaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho Soṇo upāsako Kuṭikaṇṇo āyasmantaṃ Mahākaccānaṃ etad avoca: yathā-yathāhaṃ bhante ayyena Mahākaccānena dhammaṃ desitaṃ ājānāmi, na yidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantapari-suddhaṃ saṅkhalikhitāṃ brahmacariyaṃ caritum. icchāmi' ahaṃ bhante kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitum, pabbājetu maṃ bhante ayyo Mahākaccāno 'ti. ||1|| dukkaraṃ kho Soṇa yāvajjīvaṃ ekaseyyaṃ ekabhattaṃ brahmacariyaṃ, iṅgha tvam Soṇa tath' eva agārikabhūto buddhānaṃ sāsanaṃ anuyuñja kālāyuttaṃ ekaseyyaṃ ekabhattaṃ brahmacariyaṃ ti. atha kho Soṇassa upāsakassa Kuṭikaṇṇassa yo ahosi pabbajjābhisamkhāro so paṭippassambhi. dutiyaṃ pi kho Soṇo upāsako

Kuṭikanṇo — la — tatiyam pi kho Soṇo up. Kuṭ. yenāyasmā Mahākaccāno ten' upasaṃkhami . . . pabbājetu maṃ bhante ayyo Mahākaccāno 'ti. atha kho āyasmā Mahākaccāno Soṇaṃ upāsakaṃ Kuṭikanṇaṃ pabbājesi. tena kho pana samayena Avantidakkhiṇāpatho appabhikkhuko hoti. atha kho āyasmā Mahākaccāno tiṇṇaṃ vassānaṃ accayena kicchena kasirena tato-tato dasavaggaṃ bhikkhusaṃghaṃ sannipātāpetvā āyasmantaṃ Soṇaṃ upasampādesi. ||2|| atha kho āyasmato Soṇassa vassaṃ vutthassa rahogatassa paṭisallīnassa evaṃ cetaso parivatakkō udapādi: suto yeva kho me so bhagavā ediso ca ediso cā 'ti na ca mayā sammukhā diṭṭho. gaccheyyāhaṃ taṃ bhagavantaṃ dassanāya arahantaṃ sammāsambuddhaṃ sace maṃ upajjhāyo anujāneyyā 'ti. atha kho āyasmā Soṇo sāyaṇhasamayāṃ paṭisallānā vutṭhito yenāyasmā Mahākaccāno ten' upasaṃkhami, upasaṃkhamitvā āyasmantaṃ Mahākaccānaṃ abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinna kho āyasmā Soṇo āyasmantaṃ Mahākaccānaṃ etad avoca: ||3|| idha mayhaṃ bhante rahogatassa paṭisallīnassa evaṃ cetaso parivatakkō udapādi: suto yeva kho me so bhagavā ediso ca ediso cā 'ti, na ca mayā sammukhā diṭṭho. gaccheyyāhaṃ taṃ bhagavantaṃ dassanāya arahantaṃ sammāsambuddhaṃ sace maṃ upajjhāyo anujāneyyā 'ti. gaccheyyāhaṃ bhante taṃ bhagavantaṃ dassanāya arahantaṃ sammāsambuddhaṃ sace maṃ upajjhāyo anujānātīti. sādhu sādhu Soṇa, gaccha tvāṃ Soṇa taṃ bhagavantaṃ dassanāya arahantaṃ sammāsambuddhaṃ. ||4|| dakkhissasi tvāṃ Soṇa taṃ bhagavantaṃ pāsādikāṃ pāsādanīyaṃ santindriyaṃ santamānaṃ uttamadamathasamathaṃ anuppatṭaṃ dantaṃ guttaṃ yatindriyaṃ nāgaṃ. tena hi tvāṃ Soṇa mama vacanena bhagavato pāde sirasā vanda upajjhāyo me bhante āyasmā Mahākaccāno bhagavato pāde sirasā vandatīti, evañ ca vadehi: Avantidakkhiṇāpatho bhante appabhikkhuko, tiṇṇaṃ me vassānaṃ accayena kicchena kasirena tato-tato dasavaggaṃ bhikkhusaṃghaṃ sannipātāpetvā upasampadaṃ alatthaṃ. app eva nāma bhagavā Avantidakkhiṇāpathe appatarena gaṇena upasampadaṃ anujāneyya. ||5|| Avantidakkhiṇāpathe bhante kaṇhuttarā bhūmi kharā gokaṇṭakahatā. app eva nāma bhagavā Avantidakkhiṇāpa-

the gaṇaṃgaṇûpāhanam anujāneyya. Avantidakkhiṇāpathe bhante nahānagarukā manussā udakasuddhikā. app eva nāma bhagavā Avantidakkhiṇāpathe dhuvanahānam anujāneyya. Avantidakkhiṇāpathe bhante cammāni attharaṇāni ḷakacammaṃ ajacammaṃ migacammaṃ. seyyathāpi bhante majjhimesu janapadesu eragu moragu majjhāru jantu, evam eva kho bhante Avantidakkhiṇāpathe cammāni attharaṇāni ḷakacammaṃ ajacammaṃ migacammaṃ. app eva nāma bhagavā Avantidakkhiṇāpathe cammāni attharaṇāni anujāneyya ḷakacammaṃ ajacammaṃ migacammaṃ. ||6|| etarahi bhante manussā nissīmagatānaṃ bhikkhūnaṃ cīvaraṃ denti imaṃ cīvaraṃ itthannāmassa demā 'ti, te āgantvā ārocenti itthannāmehi te āvuso manussehi cīvaraṃ dinnan ti, te kukkucāyantaṃ na sādīyanti mā no nissaggiyaṃ ahoṣīti. app eva nāma bhagavā cīvare pariyāyaṃ ācikkheyyā 'ti. evaṃ bhante 'ti kho āyasmā Soṇo āyasmato Mahākaccānassa paṭisūnitvā utthāyāsanaṃ āyasmantaṃ Mahākaccānaṃ abhivādetvā padakkhiṇaṃ katvā senāsaṇaṃ saṃsāmetvā pattacīvaraṃ ādāya yena Sāvattī tena pakkāmi. ||7|| anupubbena yena Sāvattī Jetavanaṃ Anāthapiṇḍikassa ārāmo yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. atha kho bhagavā āyasmantaṃ Ānandaṃ āmantesi: imassānanda āgantukassa bhikkhuno senāsaṇaṃ paññāpehīti. atha kho āyasmā Ānando yassa kho maṃ bhagavā āṇāpeti imassa Ānanda āgantukassa bhikkhuno senāsaṇaṃ paññāpehīti, icchati bhagavā tena bhikkhunaṃ saddhiṃ ekavīhāre vatthun, icchati bhagavā āyasmatā Soṇena saddhiṃ ekavīhāre vatthun ti yasmiṃ vīhāre bhagavā viharati tasmīṃ vīhāre āyasmato Soṇassa senāsaṇaṃ paññāpesi. ||8|| atha kho bhagavā bahud eva rattīṃ ajjhokāse vītināmetvā vīhāraṃ pāvīsi. āyasmāpi kho Soṇo bahud eva rattīṃ ajjhokāse vītināmetvā vīhāraṃ pāvīsi. atha kho bhagavā rattiyā paccūsasamayaṃ paccuttāhāya āyasmantaṃ Soṇaṃ ajjhesi: paṭibhātu taṃ bhikkhu dhammo bhāsituṃ ti. evaṃ bhante 'ti kho āyasmā Soṇo bhagavato paṭisūnitvā sabbān' eva atthakavaggikāni sarena abbāsi. atha kho bhagavā āyasmato Soṇassa sarabhaññāpariyosāne abbhanumodi: sādhu sādhu bhikkhu suggahitāni kho te bhikkhu atthaka-

vaggikāni sumanasikatāni sūpadhāritāni kalyāṇiyāpi 'si vācāya samannāgato vissatṭhāya aneḷagalāya atthassa viññāpaniyā. kativasso si tvaṃ bhikkhū 'ti. ekavasso ahaṃ bhagavā 'ti. || 9 || kissa pana tvaṃ bhikkhu evaṃ ciraṃ akāsīti. ciraṃ diṭṭho me bhante kāmesu ādīnavo, api ca sambādhā gharāvāsā bahukiccā bahukaraṇiyā 'ti. atha kho bhagavā etaṃ atthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi :

disvā ādīnavaṃ loke ñatvā dhammaṃ nirūpadhi
ariyo na ramati pāpe sāsane ramati sucīti. || 10 ||

atha kho āyasmā Soṇo paṭisammodati kho maṃ bhagavā, ayaṃ khv assa kālo yaṃ me upajjhāyo paridassīti utṭhāyāsānā ekamaṃsaṃ uttarāsaṅgaṃ karitvā bhagavato pādesu sirasā nipatitvā bhagavantam etaḍ avoca : upajjhāyo me bhante āyasmā Mahākaccāno bhagavato pāde sirasā vandati evaṃ ca vadati: Avanti-dakkhināpatho . . . pariyāyaṃ ācikkheyyā 'ti. atha kho bhagavā etasmim nidāne etasmim pakaraṇe dhammikathaṃ katvā bhikkhū āmantesi: Avanti-dakkhināpatho bhikkhave appabhi-kkhuko. anujānāmi bhikkhave sabbapaccantimesu janapadesu vinayadharapañcāmenā gaṇena upasampadam. || 11 || tatr' ime paccantimā janapadā: puratthimāya disāya Kajaṅgalaṃ nāma nigamo, tassa parena Mahāsālā, tato parā paccantimā janapadā, orato majjhe. puratthimadakkhināya disāya Sallavatī nāma nadī, tato parā paccantimā janapadā, orato majjhe. dakkhināya disāya Setakaṇṇikaṃ nāma nigamo, tato parā paccantimā janapadā, orato majjhe. pacchimāya disāya Thūnaṃ nāma brāhmaṇagāmo, tato parā paccantimā janapadā, orato majjhe. uttarāya disāya Usīraddhajo nāma pabbato, tato parā paccantimā janapadā, orato majjhe. anujānāmi bhikkhave evarūpesu paccantimesu janapadesu vinayadharapañcāmenā gaṇena upasampadam. || 12 || Avanti-dakkhināpathe bhikkhave kaṇhuttarā bhūmi kharā gokaṇṭhakatā. anujānāmi bhikkhave sabbapaccantimesu janapadesu gaṇaṃgaṇūpāhanam. Avanti-dakkhināpathe bhikkhave nahānagarukā manussā udakasuddhikā. anujānāmi bhikkhave sabbapaccantimesu janapadesu dhuvanahānam. Avanti-dakkhināpathe bhikkhave cammāni attharaṇāni eḷakacammaṃ

ajacammaṃ migacammaṃ. seyyathāpi bhikkhave majjhimesu janapadesu eragu moragu majjhāru jantu, evam eva kho bhikkhave Avantidakkhiṇāpathe cammāni attharaṇāni elakacammaṃ ajacammaṃ migacammaṃ. anujānāmi bhikkhave sabbapaccantimesu janapadesu cammāni attharaṇāni elakacammaṃ ajacammaṃ migacammaṃ. idha pana bhikkhave manussā nissimagatānaṃ bhikkhūnaṃ cīvaraṃ denti imaṃ cīvaraṃ itthannāmassa demā 'ti. anujānāmi bhikkhave sādītum. na tāva taṃ gaṇanūpagam yāva na hatthaṃ gacchatīti. ||13||**13**||

cammakkhandhakam pañcamam.

imamhi khandhake vatthu tesatthi. tass' uddānaṃ :

rājā Māgadho Soṇo ca asītisahassissaro
 Sāgato Gijjhakūṭasmiṃ bahum dassesi uttarim |
 pabbajjāraddha-bhijjimsu vīnaṃ ekapalāsikam,
 nīlā, pītā, lohikā, mañjeṭṭhā, kaṇham eva ca, |
 mahāraṅga-mahānāmā vaṭṭikā ca paṭikkhipi,
 khallakā, puṭa-pālī ca, tūla-tittira-meṇḍ'-ajā, |
 vicchikā mora-citrā ca, siha-vyagghā ca, dīpikā,
 ajin'-uddā, majjārī ca, kāla-luvaparikkhatā, |
 phālīt-upāhanā, khilā, 'dhota-khānu-khatākhatā,
 5 tāla-velu-tiṇaṃ c' eva, muñja-babbaja-hintalā, |
 kamala-kambala-sovaṇṇā, rūpikā, maṇi, veluriyā,
 phalikā, kaṃsa-kācā ca, tipu-sīsaṇi ca, tambakā, |
 gāvī, yānaṃ, gilāno ca, purisayutta-sivikā,
 sayanāni, mahācammā, gocammehi ca pāpako, |
 gihīnaṃ, cammabaddhehi, pavisanti, gilāyano,
 Mahākaccāyano Soṇo saren' atthakavaggikam |
 upasampadam pañcagaṇam gaṇaṃgaṇā dhuvasinā
 cammattharaṇānuññāsī na tāva gaṇanūpagam
 adās' ime vare pañca Soṇattherassa nāyako 'ti.

MAHĀVAGGA.

VI.

Tena samayena buddho bhagavā Sāvattthiyam viharati Jetavane Anāthapiṇḍikassa ārāme. tena kho pana samayena bhikkhūnam sārādikena ābādhena phutṭhānam yāgu pi pītā uggacchati bhattam pi bhuttam uggacchati, te tena kisā honti lūkhā dubbannā uppaṇḍuppaṇḍukajātā dhammanisanthatagattā. addasa kho bhagavā te bhikkhū kise lūkhe dubbanne uppaṇḍuppaṇḍukajāte dhammanisanthatagatte, disvāna āyasmantaṃ Ānandaṃ āmantesi: kim nu kho Ānanda etarahi bhikkhū kisā lūkhā . . . dhammanisanthatagattā 'ti. etarahi bhante bhikkhūnam sārādikena ābādhena phutṭhānam yāgu pi pītā uggacchati bhattam pi bhuttam uggacchati, te tena kisā lūkhā dubbannā uppaṇḍuppaṇḍukajātā dhammanisanthatagattā 'ti. ||1|| atha kho bhagavato rahogatassa paṭisallinassa evaṃ cetaso parivitaṅko udapādi: etarahi kho bhikkhūnam sārādikena ābādhena phutṭhānam — la — dhammanisanthatagattā. kim nu kho ahaṃ bhikkhūnam bhesajjam anujāneyyam, yaṃ bhesajjaṃ c' eva assa bhesajjasammataṃ ca lokassa āhārattaṃ ca phareyya na ca olāriko āhāro paññāyeyyā 'ti. atha kho bhagavato etad ahoṣi: imāni kho pañca bhesajjāni seyyath' idaṃ sappi navanītaṃ telaṃ madhu phāṇitaṃ bhesajjāni c' eva bhesajjasammataṃ ca lokassa āhārattaṃ ca pharanti na ca olāriko āhāro paññāyati. yaṃ nūnāhaṃ bhikkhūnam imāni pañca bhesajjāni anujāneyyam kāle paṭiggahetvā kāle paribhuñjitun ti. ||2|| atha kho bhagavā sāyaṇhasamayam paṭisallānā vutṭhito etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi: idha mayhaṃ bhikkhave rahogatassa . . . paññāyeyyā 'ti. tassa mayhaṃ bhikkhave etad ahoṣi: imāni kho pañca bhe-

sajjāni — la — yaṃ nūnāhaṃ bhikkhūnaṃ imāni pañca bhesajjāni anujāneyyaṃ kāle paṭiggahetvā kāle paribhuñjitun ti. anujānāmi bhikkhave tāni pañca bhesajjāni kāle paṭiggahetvā kāle paribhuñjitun ti. ||3|| tena kho pana samayena bhikkhū tāni pañca bhesajjāni kāle paṭiggahetvā kāle paribhuñjanti. tesam yāni pi tāni pākātikāni lūkhāni bhojanāni tāni pi na cchādentī, paṇa eva senesikāni. te tena c' eva sārādikena ābādhena phutthā iminā ca bhattācchanda-kena tadubhayena bhiyyosomattāya kisā honti lūkhā dubbhaṇṇā uppaṇḍuppaṇḍukajātā dhamanisanthataḡattā. addasa kho bhagavā te bhikkhū bhiyyosomattāya — la — dhamanisanthataḡatte, disvāna āyasmantaṃ Ānandaṃ āmantesi: kim nu kho Ānanda etarāhi bhikkhū bhiyyosomattāya kisā — la — dhamanisanthataḡattā 'ti. ||4|| etarāhi bhante bhikkhū tāni ca pañca bhesajjāni kāle . . . tadubhayena bhiyyosomattāya kisā lūkhā dubbhaṇṇā uppaṇḍuppaṇḍukajātā dhamanisanthataḡattā 'ti. atha kho bhagavā etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi: anujānāmi bhikkhave tāni pañca bhesajjāni paṭiggahetvā kāle pi vikāle pi paribhuñjitun ti. ||5||1||

tena kho pana samayena gilānānaṃ bhikkhūnaṃ vasehi bhesajjehi attho hoti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave vasāni bhesajjāni acchavasāṃ macchavasāṃ susukāvasāṃ sūkaravasāṃ gadrabhavasāṃ kāle paṭiggahitaṃ kāle nipakkaṃ kāle saṃsatṭhaṃ telapāribhogena paribhuñjituṃ. ||1|| vikāle ce bhikkhave paṭiggahitaṃ, vikāle nipakkaṃ, vikāle saṃsatṭhaṃ, taṃ ce paribhuñjeyya, āpatti tinnāṃ dukkaṭānaṃ. kāle ce bhikkhave paṭiggahitaṃ, vikāle nipakkaṃ, vikāle saṃsatṭhaṃ, taṃ ce paribhuñjeyya, āpatti dvinnāṃ dukkaṭānaṃ. kāle ce bhikkhave paṭiggahitaṃ, kāle nipakkaṃ, vikāle saṃsatṭhaṃ, taṃ ce paribhuñjeyya, āpatti dukkaṭassa. kāle ce bhikkhave paṭiggahitaṃ, kāle nipakkaṃ, kāle saṃsatṭhaṃ, taṃ ce paribhuñjeyya, anāpattīti. ||2||2||

tena kho pana samayena gilānānaṃ bhikkhūnaṃ mūlehi bhesajjehi attho hoti. bhagavato etam atthaṃ ārocesuṃ.

anujānāmi bhikkhave mûlāni bhesajjāni haliddaṃ siṅgi-
veraṃ vacaṃ vacatthaṃ ativisaṃ kaṭukarohiṇiṃ usiraṃ
bhaddamuttakaṃ yāni vā pan' aññāni pi atthi mûlāni bhe-
sajjāni, n' eva khādaniye khādaniyattaṃ pharanti, na bho-
janiye bhojaniyattaṃ pharanti, tāni paṭiggahetvā yāvajīvaṃ
pariharitum, sati paccaye paribhuñjitum. asati paccaye pa-
ribhuñjantassa āpatti dukkaṭassā 'ti. ||1|| tena kho pana
samayena gilānānaṃ bhikkhūnaṃ mûlehi bhesajjehi piṭṭhehi
attho hoti. bhagavato etaṃ atthaṃ ārocesum. anujānāmi
bhikkhave nisadaṃ nisadapotaṃ ti. ||2||3||

tena kho pana समयena gilānānaṃ bhikkhūnaṃ kasāvehi
bhesajjehi attho hoti. bhagavato etaṃ atthaṃ ārocesum.
anujānāmi bhikkhave kasāvāni bhesajjāni nimbakasāvaṃ
kuṭajak. pakkaṃ. nattamālak. yāni vā pan' aññāni pi atthi
kasāvabhesajjāni, n' eva khādaniye khādaniyattaṃ pharanti
na bhojaniye bhojaniyattaṃ pharanti, tāni paṭiggahetvā yā-
vajīvaṃ pariharitum, sati paccaye paribhuñjitum. asati
paccaye paribhuñjantassa āpatti dukkaṭassā 'ti. ||1||4||

tena kho pana समयena gilānānaṃ bhikkhūnaṃ paṇṇehi
bhesajjehi attho hoti. bhagavato etaṃ atthaṃ ārocesum.
anujānāmi bhikkhave paṇṇāni bhesajjāni nimbapaṇṇaṃ
kuṭajap. paṭolap. sulasip. kappāsikap. yāni vā pan' aññāni
pi atthi paṇṇāni bhesajjāni, n' eva khādaniye khādaniyattaṃ
pharanti na bhojaniye bhojaniyattaṃ pharanti — la —
||1||5||

tena kho pana समयena gilānānaṃ bhikkhūnaṃ phalehi
bhesajjehi attho hoti — la — anujānāmi bhikkhave phalāni
bhesajjāni vilaṅgaṃ pippalaṃ maricaṃ haritakaṃ vibhita-
kaṃ āmalakaṃ goṭhaphalaṃ yāni vā pan' aññāni pi atthi
phalāni bhesajjāni, n' eva khādaniye khādaniyattaṃ pha-
ranti, na bhojaniye bhojaniyattaṃ pharanti — la —. ||1||6||

tena kho pana समयena gilānānaṃ bhikkhūnaṃ jatūhi
bhesajjehi attho hoti — la — anujānāmi bhikkhave jatūni
bhesajjāni hiṅgu hiṅgujatu hiṅgusipāṭikaṃ takāṃ takapattim

takapaṇṇim sajjulasam yāni vā pan' aññāni pi atthi jatūni bhesajjāni, n' eva khādaniye khādaniyattam pharanti — la —
 || 1 || 7 ||

tena kho pana samayena gilânānam bhikkhūnam loṇehi bhesajjehi attho hoti — la — anujānāmi bhikkhave loṇāni bhesajjāni sāmuddam kâlalonam sindhavam ubbhidaṃ bilam yāni vā pan' aññāni pi atthi loṇāni bhesajjāni, n' eva khādaniye khādaniyattam pharanti, na bhojaniye bhojaniyattam pharanti, tāni patiggahetvā yāvajjivam pariharitum, sati paccaye paribhuñjitum. asati paccaye paribhuñjantassa āpatti dukkaṭassā 'ti. || 1 || 8 ||

tena kho pana samayena āyasmato Ānandassa upajjhāyassa āyasmato Belaṭṭhasisassa thullakacchābādho hoti. tassa lasikāya cīvarāni kāye lagganti. tāni bhikkhū udakena temetvā-temetvā apakaḍḍhanti. addasa kho bhagavā senāsanacārikam āhiṇḍanto te bhikkhū tāni cīvarāni udakena temetvā-temetvā apakaḍḍhante, disvāna yena te bhikkhū ten' upasaṃkami, upasaṃkamitvā te bhikkhū etad avoca: kiṃ imassa bhikkhave bhikkhuno ābādho 'ti. imassa bhante āyasmato thullakacchābādho, lasikāya cīvarāni kāye lagganti, tāni mayam udakena temetvā-temetvā apakaḍḍhāma 'ti. || 1 || atha kho bhagavā etasmim nidāne dhammikatham katvā bhikkhū āmantesi: anujānāmi bhikkhave yassa kaṇḍu vā piḷakā vā assāvo vā thullakacchā vā ābādho kāyo vā duggandho, cuṇṇāni bhesajjāni, agilānassa chakanam mattikam rajananipakkam. anujānāmi bhikkhave udukkhalam musalan ti. || 2 || 9 ||

tena kho pana samayena gilânānam bhikkhūnam cuṇṇehi bhesajjehi cālītehi attho hoti — la — anujānāmi bhikkhave cuṇṇacālanin ti. saṇhehi attho hoti. anujānāmi bhikkhave dussacālanin ti. || 1 || tena kho pana samayena aññatarassa bhikkhuno amanussikābādho hoti. tam ācariyupajjhāyā upaṭṭhahantā nāsakkhimsu ārogaṃ kātum. so sūkarasūnam gantvā āmakamamsam khādi āmakalohitam pivi, tassa so amanussikābādho paṭippassambhi. bhagavato etam attham

ārocesum. anujānāmi bhikkhave amanussikābādhe āmakamamsam āmakalohitan ti. ||2||10||

tena kho pana samayena aññatarassa bhikkhuno cakkhurogābādho hoti. tam bhikkhum pariggahetvā uccāram pi passāvam pi nikkhāmenti. addasa kho bhagavā senāsana-cārikam āhiṇḍanto te bhikkhū tam bhikkhum pariggahetvā uccāram pi passāvam pi nikkhāmente, disvāna yena te bhikkhū ten' upasaṃkami, upasaṃkamitvā te bhikkhū etad avoca: kiṃ imassa bhikkhave bhikkhuno ābādho 'ti. ||1|| imassa bhante āyasmato cakkhurogābādho, imaṃ mayam pariggahetvā uccāram pi passāvam pi nikkhāmemā 'ti. atha kho bhagavā etasmim nīdāne dhammikatham katvā bhikkhū āmantesi: anujānāmi bhikkhave añjanam kālāñjanam rasañjanam sotañjanam gerukam kapallan ti. añjanupapisanehi attho hoti — gha — anujānāmi bhikkhave candanam tagaram kālānusāriyam tālīsam bhaddamuttakan ti. ||2||11||

tena kho pana samayena bhikkhū piṭṭhāni añjanāni thāli-kesu pi sarāvakesu pi nikkhipanti. tiṇacunnehi pi paṃsukehi pi okiriyanti — gha — anujānāmi bhikkhave añjanin ti. tena kho pana samayena chabbaggiyā bhikkhū uccāvacā añjaniyo dhārenti sovaṇṇamayam rūpiyamayam. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi gihi kāmabhogino 'ti. bhagavato etam attham ārocesum. na bhikkhave uccāvacā añjanī dhāretabbā. yo dhāreyya, āpatti dukkaṭassa. anujānāmi bhikkhave atṭhimayam dantamayam visāṇamayam nālamayam velumayam kaṭṭhamayam jatamayam phalamayam lohamayam saṅkhanābhimayan ti. ||1|| tena kho pana samayena añjanī apārutā honti. tiṇacunnehi pi paṃsukehi pi okiriyanti — la — anujānāmi bhikkhave apidhānan ti. apidhānam nipatati. anujānāmi bhikkhave suttakena bandhitvā añjaniyā bandhitun ti. añjanī nipatati. anujānāmi bhikkhave suttakena sibbetun ti. ||2|| tena kho pana samayena bhikkhū aṅguliyañjanti. akkhīni dukkhāni honti — la — anujānāmi bhikkhave añjanisalākan ti. tena kho pana samayena chabbaggiyā bhikkhū uccāvacā añjanisalākāyo dhārenti sovaṇṇamayam rūpiyamayam. ma-

nussâ ujjhâyanti khîyanti vipâcenti: seyyathâpi gihî kâma-
bhogino 'ti — la — na bhikkhave uccâvacâ añjanisalâkâ
dhâretabbâ. yo dhâreyya, âpatti dukkaṭassa. anujânâmi bhi-
kkhave aṭṭhimayaṃ — la — sañkhanâbhimayaṃ ti. ||3|| tena
kho pana samayena añjanisalâkâ bhûmiyaṃ patitâ pharusâ
hoti — la — anujânâmi bhikkhave salâkodhâniyaṃ ti.
tena kho pana samayena bhikkhû añjanim pi añjanisalâkam pi
hatthena pariharanti — la — anujânâmi bhikkhave añjani-
thavikaṃ ti. aṃsabandhako na hoti — la — anujânâmi bhi-
kkhave aṃsabandhakaṃ bandhanasuttakaṃ ti. ||4||12||

tena kho pana samayena âyasmato Pilindavacchassa
sisâbhitâpo hoti — la — anujânâmi bhikkhave muddhani
telakaṃ ti. na kkhamaniyo hoti — la — anujânâmi bhi-
kkhave natthukammaṃ ti. natthu galati — la — anu-
jânâmi bhikkhave natthukaraṇiṃ ti. tena kho pana sam-
ayena chabbaggiyâ bhikkhû uccâvacâ natthukaraṇiyo
dhârenti sovaṇṇamayaṃ rūpiyamayaṃ. manussâ ujjhâyanti
khîyanti vipâcenti: seyyathâpi gihî kâma-bhogino 'ti. na
bhikkhave uccâvacâ natthukaraṇi dhâretabbâ. yo dhâreyya,
âpatti dukkaṭassa. anujânâmi bhikkhave aṭṭhimayaṃ — la —
sañkhanâbhimayaṃ ti. ||1|| natthum visamaṃ âsiṇcanti.
anujânâmi bhikkhave yamakanatthukaraṇiṃ ti. na
kkhamaniyo hoti. anujânâmi bhikkhave dhûmaṃ pâtuṃ
ti. tañ ñeva vaṭṭim âlimpetvâ pivanti. kaṇṭhaṃ dahati
— la — anujânâmi bhikkhave dhûmanettaṃ ti. tena kho
pana samayena chabbaggiyâ bhikkhû uccâvacâni dhû-
manettâni dhârenti . . . (comp. § 1.) . . . sañkhanâbhi-
mayaṃ ti. tena kho pana samayena dhûmanettâni apârutâni
honti, pâṇakâ pavisanti — la — anujânâmi bhikkhave api-
dhânaṃ ti. tena kho pana samayena bhikkhû dhûmanettâni
hatthena pariharanti. anujânâmi bhikkhave dhûmanetta-
thavikaṃ ti. ekato ghaṃsiyanti — la — anujânâmi bhi-
kkhave yamakathavikaṃ ti. aṃsabandhako na hoti
— la — anujânâmi bhikkhave aṃsabandhakaṃ bandha-
nasuttakaṃ ti. ||2||13||

tena kho pana samayena âyasmato Pilindavacchassa

vātābādho hoti. vejjā evaṃ āhamsu : telam pacitabban ti. anujānāmi bhikkhave telapākan ti. tasmim kho pana telapāke majjam pakkhipitabbam hoti. anujānāmi bhikkhave telapāke majjam pakkhipitun ti. tena kho pana samayena chabbaggiyā bhikkhū atipakkhittamajjāni telāni pacanti. tāni pivitvā majjanti. na bhikkhave atipakkhittamajjam telam pātabbam. ye piveyya, yathāddhammo kāretabbo. anujānāmi bhikkhave yasmim telapāke majjassa na vaṇṇo na gandho na raso paññāyati, evarūpaṃ majjapakkhittam telam pātun ti. ||1|| tena kho pana samayena bhikkhūnaṃ bahum atipakkhittamajjam telam pakkaṃ hoti. atha kho bhikkhūnaṃ etad ahoṣi : katham nu kho atipakkhittamajje tele paṭipajjitabban ti. anujānāmi bhikkhave abbhañjanaṃ adhiṭṭhātun ti. tena kho pana samayena āyasmato Pilindavacchassa bahutaraṃ telam pakkaṃ hoti, telabhājanaṃ na samvijjati. anujānāmi bhikkhave tiṇi tumbāni lohatumbaṃ kaṭṭhatumbaṃ phalatumban ti. ||2|| tena kho pana samayena āyasmato Pilindavacchassa aṅgavāto hoti. anujānāmi bhikkhave sedakamman ti. na kkhamanīyo hoti. anujānāmi bhikkhave sambhārasedan ti. na kkhamanīyo hoti. anujānāmi bhikkhave mahāsedan ti. na kkhamanīyo hoti. anujānāmi bhikkhave bhaṅgodakan ti. na kkhamanīyo hoti. anujānāmi bhikkhave udakakoṭṭhakan ti. ||3|| tena kho pana samayena āyasmato Pilindavacchassa pabbavāto hoti. anujānāmi bhikkhave lohitaṃ mocetun ti. na kkhamanīyo hoti. anujānāmi bhikkhave lohitaṃ mocetvā visāpena gahetun ti. tena kho pana samayena āyasmato Pilindavacchassa pādā phālitaṃ honti. anujānāmi bhikkhave pādabbhañjanan ti. na kkhamanīyo hoti. anujānāmi bhikkhave pajjam abhisamkharitun ti. tena kho pana samayena aññatarassa bhikkhuno gaṇḍābādho hoti. anujānāmi bhikkhave satthakammaṃ. kasāvodakena attho hoti. anujānāmi bhikkhave kasāvodakan ti. tilakakkena attho hoti. anujānāmi bhikkhave tilakakkan ti. ||4|| kabalikāya attho hoti. anujānāmi bhikkhave kabalikan ti. vaṇabandhanacolena attho hoti. anujānāmi bhikkhave vaṇabandhanacolan ti. vaṇo kaṇḍuvati. anujānāmi bhikkhave sāsapakutṭhena phositun ti. vaṇo kilijjittha.

anujānāmi bhikkhave dhūmaṃ kātun ti. vaṇamamsaṃ
 vuttāhi. anujānāmi bhikkhave loṇasaṃkharikāya
 chinditun ti. vaṇo na rūhati. anujānāmi bhikkhave va-
 natelan ti. telaṃ galati. bhagavato etam atthaṃ āroce-
 sum. anujānāmi bhikkhave vikāsikaṃ sabbaṃ vaṇapaṭi-
 kamman ti. ||5|| tena kho pana samayena aññataro bhikkhu
 ahinā dattḥo hoti. bhagavato etam atthaṃ ārocesum. anu-
 jānāmi bhikkhave cattāri mahāvikaṭāni dātum gūthaṃ
 muttaṃ chārikaṃ mattikan ti. atha kho bhikkhūnaṃ etad
 ahosi : appaṭiggahitāni nu kho udāhu paṭiggahetabbānīti.
 bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave
 sati kappiyakārake paṭiggahāpetum, asati kappiyakārake
 sāmāṃ gahetvā paribhuñjitun ti. tena kho pana samayena
 aññatarena bhikkhunaṃ viṣaṃ pītaṃ hoti. anujānāmi bhi-
 kkhave gūthaṃ pāyetun ti. atha kho bhikkhūnaṃ etad
 ahosi : appaṭiggahito nu kho udāhu paṭiggahāpetabbo 'ti.
 anujānāmi bhikkhave yaṃ karonto paṭiggaṇhāti sv eva
 paṭiggaho kato, na puna paṭiggahāpetabbo 'ti. ||6|| tena
 kho pana samayena aññatarassa bhikkhuno gharadinnakā-
 bādho hoti. anujānāmi bhikkhave sitāloḷiṃ pāyetun ti.
 tena kho pana samayena aññataro bhikkhu dutthagahaṇiko
 hoti. anujānāmi bhikkhave āmisakhāraṃ pāyetun ti.
 tena kho pana samayena aññatarassa bhikkhuno paṇduro-
 gābādho hoti. anujānāmi bhikkhave muttahaṇitakaṃ
 pāyetun ti. tena kho pana samayena aññatarassa bhikkhuno
 chavidosābādho hoti. anujānāmi bhikkhave gandhālepam
 kātun ti. tena kho pana samayena aññataro bhikkhu abhi-
 sannakāyo hoti. anujānāmi bhikkhave virecanam pātun
 ti. acchakaññiyā attho hoti. anujānāmi bhikkhave accha-
 kaññikan ti. akatayūsenā attho hoti. anujānāmi bhi-
 kkhave akatayūsan ti. katākaṭena attho hoti. anujānāmi
 bhikkhave katākaṭan ti. paṭicchādaniyena attho hoti.
 anujānāmi bhikkhave paṭicchādaniyan ti. ||7||14||

tena kho pana samayena āyasmā Pilindavaccho Rāja-
 gahe pabbhāraṃ sodhāpeti leṇaṃ kattukāmo. atha kho
 rājā Māgadho Seniyo Bimbisāro yenāyasmā Pilinda-
 vaccho ten' upasaṃkami, upasaṃkamitvā āyasmantaṃ Pilin-

davacchaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho rājā Māgadho Seniyo Bimbisāro āyasmantaṃ Pilindavacchaṃ etad avoca : kiṃ bhante thero kārāpetīti. pabbhāraṃ mahārāja sodhāpemi leṇaṃ kattukāmo 'ti. attho bhante ayyassa ārāmikenā 'ti. na kho mahārāja bhagavatā ārāmiko anuññāto 'ti. tena hi bhante bhagavantaṃ paṭipucchitvā mama āroceyyāthā 'ti. evaṃ mahārāja 'ti kho āyasmā Pilindavaccho rañño Māgadhasa Seniyassa Bimbisārassa paccassosi. ||1|| atha kho āyasmā Pilindavaccho rājānaṃ Māgadhaṃ Seniyaṃ Bimbisāraṃ dhammiyā kathāya sandassesī samādapesī samuttejesī sampahamsesī. atha kho rājā Māgadho Seniyo Bimbisāro āyasmatā Pilindavacchena dhammiyā kathāya sandassito samādapito samuttejito sampahamsito utṭhāyāsanaṃ āyasmantaṃ Pilindavacchaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. atha kho āyasmā Pilindavaccho bhagavato santike dūtaṃ pāhesī : rājā bhante Māgadho Seniyo Bimbisāro ārāmikaṃ dātukāmo. kathaṃ nu kho bhante paṭipajjitabbaṃ ti. atha kho bhagavā etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesī : anujānāmi bhikkhave ārāmikaṃ ti. ||2|| dutiyam pi kho rājā Māgadho Seniyo Bimbisāro yenāyasmā Pilindavaccho ten' upasaṃkami, upasaṃkamitvā āyasmantaṃ Pilindavacchaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho rājā Māgadho Seniyo Bimbisāro āyasmantaṃ Pilindavacchaṃ etad avoca : anuññāto bhante bhagavatā ārāmiko 'ti. evaṃ mahārāja 'ti. tena hi bhante ayyassa ārāmikaṃ dammīti. atha kho rājā Māgadho Seniyo Bimbisāro āyasmato Pilindavacchassa ārāmikaṃ paṭisunītvā vissaritvā cirena satiṃ paṭilabbhitvā aññātaraṃ sabbatthakaṃ mahāmatthaṃ āmantesī : yo mayā bhāṇe ayyassa ārāmiko paṭissuto dinno so ārāmiko 'ti. na kho deva ayyassa ārāmiko dinno 'ti. kīvāciraṃ nu kho bhāṇe ito hitaṃ hotīti. ||3|| atha kho so mahāmatto rattiyo vigaṇetvā rājānaṃ Māgadhaṃ Seniyaṃ Bimbisāraṃ etad avoca : pañca deva rattisatānīti. tena hi bhāṇe ayyassa pañca ārāmkasatānī dethā 'ti. evaṃ devā 'ti kho so mahāmatto rañño Māgadhasa Seniyassa Bimbisārassa paṭisunītvā āyasmato Pilindavacchassa pañca ārāmkasatānī pādāsi, pāṭiyekko gāmo nivisi. Ārāmkagāmo 'ti pi naṃ

âhamsu, Pilindagâmo 'ti pi nam âhamsu. tena kho pana samayena âyasmâ Pilindavaccho tasmim gâmake kulûpako hoti. atha kho âyasmâ Pilindavaccho pubbanhasamayam nivâsetvâ pattacivaram âdâya Pilindagâmam piṇḍâya pâvisi. ||4|| tena kho pana samayena tasmim gâmake ussavo hoti, dârikâ alamkatâ mālâkitâ kilanti. atha kho âyasmâ Pilindavaccho Pilindagâmake sapadânam piṇḍâya caramâno yena aññatarassa ârâmikassa nivesanam ten' upasamkami, upasamkamitvâ paññatte âsane nisîdi. tena kho pana samayena tassâ ârâmikiniyâ dhîtâ aññe dârake alamkate mālâkite passivâ rodati: mâlām me detha, alamkaram me dethâ 'ti. atha kho âyasmâ Pilindavaccho tam ârâmikinim etad avoca: kissâyam dârikâ rodâtiti. ayam bhante dârikâ aññe dârake alamkate mālâkite passivâ rodati: mâlām me detha, alamkaram me dethâ 'ti. kuto ambhakaṃ duggatânam mālâ, kuto alamkaro 'ti. ||5|| atha kho âyasmâ Pilindavaccho aññataram tinaṇḍupakam gahetvâ tam ârâmikinim etad avoca: hand' imam tinaṇḍupakam tassâ dârikâya sise paṭimuñcâ 'ti. atha kho sâ ârâmikinî tam tinaṇḍupakam gahetvâ tassâ dârikâya sise paṭimuñci. sâ ahosi suvaṇṇamâlâ abhirûpâ dassaniyâ pâsâdikâ, n' atthi tâdisâ rañño pi antepure suvaṇṇamâlâ. manussâ rañño Mâgadhassa Seniyassa Bimbisârassa ârocesum: amukassa deva ârâmikassa ghare suvaṇṇamâlâ abhirûpâ dassaniyâ pâsâdikâ, n' atthi tâdisâ devassa pi antepure suvaṇṇamâlâ. kuto tassa duggatassa. nissamsayam corikâya âbhatâ 'ti. atha kho râjâ Mâgadho Seniyo Bimbisâro tam ârâmikakulam bandhâpesi. ||6|| dutiyam pi kho âyasmâ Pilindavaccho pubbanhasamayam nivâsetvâ pattacivaram âdâya Pilindagâmam piṇḍâya pâvisi. Pilindagâmake sapadânam piṇḍâya caramâno yena tassâ ârâmikassa nivesanam ten' upasamkami, upasamkamitvâ paṭivissake pucchi: kham imam ârâmikakulam gatan ti. etissâ bhante suvaṇṇamâlâya kâraṇâ raññâ bandhâpitan ti. atha kho âyasmâ Pilindavaccho yena rañño Mâgadhassa Seniyassa Bimbisârassa nivesanam ten' upasamkami, upasamkamitvâ paññatte âsane nisîdi. atha kho râjâ Mâgadho Seniyo Bimbisâro yenâyasmâ Pilindavaccho ten' upasamkami, upasamkamitvâ âyasantam Pilindavaccham abbhivâdetvâ ekamantam nisîdi. ekamantam nisinnam

kho rājānaṃ Māgadhaṃ Seniyaṃ Bimbisāraṃ āyasmā Pilindavaccho etad avoca: ||7|| kissa mahārāja ārāmikakulaṃ bandhāpitaṃ ti. tassa bhante ārāmikassa ghare suvaṇṇamālā abhirūpā dassanīyā pāsādikā, n' atthi tādisā ambhākaṃ pi antepure suvaṇṇamālā. kuto tassa duggatassa. nissamsayaṃ corikāya ābhatā 'ti. atha kho āyasmā Pilindavaccho rañño Māgadhasa Seniyassa Bimbisārassa pāsādaṃ suvaṇṇaṃ ti adhimucci, so ahoṣi sabbo sovaṇṇamayo. idaṃ pana te mahārāja tāvabahuṃ suvaṇṇaṃ kuto 'ti. aññātaṃ bhante, ayyassa eso iddhānubhāvo 'ti taṃ ārāmikakulaṃ muñcāpesi. ||8|| manussā ayyena kira Pilindavacchena sarājikāya parisāya uttarimanussadhammaṃ iddhipātihāriyaṃ dassitaṃ ti attamaṇā abhippasannā āyasmato Pilindavacchassa pañca bhesajjāni abhiharimṣu seyyath' idaṃ: sappiṃ navanītaṃ telaṃ madhuṃ phānitaṃ ti. pakatīyāpi ca āyasmā Pilindavaccho lābhī hoti, pañcannaṃ bhesajjānaṃ laddhaṃ-laddhaṃ parisāya vissajjesi. parisā c' assa hoti bāhullikā, laddhaṃ-laddhaṃ kolambe pi ghaṭe pi pūretvā paṭisāmeti, parissāvaṇāni pi thavikāyo pi pūretvā vātapānesu lagganti, tāni olīnavilīnāni tiṭṭhanti, undurehi pi viharā okiṇṇavikiṇṇā honti. manussā viharacārikaṃ āhiṇḍantā passivā ujjhāyanti khīyanti vipācenti: antokoṭṭhāgārikā ime samaṇā Sakyaputtiyā seyyathāpi rājā Māgadho Seniyo Bimbisāro 'ti. ||9|| assosum kho bhikkhū tesam manussānaṃ ujjhāyantānaṃ khīyantānaṃ vipācentānaṃ. ye te bhikkhū appicchā te ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma bhikkhū evarūpāya bāhullāya cetessantīti. atha kho te bhikkhū bhagavato etaṃ atthaṃ ārocesum. saccam kira bhikkhave bhikkhū evarūpāya bāhullāya cetentīti. saccam bhagavā. vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi: yāni kho pana tāni gilānānaṃ bhikkhūnaṃ paṭisāyaniyāni bhesajjāni seyyath' idaṃ: sappiṃ navanītaṃ telaṃ madhu phānitaṃ, tāni paṭiggahetvā sattāhaparamaṃ sannidhikāraṃ paribhuñjitabbāni, taṃ atikkāmayato yathāddhammo kāretabbo 'ti. ||10||15||

bhesajjaanuññātabhāṇavāraṃ paṭhamam.

atha kho bhagavā Sāvattthiyaṃ yathābhirantaṃ viha-

ritvā yena Rājagaham tena cārikam pakkāmi. addasa kho āyasmā Kaṅkhārevato antarā magge gulakaraṇam okkamitvā guḷe piṭṭham pi chārikam pi pakkhipante, disvāna akappiyo guḷo sāmiso, na kappati guḷo vikāle paribhuñjitun ti kukkuccāyanto saporiso guḷam na paribhuñjati, ye pi 'ssa sotabbam maññanti, te pi guḷam na paribhuñjanti. bhagavato etam attham ārocesum. kimatthiyā bhikkhave guḷe piṭṭham pi chārikam pi pakkhipantīti. thaddhanatthāya bhagavā 'ti. sace bhikkhave thaddhanatthāya guḷe piṭṭham pi chārikam pi pakkhipanti so ca guḷo tv eva samkham gacchati, anujānāmi bhikkhave yathāsukham guḷam paribhuñjitun ti. ||1|| addasa kho āyasmā Kaṅkhārevato antarā magge vacce muggam jātam, passivā akappiyā muggā, pakkāpi muggā jāyantīti kukkuccāyanto saporiso muggam na paribhuñjati, ye pi 'ssa sotabbam maññanti, te pi muggam na paribhuñjanti. bhagavato etam attham ārocesum. sace bhikkhave pakkāpi muggā jāyanti, anujānāmi bhikkhave yathāsukham muggam paribhuñjitun ti. ||2|| tena kho pana samayena aññatarassa bhikkhuno udaravātābādho hoti, so loṇasovīrakam apāyi, tassa so udaravātābādho paṭippassambhi. bhagavato etam attham ārocesum. anujānāmi bhikkhave gilānassa loṇasovīrakam, agilānassa udakasambhinnaṃ pānaparibhogena paribhuñjitun ti. ||3||16||

atha kho bhagavā anupubbena cārikam caramāno yena Rājagaham tad avasari. tatra sudam bhagavā Rājagahe viharati Veluvane Kalandakanivāpe. tena kho pana samayena bhagavato udaravātābādho hoti. atha kho āyasmā Ānando pubbe pi bhagavato udaravātābādho tekaṭulāya yāguyā phāsu hotīti sāmam tilam pi taṇḍulam pi muggam pi paññāpetvā anto vāsetvā anto sāmam pacitvā bhagavato upanāmesi pivatu bhagavā tekaṭulayāgun ti. ||1|| jānantāpi tathāgatā pucchanti, jānantāpi na pucchanti, kāmam viditvā pucchanti, kāmam viditvā na pucchanti, atthasamhitam tathāgatā pucchanti no anattasamhitam, anattasamhite setu ghāto tathāgatānam. dvīhi ākārehi buddhā bhagavanto bhikkhū paṭipucchanti, dhammam vā desessāma, sāvakanam vā sikkhāpadam paññāpessāma 'ti. atha kho bhagavā āyas-

mantam Ānandam āmantesi : kut' āyam Ānanda yāgū 'ti.
 atha kho āyasmā Ānando bhagavato etam attham ārocesi.
 ||2|| vigarahi buddho bhagavā : ananucchaviyam Ānanda
 ananulomikam appatirūpaṃ assāmaṇakam akappiyam aka-
 raṇiyam. katham hi nāma tvam Ānanda evarūpāya bāhullāya
 cetessasi. yad api Ānanda anto vuttham tad api akappiyam,
 yad api anto pakkam tad api akappiyam, yad api sāmam
 pakkam tad api akappiyam. n' etam Ānanda appasannānam
 vā pasādāya. vigarahitvā dhammikatham katvā bhikkhū
 āmantesi : na bhikkhave anto vuttham anto pakkam
 sāmam pakkam paribhuñjitabbam. yo paribhuñjeyya,
 āpatti dukkaṭassa. ||3|| anto ce bhikkhave vuttham anto
 pakkam sāmam pakkam, tañ ce paribhuñjeyya, āpatti tiṇṇam
 dukkaṭānam. anto ce bhikkhave vuttham anto pakkam
 aññehi pakkam, tañ ce paribhuñjeyya, āpatti dvinnam
 dukkaṭānam. anto ce bhikkhave vuttham bahi pakkam
 sāmam pakkam, tañ ce paribhuñjeyya, āpatti dvinnam dukka-
 ṭānam. ||4|| bahi ce bhikkhave vuttham anto pakkam
 sāmam pakkam, tañ ce paribhuñjeyya, āpatti dvinnam dukka-
 ṭānam. anto ce bhikkhave vuttham bahi pakkam aññehi
 pakkam, tañ ce paribhuñjeyya, āpatti dukkaṭassa. bahi ce
 bhikkhave vuttham anto pakkam aññehi pakkam, tañ ce
 paribhuñjeyya, āpatti dukkaṭassa. bahi ce bhikkhave vu-
 ttham bahi pakkam sāmam pakkam, tañ ce paribhuñjeyya,
 āpatti dukkaṭassa. bahi ce bhikkhave vuttham bahi pakkam
 aññehi pakkam, tañ ce paribhuñjeyya, anāpattīti. ||5|| tena
 kho pana samayena bhikkhū bhagavatā sāmampāko paṭi-
 kkhitto 'ti punapāke kukkuccāyanti. bhagavato etam attham
 ārocesum. anujānāmi bhikkhave punapākam pacitun ti.
 ||6|| tena kho pana samayena Rājagaham dubbhikkham ho-
 ti. manussā loṇam pi telam pi taṇḍulam pi khādaniyam pi
 ārāmaṃ āharanti, tāni bhikkhū bahi vāseṇti, ukkaṇḍakāpi
 khādanti corāpi haranti. bhagavato etam attham ārocesum.
 anujānāmi bhikkhave anto vāsetun ti. anto vāsetvā bahi
 pācenti, damakā parivārenti. bhikkhū avissatthā pari-
 bhuñjanti. bhagavato etam attham ārocesum. anujānāmi
 bhikkhave anto pacitun ti. dubbhikkhe kappiyakārakā
 bahutaram haranti, appataram bhikkhūnam denti. bhaga-

vato etam attham ārocesum. anujānāmi bhikkhave sāmam pacitum. anujānāmi bhikkhave anto vuttham anto pakkam sāmam pakkam ti. ||7|| tena kho pana samayena sambahulā bhikkhū Kāsīsu vassam vutthā Rājagaham gacchantā bhagavantam dassanāya antarā magge na labhimsu lūkhassa vā paṇitassa vā bhojanassa yāvadattham pāripūrim, bahuñ ca phalakhādaniyam ahosi, kappiyakārako ca na ahosi. atha kho te bhikkhū kilantarūpā yena Rājagaham Veluvanam Kalandakanivāpo yena bhagavā ten' upasamkamimsu, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidimsu. ācinnam kho pan' etam buddhānam bhagavantānam āgantukehi bhikkhūhi saddhim paṭissammoditum. atha kho bhagavā te bhikkhū etad avoca: kacci bhikkhave khamaniyam, kacci yāpaniyam, kacci 'ttha appakilamathena addhānam āgatā, kuto ca tumhe bñikkhave āgacchathā 'ti. ||8|| khamaniyam bhagavā, idha mayam bhante Kāsīsu vassam vutthā Rājagaham āgacchantā bhagavantam dassanāya antarā magge na labhimhā lūkhassa vā paṇitassa vā bhojanassa yāvadattham pāripūrim, bahuñ ca phalakhādaniyam ahosi, kappiyakārako ca na ahosi, tena mayam kilantarūpā addhānam āgatā 'ti. atha kho bhagavā etasmim nidāne dhammikatham katvā bhikkhū āmantesi: anujānāmi bhikkhave yattha phalakhādaniyam passati kappiyakārako ca na hoti, sāmam gahetvā haritvā kappiyakārakam passitvā bhūmiyam nikkhipitvā paṭiggahāpetvā paribhuñjitum. anujānāmi bhikkhave uggahitam paṭiggahitum ti. ||9||17||

tena kho pana samayena aññatarassa brāhmaṇassa navā ca tilā navañ ca madhum uppannā honti. atha kho tassa brāhmaṇassa etad ahosi: yam nūnāham nave ca tile navañ ca madhum buddhapamukhassa bhikkhusamghassa dadeyyan ti. atha kho so brāhmaṇo yena bhagavā ten' upasamkami, upasamkamitvā bhagavatā saddhim sammodi. sammodaniyam katham saraṇiyam vitisāretvā ekamantam atthāsi, ekamantam tītho kho so brāhmaṇo bhagavantam etad avoca: adhivāsetu me bhante bhavam Gotamo svātanaṇya bhattam saddhim bhikkhusamghenā 'ti. adhivāsesi bhagavā tuñhi-

bhāvena. atha kho so brāhmaṇo bhagavato adbhivāsanaṃ veditvā pakkāmi. ||1|| atha kho so brāhmaṇo tassā rattiyā accayena paṇitaṃ khādaniyaṃ bhojaniyaṃ paṭiyādāpetvā bhagavato kālaṃ ārocāpesi: kālo bho Gotama, niṭṭhitaṃ bhaddanta ti. atha kho bhagavā pubbaṇhasamayāṃ nīvāsetvā paccācivaraṃ ādāya yena tassa brāhmaṇassa nīvesanaṃ ten' upasaṃkami, upasaṃkamitvā paññatte āsane nisīdi saddhiṃ bhikkhusaṃghena. atha kho so brāhmaṇo buddhapamukhaṃ bhikkhusaṃghaṃ paṇitena khādaniyena bhojaniyena sahatthā santappetvā sampavāretvā bhagavantaṃ bhuttāvaṃ onītapattapaṇiṃ ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho taṃ brāhmaṇaṃ bhagavā dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā utthāyāsanā pakkāmi. ||2|| atha kho tassa brāhmaṇassa acirapakkantassa bhagavato etad ahoṣi: yesaṃ kho mayā atthāya buddhapamukho bhikkhusaṃgho nimantito nave ca tile navañ ca madhūṃ dassāmīti, te mayā pamuṭṭhā dātum. yaṃ nūnāhaṃ nave ca tile navañ ca madhūṃ kolambehi ca ghaṭehi ca ārāmaṃ harāpeyya ti. atha kho so brāhmaṇo nave ca tile navañ ca madhūṃ kolambehi ca ghaṭehi ca ārāmaṃ āharāpetvā yena bhagavā ten' upasaṃkami, upasaṃkamitvā ekamantaṃ atthāsi, ekamantaṃ tṭhito kho so brāhmaṇo bhagavantaṃ etad avoca: ||3|| yesaṃ kho mayā bho Gotama atthāya buddhapamukho bhikkhusaṃgho nimantito nave ca tile navañ ca madhūṃ dassāmīti, te mayā pamuṭṭhā dātum. paṭigaṇhātu me bhavaṃ Gotamo nave ca tile navañ ca madhū ti. tena hi brāhmaṇa bhikkhūnaṃ dehīti. tena kho pana samayena bhikkhū dubbhikkhe appamattake pi pavārenti paṭisaṃkhāpi paṭikkhipanti, sabbo ca saṃgho pavārito hoti, bhikkhū kukkuccāyantaṃ na paṭigaṇhanti. paṭigaṇhatha bhikkhave paribhuñjatha. anujānāmi bhikkhave tato nīhataṃ bhuttāvinā pavāritena anatirittaṃ paribhuñjitun ti. ||4||18||

tena kho pana samayena āyasmato Upanandassa Sakya-puttassa upatthākakulaṃ saṃghassa' atthāya khādaniyaṃ pāhesi: ayyassa Upanandassa dassetvā saṃghassa dātabbā ti. tena kho pana samayena āyasmā Upanando

Sakyaputto gāmaṃ piṇḍāya pavittṭho hoti. atha kho te manussā ārāmaṃ gantvā bhikkhū pucchimsu: kahaṃ bhante ayyo Upanando 'ti. esāvuso āyasmā Upanando Sakyaputto gāmaṃ piṇḍāya pavittṭho 'ti. idaṃ bhante khādaniyaṃ ayyassa Upanandassa dassetvā saṃghassa dātabban ti. bhagavato etaṃ atthaṃ ārocesuṃ. tena hi bhikkhave paṭigga-hetvā nikkhipatha yāva Upanando āgacchatīti. ||1|| atha kho āyasmā Upanando Sakyaputto purebhattaṃ kulāni payirupāsītva divā āgacchi. tena kho pana samayena bhikkhū dubbhikkhe appamattake pi pavārenti paṭisaṃkhāpi paṭikkhipanti, sabbo ca saṃgho pavārito hoti, bhikkhū kukkuccāyantaṃ na paṭigaṇhanti. paṭigaṇhatha bhikkhave paribhuñjatha. anujānāmi bhikkhave purebhattaṃ paṭiggaḥitaṃ bhuttāvinā pavāritena anātirittaṃ paribhuñjitun ti. ||2|| **19** ||

atha kho bhagavā Rājagahe yathābhirantaṃ viharitvā yena Sāvatti tena cārikaṃ pakkāmi. anupubbena cārikaṃ caramāno yena Sāvatti tad avasari. tatra sudāṃ bhagavā Sāvattiyāṃ viharati Jetavane Anāthapiṇḍikassa ārame. tena kho pana samayena āyasmato Sāriputtassa kāyaḍāhābādho hoti. atha kho āyasmā Mahāmoggallāno yenāyasmā Sāriputto ten' upasaṃkami, upasaṃkamitvā āyasmantaṃ Sāriputtaṃ etad avoca: pubbe te āvuso Sāriputta kāyaḍāhābādho kena phāsu hotīti. bhisehi ca me āvuso mulālikāhi cā 'ti. atha kho āyasmā Mahāmoggallāno seyyathāpi nāma balavā puriso sammiñjitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ sammiñjeyya, evaṃ eva Jetavane antarahito Mandākinīyā pokkharaniyā tīre pāturahosi. ||1|| addasa kho aññātaro nāgo āyasmantaṃ Mahāmoggallānaṃ dūrato 'va āgacchantāṃ, disvāna āyasmantaṃ Mahāmoggallānaṃ etad avoca: etu kho bhante ayyo Mahāmoggallāno, svāgataṃ bhante ayyassa Mahāmoggallānassa, kena bhante ayyassa attho, kiṃ dammīti. bhisehi ca me āvuso attho mulālikāhi cā 'ti. atha kho so nāgo aññātaraṃ nāgaṃ ānāpesi: tena hi bhāṇe ayyassa bhise ca mulālikāyo ca yāvad-atthaṃ dehīti. atha kho so nāgo Mandākinīṃ pokkharaniṃ ogāhetvā soṇḍāya bhiṣaṇ ca mulāliṇ ca abbāhitvā suvi-

kkhālitam vikkhāletvā bhaṇḍikam bandhitvā yenāyasmā Mahāmoggallāno ten' upasaṃkami. || 2 || atha kho āyasmā Mahāmoggallāno seyyathāpi nāma balavā puriso sammiñjitam vā bāhaṃ pasāreyya pasāritam vā bāhaṃ sammiñjeyya, evam eva Mandākinīyā pokkharaniyā tīre antarahito Jetavane pāturahosi, so pi kho nāgo Mandākinīyā pokkharaniyā tīre antarahito Jetavane pāturahosi. atha kho so nāgo āyasmato Mahāmoggallānassa bhise ca muḷālikāyo ca paṭiggahāpetvā Jetavane antarahito Mandākinīyā pokkharaniyā tīre pāturahosi. atha kho āyasmā Mahāmoggallāno āyasmato Sāriputtassa bhise ca muḷālikāyo ca upanāmesi. atha kho āyasmato Sāriputtassa bhise ca muḷālikāyo ca paribhuttassa kāyadāhābādho paṭippassambhi. bahū bhisā ca muḷālikāyo ca avasitṭhā honti. || 3 || tena kho pana samayena bhikkhū dubbhikkhe appamattake pi pavārenti paṭisaṃkhāpi paṭikkhipanti, sabbo ca saṃgho pavārito hoti, bhikkhū kukkucāyantā na paṭigaṇhanti. paṭigaṇhatha bhikkhave paribhuñjatha. anujānāmi bhikkhave vanaṭṭhaṃ pokkharatṭhaṃ bhuttāvinā pavāritena anatirittam paribhuñjitun ti. || 4 || **20**

tena kho pana samayena Sāvatthiyaṃ bahum phalakhādaniyaṃ ussannaṃ hoti kappiyakārako ca na hoti. bhikkhū kukkucāyantā phalaṃ na paribhuñjanti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave abijaṃ nibbatta-bijaṃ akata-kappaṃ phalaṃ paribhuñjitun ti. || 1 || **21**

atha kho bhagavā Sāvatthiyaṃ yathābhirantaṃ viharitvā yena Rājagahaṃ tena cārikaṃ pakkāmi. anupubbe na cārikaṃ caramāno yena Rājagahaṃ tad avasari. tatra sudam bhagavā Rājagahe viharati Veḷuvane Kalanda-kanivāpe. tena kho pana samayena aññatarassa bhikkhuno bhagandalābādho hoti. Ākāśagotto vejjo sathakammaṃ karoti. atha kho bhagavā senāsana-cārikaṃ āhiṇḍanto yena tassa bhikkhuno vihāro ten' upasaṃkami. || 1 || addasa kho Ākāśagotto vejjo bhagavantaṃ dūrato 'va āgacchantam, disvāna bhagavantaṃ etad avoca : āgacchatu bhavaṃ Gotamo imassa bhikkhuno vaccamaḡgaṃ passatu seyyathāpi godhā-

mukhan ti. atha kho bhagavā mamaṃ khv āyaṃ moghapuri-
so uppaṇḍetīti tuṇhibhūto 'va paṭinivattitvā etasmim nidāne
etasmim pakarane bhikkhusaṃghaṃ sannipāṭapetvā bhikkhū
paṭipucchi: atthi kira bhikkhave amukasmim vihāre bhikkhu
gilāno 'ti. atthi bhagavā 'ti. kim tassa bhikkhave bhikkhuno
ābādho 'ti. tassa bhante āyasmato bhagandalābādho, Ākā-
sagotto vejjo satthakammaṃ karotīti. ||2|| vigarahi buddho
bhagavā: ananucchaviyaṃ bhikkhave tassa moghapurisassa
ananulomikaṃ appaṭirūpaṃ assāmaṇakaṃ akappiyaṃ aka-
raṇiyaṃ. kathaṃ hi nāma so bhikkhave moghapuriso
sambādhe satthakammaṃ kārāpessatīti. sambādhe bhikkha-
ve sukhumā chavi, duropayo vaṇo, dupparihāraṃ satthaṃ.
n' etaṃ bhikkhave appasannānaṃ vā pasādāya. viga-
hitvā dhammikathaṃ katvā bhikkhū āmantesi: na bhi-
kkhave sambādhe satthakammaṃ kārāpetabbaṃ. yo
kārāpeyya, āpatti thullaccayassā 'ti. ||3|| tena kho pana
samayena chabbaggiyā bhikkhū bhagavatā sattha-
kammaṃ paṭikkhittan ti vatthikammaṃ kārāpentī. ye
te bhikkhū appicchā te ujjhāyanti khīyanti vipācenti:
kathaṃ hi nāma chabbaggiyā bhikkhū vatthikammaṃ kārā-
pessantīti. atha kho te bhikkhū bhagavato etaṃ atthaṃ
ārocesuṃ. saccaṃ kira bhikkhave chabbaggiyā bhikkhū
vatthikammaṃ kārāpentīti. saccaṃ bhagavā. vigarahitvā
dhammikathaṃ katvā bhikkhū āmantesi: na bhikkhave
sambādhassa sāmantā dvaṅgulā satthakammaṃ vā
vatthikammaṃ vā kārāpetabbaṃ. yo kārāpeyya, āpatti
thullaccayassā 'ti. ||4|| 22 ||

atha kho bhagavā Rājagahe yathābhirantaṃ viharitvā
yena Bārāṇasī tena cārikaṃ pakkāmi. anupubbena cāri-
kaṃ caramāno yena Bārāṇasī tad avasari. tatra sudam bha-
gavā Bārāṇasiyaṃ viharati Isipatane migadāye. tena
kho pana समयena Bārāṇasiyaṃ Suppiyo ca upāsako
Suppiyā ca upāsikā ubhatopasannā hontī dāyaka kārakā
saṃghupaṭṭhākā. atha kho Suppiyā upāsikā ārāmaṃ gantvā
vihārena viharāṃ parivenena parivenaṃ upasaṃkamitvā bhi-
kkhū pucchati: ko bhante gilāno, kassa kim āhariyyatū
'ti. ||1|| tena kho pana समयena aññātarena bhikkhunā

virecanam pītaṃ hoti. atha kho so bhikkhu Suppiyaṃ upāsikaṃ etad avoca : mayā kho bhagini virecanam pītaṃ, attho me paṭicchādaniyenā 'ti. suṭṭhu ayya āhariyissatīti gharaṃ gantvā antevāsim ānāpesi : gaccha bhane pavattamamsaṃ jānāhīti. evaṃ ayye 'ti kho so puriso Suppiyāya upāsikāya paṭisunītvā kevalakappaṃ Bārānasīṃ āhiṇḍanto na addasa pavattamamsaṃ. atha kho so puriso yena Suppiyā upāsikā ten' upasaṃkami, upasaṃkamitvā Suppiyaṃ upāsikaṃ etad avoca : n' atth' ayye pavattamamsaṃ, māghāto ajjā 'ti. ||2|| atha kho Suppiyāya upāsikāya etad ahosi : tassa kho gilānassa bhikkhuno paṭicchādaniyaṃ alabhantassa ābādho vā abhivaḍḍhissati kālāṃkiriyaṃ vā bhavissati, na kho me taṃ paṭirūpaṃ yāhaṃ paṭisunītvā na harāpeyyaṃ ti potthanikaṃ gahetvā ūrumamsaṃ ukkantitvā dāsiyā adāsi : handa je imaṃ mamsaṃ sampādetvā amukasmaṃ vihāre bhikkhu gilāno tassa dajjehi, yo ca maṃ pucchati gilānā 'ti paṭivedehīti uttarāsaṅgena ūruṃ vethetvā ovarakaṃ pavisitvā mañcake nipajji. ||3|| atha kho Suppiyo upāsako gharaṃ gantvā dāsiṃ pucchi : kahaṃ Suppiyā 'ti. esāyya ovarake nipannā 'ti. atha kho Suppiyo upāsako yena Suppiyā upāsikā ten' upasaṃkami, upasaṃkamitvā Suppiyaṃ upāsikaṃ etad avoca : kissa nipannāsīti. gilān' amhīti. kin te ābādho 'ti. atha kho Suppiyā upāsikā Suppiyassa upāsakassa etam atthaṃ ārocesi. atha kho Suppiyo upāsako acchariyaṃ vata bho abbhutaṃ vata bho yāva saddhāyaṃ Suppiyā pasannā, yatra hi nāma attano pi mamsāni pariccattāni, kim pana imāya aññaṃ kiñci adeyyaṃ bhavissatīti haṭṭho udaggo yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ||4|| ekamantaṃ nisinno kho Suppiyo upāsako bhagavantam etad avoca : adhivāsetu me bhante bhagavā svātanāya bhattaṃ saddhīṃ bhikkhusaṃghena 'ti. adhivāsesi bhagavā tuṇhibhāvena. atha kho Suppiyo upāsako bhagavato adhivāsanam veditvā utṭhāyāsanaṃ bhagavantam abhivādetvā padakkhiṇaṃ katvā pakkāmi. atha kho Suppiyo upāsako tassā rattiyaṃ accayena paṇītaṃ khādaniyaṃ bhojaniyaṃ paṭiyādāpetvā bhagavato kālāṃ ārocāpesi : kālo bhante niṭṭhitaṃ bhattaṃ ti. atha kho bhagavā pubbaṇhasamayam nivāsetvā pattacivaram ādāya yena

Suppiyassa upāsakassa nivesanam ten' upasamkamī, upasamkamitvā paññatte āsane nisīdi saddhim bhikkhusamghena. ||5|| atha kho Suppiyo upāsako yena bhagavā ten' upasamkamī, upasamkamitvā bhagavantam abhivādetvā ekamantam atthāsi. ekamantam tthitam kho Suppiyam upāsakam bhagavā etad avoca: kham Suppiyā 'ti. gilānā bhagavā 'ti. tena hi āgacchatū 'ti. na bhagavā ussatthi. tena hi pariggahetvāpi ānethā 'ti. atha kho Suppiyo upāsako Suppiyam upāsikam pariggahetvā ānesi. tassā saha dassanena bhagavato tāvamahā vaṇo rūlho ahosi succhavi lomajāto. ||6|| atha kho Suppiyo ca upāsako Suppiyā ca upāsikā acchariyam vata bho abbhutam vata bho tathāgatassa mahiddhikā mahānubhāvā, yatra hi nāma saha dassanena bhagavato tāvamahā vaṇo rūlho bhavissati succhavi lomajāto 'ti hatthā udaggā buddhapamukham bhikkhusamgham paṇitena khādaniyena bhojaniyena sahatthā santappetvā sampavāretvā bhagavantam bhuttāvim onītapattapāṇim ekamantam nisīdīsu. atha kho bhagavā Suppiyam upāsakam Suppiyañ ca upāsikam dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahamsetvā utthāyāsanaṃ pakkāmi. ||7|| atha kho bhagavā etasmim nidāne etasmim pakarāṇe bhikkhusamgham sannipātāpetvā bhikkhū paṭipucchī: ko bhikkhave Suppiyam upāsikam maṃsam viññāpesīti. evaṃ vutte so bhikkhu bhagavantam etad avoca: aham kho bhante Suppiyam upāsikam maṃsam viññāpesin ti. āhāriyittha bhikkhū 'ti. āhāriyittha bhagavā 'ti. paribhuñji tvam bhikkhū 'ti. paribhuñj' aham bhagavā 'ti. paṭivekkhi tvam bhikkhū 'ti. nāham bhagavā paṭivekkhin ti. ||8|| vigarahi buddho bhagavā: katham hi nāma tvam moghapurisa appaṭivekkhitvā maṃsam paribhuñjissasi. manussamaṃsam kho taya moghapurisa paribhuttam. n' etam moghapurisa appasannānam vā pasādāya. vigarahitvā dhammikatham katvā bhikkhū āmantesi: santi bhikkhave manussā saddhā pasannā, tehi attano pi maṃsāni pariccattāni. na bhikkhave manussamaṃsam paribhuñjitabbam. yo paribhuñjeyya, āpatti thullaccayassa. na ca bhikkhave appaṭivekkhitvā maṃsam paribhuñjitabbam. yo paribhuñjeyya, āpatti dukkaṭassā 'ti. ||9|| tena kho pana samayena rañño hatthi ma-

ranti. manussā dubbhikkhe hatthimamsaṃ paribhuñjanti, bhikkhūnaṃ piṇḍāya carantānaṃ hatthimamsaṃ denti, bhikkhū hatthimamsaṃ paribhuñjanti. manussā ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma samaṇā Sakyaputtiyā hatthimamsaṃ paribhuñjissanti. rājaṅgaṃ hatthi, sace rājā jāneyya, na nesam attamano assā 'ti. bhagavato etam atthaṃ ārocesum. na bhikkhave hatthimamsaṃ paribhuñjitaḥ. yo paribhuñjeyya, āpatti dukkaṭassā 'ti. ||10|| tena kho pana samayena rañño assā maranti. manussā dubbhikkhe assamamsaṃ paribhuñjanti, bhikkhūnaṃ piṇḍāya carantānaṃ assamamsaṃ denti, bhikkhū assamamsaṃ paribhuñjanti. manussā ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma samaṇā Sakyaputtiyā assamamsaṃ paribhuñjissanti. rājaṅgaṃ assā, sace rājā jāneyya, na nesam attamano assā 'ti. bhagavato etam atthaṃ ārocesum. na bhikkhave assamamsaṃ paribhuñjitaḥ. yo paribhuñjeyya, āpatti dukkaṭassā 'ti. ||11|| tena kho pana samayena manussā dubbhikkhe sunakhamamsaṃ paribhuñjanti, bhikkhūnaṃ piṇḍāya carantānaṃ sunakhamamsaṃ denti, bhikkhū sunakhamamsaṃ paribhuñjanti. manussā ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma samaṇā Sakyaputtiyā sunakhamamsaṃ paribhuñjissanti, jeguccho sunakho paṭikkūlo 'ti. bhagavato etam atthaṃ ārocesum. na bhikkhave sunakhamamsaṃ paribhuñjitaḥ. yo paribhuñjeyya, āpatti dukkaṭassā 'ti. ||12|| tena kho pana samayena manussā dubbhikkhe ahimamsaṃ paribhuñjanti, bhikkhūnaṃ piṇḍāya carantānaṃ ahimamsaṃ denti, bhikkhū ahimamsaṃ paribhuñjanti. manussā ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma samaṇā Sakyaputtiyā ahimamsaṃ paribhuñjissanti, jeguccho ahi paṭikkūlo 'ti. Supasso pi nāgarājā yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantaṃ atthāsi. ekamantaṃ tthito kho Supasso nāgarājā bhagavantam etad avoca: santi bhante nāgā assaddhā appasannā, te appamattake pi bhikkhū viheṭheyyum. sādhu bhante ayyā ahimamsaṃ na paribhuñjeyyūti. atha kho bhagavā Supassaṃ nāgarājānaṃ dhammiyā kathāya sandassesī — la — padakkhiṇaṃ katvā pakkāmi. atha kho bhagavā etasmim nīdāne

dhammikatham katvā bhikkhū āmantesi: na bhikkhave ahimaṃsaṃ paribhuñjitabbam. yo paribhuñjeyya, āpatti dukkaṭassā 'ti. ||13|| tena kho pana samayena luddakā sīham hantvā maṃsaṃ paribhuñjanti, bhikkhūnaṃ piṇḍāya carantānaṃ sīhamamṃsaṃ denti. bhikkhū sīhamamṃsaṃ paribhuñjitvā araññe viharanti, sīhā sīhamamṃsagandhena bhikkhū paripātentī. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave sīhamamṃsaṃ paribhuñjitabbam. yo paribhuñjeyya, āpatti dukkaṭassā 'ti. ||14|| tena kho pana samayena luddakā vyagghaṃ hantvā, dīpim hantvā, acchaṃ hantvā, taracchaṃ hantvā maṃsaṃ paribhuñjanti, bhikkhūnaṃ piṇḍāya carantānaṃ taracchamamṃsaṃ denti. bhikkhū taracchamamṃsaṃ paribhuñjitvā araññe viharanti, taracchā taracchamamṃsagandhena bhikkhū paripātentī. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave taracchamamṃsaṃ paribhuñjitabbam. yo paribhuñjeyya, āpatti dukkaṭassā 'ti. ||15|| **23**||

atha kho bhagavā Bārāṇasiyaṃ yathābhirantaṃ viharitvā yena Andhakavindaṃ tena cārikaṃ pakkāmi mahatā bhikkhusamgheṇa saddhim adḍhatelasehi bhikkhusatehi. tena kho pana samayena jānapadā manussā bahum loṇaṃ pi telam pi taṇḍulam pi khadaniyaṃ pi sakātesu āropetvā buddhapamukhassa bhikkhusamghassa piṭṭhito-piṭṭhito anubaddhā honti yadā paṭipāṭim labhissāma tadā bhattaṃ karissāmā 'ti, pañcamattāni ca vighāsādasatāni. atha kho bhagavā anupubbena cārikaṃ caramāno yena Andhakavindaṃ tad avasari. ||1|| atha kho aññatarassa brāhmaṇassa paṭipāṭim alabhantassa etad ahosi: atītāni kho me dve māsāni buddhapamukhaṃ bhikkhusamghaṃ anubaddhassa yadā paṭipāṭim labhissāmi tadā bhattaṃ karissāmi, na ca me paṭipāṭi labbhati, ahañ c' amhi ekako, bahu ca me gharāvāsatho hāyati. yaṃ nūnāhaṃ bhattaḡgaṃ olokeyyaṃ, yaṃ bhattaḡge na addasaṃ taṃ paṭiyādeyyaṃ ti. atha kho so brāhmaṇo bhattaḡgaṃ olovento dve nāddasa yāguṇi ca madhugolakaṇi ca. ||2|| atha kho so brāhmaṇo yenāyasmā Ānando ten' upasaṃkami, upasaṃkamitvā āyasmantaṃ Ānandaṃ etad avoca: idha me bho Ānanda paṭipāṭim alabhantassa etad ahosi: atītāni kho

me dve māsāni buddhapamukhaṃ bhikkhusamghaṃ anubaddhassa yadā paṭipāṭiṃ labhissāmi tadā bhattaṃ karissāmīti, na ca me paṭipāṭi labbhati, ahañ c' amhi ekako, bahu ca me gharāvāsatto hāyati. yaṃ nūnāhaṃ bhattaggaṃ olokeyyaṃ, yaṃ bhattagge na addasaṃ taṃ paṭiyādeyyan ti. so kho ahaṃ bho Ānanda bhattaggaṃ olokento dve na addasaṃ yāguṇ ca madhugolakaṇ ca. sac' āhaṃ bho Ānanda paṭiyādeyyaṃ yāguṇ ca madhugolakaṇ ca, paṭigaṇheyya me bhavaṃ Gotamo 'ti. tena hi brāhmaṇa bhagavantaṃ pucchissāmīti. || 3 || atha kho āyasmā Ānando bhagavato etaṃ atthaṃ ārocesi. tena h' Ānanda paṭiyādetū 'ti. tena hi brāhmaṇa paṭiyādehīti. atha kho so brāhmaṇo tassā rattiyaṃ accayena pahūtaṃ yāguṇ ca madhugolakaṇ ca paṭiyādāpetvā bhagavato upanāmesi : paṭigaṇhātu me bhavaṃ Gotamo yāguṇ ca madhugolakaṇ ca 'ti. tena hi brāhmaṇa bhikkhūnaṃ dehīti. bhikkhū kukkuccāyantaṃ na paṭigaṇhanti. paṭigaṇhatha bhikkhave paribhuñjathā 'ti. atha kho so brāhmaṇo buddhapamukhaṃ bhikkhusamghaṃ pahūtāya yāguyā ca madhugolakena ca sahatthā santappetvā sampavāretvā bhagavantaṃ dhotahatthaṃ onītapattapāṇiṃ ekamantaṃ nisīdi. || 4 || ekamantaṃ nisinnaṃ kho taṃ brāhmaṇaṃ bhagavā etaḍ avoca : das' ime brāhmaṇa ānisaṃsā yāguyā, katame dasa. yaḡuṃ dento āyuṃ deti, vaṇṇaṃ deti, sukhaṃ deti, balāṃ deti, paṭibhānaṃ deti, yāgu pītā khudaṃ paṭihanati, pipāsaṃ vinodeti, vātaṃ anulometi, vatthiṃ sodheti, āmāvasesaṃ pāceti. ime kho brāhmaṇa dasānisaṃsā yāguyā 'ti. || 5 ||

yo saññātānaṃ paradattabhojinaṃ kālena sakkaccaṃ dadāti
yāguṃ

das' assa ṭhānāni anuppavacchati : āyuṇ ca vaṇṇaṇ ca
sukhaṃ balaṇ ca,|

paṭibhānaṃ assa upājayati tato, khudaṃ pipāsaṇ ca vyapaneti vātaṃ,

sodheti vatthiṃ, pariṇāmeti bhattaṃ. bhesajjaṃ etaṃ
sugatena vaṇṇitaṃ.|

tasmā hi yāguṃ alam eva dātum niccaṃ manussena
sukhatthikena

dibbāni vā patthayatā sukhāni manussasobhāgyataṃ icchatā
vā 'ti. || 6 ||



atha kho bhagavā taṃ brāhmaṇaṃ imāhi gāthāhi anumoditvā utthāyāsanaṃ pakkāmi. atha kho bhagavā etasmimnidāne dhammikathaṃ katvā bhikkhū āmantesi : anujānāmi bhikkhave yāguṇi ca madhugolakaṇi cā 'ti. ||7||24||

assosum kho manussā : bhagavatā kira yāgu anuññatā madhugolakaṇi cā 'ti. te kālāssa' eva bhojjayāgum paṭiyādentī madhugolakaṇi ca. bhikkhū kālāssa' eva bhojjayāguyā dhātā madhugolakena ca bhattagge na cittarūpaṃ bhuñjanti. tena kho pana samayena aññatarena taruṇapasannena mahāmatte-
na svātanaṃ buddhapamukho bhikkhusaṃgho nimantito hoti. atha kho tassa taruṇapasannassa mahāmattassa etad ahoṣi : yaṃ nūnāhaṃ aḍḍhatelasannaṃ bhikkhusatānaṃ aḍḍhatelasāni maṃsapātīsatāni paṭiyādeyyaṃ ekamekassa bhikkhuno ekamekaṃ maṃsapātīti upanāmeyyaṃ ti. ||1||
atha kho so taruṇapasanno mahāmatto tassā rattiyā accayena paṇītaṃ khādaniyaṃ bhojaniyaṃ paṭiyādapetvā aḍḍhatelasāni ca maṃsapātīsatāni bhagavato kālaṃ ārocāpesi : kālo bhante, nitthitaṃ bhattaṃ ti. atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaraṃ ādāya yena tassa taruṇapasannassa mahāmattassa nivesanaṃ ten' upasaṃkamaṃ, upasaṃkamitvā paññatte āsane nisīdi saddhīṃ bhikkhusaṃghena. ||2||
atha kho so taruṇapasanno mahāmatto bhattagge bhikkhū parivāsīti. bhikkhū evaṃ āhaṃsu : thokaṃ āvuso dehi thokaṃ āvuso dehīti. mā kho tumhe bhante ayaṃ taruṇapasanno mahāmatto 'ti thokaṃ-thokaṃ paṭigaṇhatha. bahuṃ me khādaniyaṃ bhojaniyaṃ paṭiyattaṃ aḍḍhatelasāni ca maṃsapātīsatāni, ekamekassa bhikkhuno ekamekaṃ maṃsapātīti upanāme-
ssāmi. paṭigaṇhatha bhante yāvadatthaṃ ti. na kho mayaṃ āvuso etaṃkāraṇaṃ thokaṃ-thokaṃ paṭigaṇhāma, api ca mayaṃ kālāssa' eva bhojjayāguyā dhātā madhugolakena ca, tena mayaṃ thokaṃ-thokaṃ paṭigaṇhāma 'ti. ||3||
atha kho so taruṇapasanno mahāmatto ujjhāyati khīyati vipāceti : kathaṃ hi nāma bhaddantā mayā nimantitā aññassa bhojjayāgum paribhuñjissanti, na cāhaṃ na paṭibalo yāvadatthaṃ dātun ti kupito anattamano āsādanāpekkho bhikkhūnaṃ patte pūrento agamāsi bhuñjatha vā haratha vā 'ti. atha kho so taruṇapasanno mahāmatto buddhapamukhaṃ bhikkhusaṃghaṃ pa-

nītena khādanīyena bhojanīyena sahatthā santappetvā sampavāretvā bhagavantam bhuttāvim onītapattapānīm ekamantam nisīdi. ekamantam nisinnam kho taruṇapasannam mahāmattam bhagavā dhammīyā kathāya sandassetvā samādapetvā samuttejetvā sampahamsetvā utthāyāsanaṁ pakkāmi. || 4 || atha kho tassa taruṇapasannassa mahāmattassa acirapakkantassa bhagavato ahud eva kukkucam ahu vippatisāro: alābhā vata me, na vata me lābhā, dulladdham vata me, na vata me suladdham, yo 'ham kupito anattamano āsādanāpekkho bhikkhūnam patte pūrento agamāsim bhuñjatha vā haratha vā 'ti. kim nu kho mayā bahum pasūtam puññam vā apuññam vā 'ti. atha kho so taruṇapasanno mahāmatto yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdi. ekamantam nisinno kho so taruṇapasanno mahāmatto bhagavantam etad avoca: idha mayham bhante acirapakkantassa bhagavato ahud eva kukkucam ahu vippatisāro: alābhā vata me, na vata me lābhā, dulladdham vata me, na vata me suladdham, yo 'ham kupito anattamano āsādanāpekkho bhikkhūnam patte pūrento agamāsim bhuñjatha vā haratha vā 'ti. kim nu kho mayā bahum pasūtam puññam vā apuññam vā 'ti. kim nu kho mayā bhante bahum pasūtam puññam vā apuññam vā 'ti. || 5 || yadaggena tayā āvuso svātanāya buddhapamukho bhikkhusamgho nimantito, tadaggena te bahum puññam pasūtam, yadaggena te ekamekena bhikkhunā ekamekam sīttham paṭiggahitam, tadaggena te bahum puññam pasūtam, saggā te āradhā 'ti. atha kho so taruṇapasanno mahāmatto lābhā kira me, suladdham kira me, bahum kira mayā puññam pasūtam, saggā kira me āradhā 'ti hattho udaggo utthāyāsanaṁ bhagavantam abhivādetvā padakkhinam katvā pakkāmi. || 6 || atha kho bhagavā etasmim nidāne etasmim pakaraṇe bhikkhusamgham sannipātāpetvā bhikkhū paṭipucchi: saccam kira bhikkhave bhikkhū aññatra nimantitā aññassa bhojjayāgum paribhuñjantīti. saccam bhagavā. vigarahi buddho bhagavā: katham hi nāma te bhikkhave moghapurisā aññatra nimantitā aññassa bhojjayāgum paribhuñjissanti. n' etam bhikkhave appasannānam vā pasādāya. vigarहितvā dhammikatham katvā bhikkhū āmante-

si: na bhikkhave aññatra nimantitena aññassa bhojjayâgu paribhuñjitabbâ. yo paribhuñjeyya, yathâdhammo kâretabbo 'ti. || 7 || **25** ||

atha kho bhagavâ Andhakavinde yathâbhirantam viharitvâ yena Râjagaham tena cārikam pakkāmi mahatā bhikkhusamghena saddhim adḍhatelasehi bhikkhusatehi. tena kho pana samayena Belatṭho Kaccāno Râjagahâ Andhakavindam addhānamaggapaṭipanno hoti pañcamattehi sakatasatehi sabbeḥ' eva gulakumbhapûrehi. addasa kho bhagavâ Belatṭham Kaccānam dūrato 'va āgacchantam, disvāna maggā okkamma aññatarasmim rukkhamûle nisīdi. || 1 || atha kho Belatṭho Kaccāno yena bhagavâ ten' upasamkami, upasamkamitvâ bhagavantam abhivâdetvâ ekamantam atṭhāsi. ekamantam tṭhito kho Belatṭho Kaccāno bhagavantam etad avoca: icchām' aham bhante ekamekassa bhikkhuno ekamekam gulakumbham dātun ti. tena hi tvam Kaccāna ekam yeva gulakumbham āharā 'ti. evam bhante 'ti kho Belatṭho Kaccāno bhagavato paṭisunitvâ ekam yeva gulakumbham âdāya yena bhagavâ ten' upasamkami, upasamkamitvâ bhagavantam etad avoca: āhaṇo bhante gulakumbho, kathāham bhante paṭipajjāmīti. tena hi tvam Kaccāna bhikkhūnam gulam dehīti. || 2 || evam bhante 'ti kho Belatṭho Kaccāno bhagavato paṭisunitvâ bhikkhūnam gulam datvâ bhagavantam etad avoca: dinno bhante bhikkhūnam guḷo bahu cāyam guḷo avasiṭṭho, kathāham bhante paṭipajjāmīti. tena hi tvam Kaccāna bhikkhūnam gulam yāvadattham dehīti. evam bhante 'ti kho Belatṭho Kaccāno bhagavato paṭisunitvâ bhikkhūnam gulam yāvadattham datvâ bhagavantam etad avoca: dinno bhante bhikkhūnam guḷo yāvadattho bahu cāyam guḷo avasiṭṭho, kathāham bhante paṭipajjāmīti. tena hi tvam Kaccāna bhikkhū gulēhi santappēhīti. evam bhante 'ti kho Belatṭho Kaccāno bhagavato paṭisunitvâ bhikkhū gulēhi santappesi. ekacce bhikkhū patte pi pûresum parissāvanāni pi thavikāyo pi pûresum. || 3 || atha kho Belatṭho Kaccāno bhikkhū gulēhi santappetvâ bhagavantam etad avoca: santappitā bhante bhikkhū gulēhi bahu cāyam guḷo avasiṭṭho, kathāham bhante paṭipajjāmīti. tena

hi tvaṃ Kaccāna vighāsādānaṃ guḷaṃ dehīti. evaṃ bhante 'ti kho Belaṭṭho Kaccāno bhagavato paṭisunītvā vighāsādānaṃ guḷaṃ datvā bhagavantaṃ etad avoca: dinno bhante vighāsādānaṃ guḷo bahu cāyaṃ guḷo avasiṭṭho, kathāhaṃ bhante paṭipajjāmiti. tena hi tvaṃ Kaccāna vighāsādānaṃ yāvadatthaṃ guḷaṃ dehīti. ||4|| evaṃ bhante 'ti kho Belaṭṭho Kaccāno bhagavato paṭisunītvā vighāsādānaṃ yāvadatthaṃ guḷaṃ datvā bhagavantaṃ etad avoca: dinno bhante vighāsādānaṃ guḷo yāvadattho bahu cāyaṃ guḷo avasiṭṭho, kathāhaṃ bhante paṭipajjāmiti. tena hi tvaṃ Kaccāna vighāsāde guḷehi santappehīti. evaṃ bhante 'ti kho Belaṭṭho Kaccāno bhagavato paṭisunītvā vighāsāde guḷehi santappesi. ekacce vighāsādā kolambe pi ghaṭe pi pūresuṃ piṭakāni pi ucchaṅge pi pūresuṃ. ||5|| atha kho Belaṭṭho Kaccāno vighāsāde guḷehi santappetvā bhagavantaṃ etad avoca: santappitā bhante vighāsādā guḷehi bahu cāyaṃ guḷo avasiṭṭho, kathāhaṃ bhante paṭipajjāmiti. nāhaṃ taṃ Kaccāna passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇi-yā pajāya sadevamanussāya yassa so guḷo paribhutto sammā parināmaṃ gaccheyya aññatra tathāgatassa vā tathāgatasāvakaassa vā. tena hi tvaṃ Kaccāna taṃ guḷaṃ appaharite vā chaḍḍehi appānake vā udae opilāpehīti. evaṃ bhante 'ti kho Belaṭṭho Kaccāno bhagavato paṭisunītvā taṃ guḷaṃ appānake udae opilāpesi. ||6|| atha kho so guḷo udae pakkhitto ciccīṭayati cīṭīcīṭayati saṃdhūpāyati sampadhūpāyati. seyyathāpi nāma phālo divasaṃ santatto udae pakkhitto ciccīṭayati cīṭīcīṭayati saṃdhūpāyati sampadhūpāyati, evaṃ eva so guḷo udae pakkhitto ciccīṭayati cīṭīcīṭayati saṃdhūpāyati sampadhūpāyati. atha kho Belaṭṭho Kaccāno saṃviggo lomahatṭhajāto yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ||7|| ekamantaṃ nisinnassa kho Belaṭṭhassa Kaccānassa bhagavā anupubbikathaṃ kathesi seyyath' idaṃ: dānakathaṃ sīlakathaṃ saggakathaṃ kāmānaṃ ādinavaṃ okāraṃ saṃkilesaṃ nekkhamme ānisaṃsaṃ pakāsesi. yadā bhagavā aññāsi Belaṭṭhaṃ Kaccānaṃ kallacittaṃ muducittaṃ vinīvaraṇacittaṃ udaggacittaṃ pasannacittaṃ, atha yā buddhānaṃ sāmukkaṃsīkā dhammaḍḍesaṇā taṃ pakāsesi — la — evaṃ eva Bela-

tṭhassa Kaccānassa tasmim̐ yeva āsane virajam̐ vītamalam̐ dhammacakkhum̐ udapādi yaṃ kiñci samudayadhammam̐ sabbam̐ taṃ nirodhadhamman ti. ||8|| atha kho Belaṭṭho Kaccāno dīṭṭhadhammo pattadhammo vīdatadhammo pariyo-gāḷhadhammo tiṇṇavicikiecho vigatakathamkatho vesārajja-ppatto aparappaccayo satthu sāsane bhagavantam̐ etad avoca: abhikkantam̐ bhante, abhikkantam̐ bhante, seyyathāpi bhante nikkujjitam̐ vā ukkujjeyya — la — evam eva bhagavatā anekapariyāyena dhammo pakāsito. es' āham̐ bhante bhaga-vantam̐ saraṇam̐ gacchāmi dhammañ ca bhikkhusamghañ ca, upāsakam̐ maṃ bhagavā dhāretu ajjatagge paṇupetaṃ sara-ṇam̐ gatan ti. ||9|| **26** ||

atha kho bhagavā anupubbena cārikam̐ caramāno yena Rājagaham̐ tad avasari. tatra sudam̐ bhagavā Rājagahe viharati Veḷuvane Kalandakanivāpe. tena kho pana samayena Rājagahe guḷo ussanno hoti. bhikkhū gilānass' eva bhagavatā guḷo anuññāto no agilānassā 'ti kukkucā-yantā guḷam̐ na bhuñjanti. bhagavato etam attham̐ āroce-sum̐. anujānāmi bhikkhave gilānassa guḷam̐, agilānassa guḷodakan ti. ||1|| **27** ||

atha kho bhagavā Rājagahe yathābhirantam̐ viharitvā yena Pāṭaligāmo tena cārikam̐ pakkāmi mahatā bhikkhu-samghena saddhim̐ aḍḍhatelasehi bhikkhusatehi. atha kho bhagavā anupubbena cārikam̐ caramāno yena Pāṭaligāmo tad avasari. assosum̐ kho Pāṭaligāmikā upāsakā: bhagavā kira Pāṭaligāmam̐ anupatto 'ti. atha kho Pāṭaligāmikā upāsakā yena bhagavā ten' upasamkamimsu, upasamkamitvā bhagavantam̐ abhivādetvā ekamantam̐ nisīdimsu, ekamantam̐ nisinne kho Pāṭaligāmike upāsake bhagavā dhammiyā ka-thāya sandassesi samādapesi samuttejesi sampahamsesi. ||1|| atha kho Pāṭaligāmikā upāsakā bhagavatā dhammiyā kathā-ya sandassitā samādapitā samuttejitā sampahamsitā bhaga-vantam̐ etad avocum̐: adhivāsetu no bhante bhagavā āvasa-thāgāram̐ saddhim̐ bhikkhusamghenā 'ti. adhivāsesi bhagavā tuṇhibhāvena. atha kho Pāṭaligāmikā upāsakā bhagavato adhivāsanam̐ vīditvā utthāyāsanaṃ bhagavantam̐ abhivādetvā

padakkhiṇaṃ katvā yena āvasathāgāraṃ ten' upasaṃkamim-su, upasaṃkamitvā sabbasantharim santhatam āvasathāgāraṃ santharitvā āsanāni paññāpetvā udakamaṇikaṃ patitṭhāpetvā telapadīpaṃ āropetvā yena bhagavā ten' upasaṃkamimsu, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ aṭṭhaṃsu. ||2|| ekamantaṃ tṭhitā kho Pāṭaligāmikā upāsakā bhagavantam etad avocum: sabbasantharim santhatam bhante āvasathāgāraṃ, āsanāni paññattāni, udakamaṇiko patitṭhāpi-to, telapadīpo āropito, yassa dāni bhante bhagavā kālāmaññatīti. atha kho bhagavā pubbaṇhasamayam nivāsetvā pattacīvaraṃ ādāya saddhim bhikkhusaṃghena yena āvasathāgāraṃ ten' upasaṃkami, upasaṃkamitvā pāde pakkhāletvā āvasathāgāraṃ pavisitvā majjhimam thambhaṃ nissāya puratthimābhimukho nisīdi. bhikkhusaṃgho pi kho pāde pakkhāletvā āvasathāgāraṃ pavisitvā pacchimaṃ bhitṭim nissāya puratthimābhimukho nisīdi bhagavantam yeva pura-kkhatvā. Pāṭaligāmikāpi kho upāsakā pāde pakkhāletvā āvasathāgāraṃ pavisitvā puratthimaṃ bhitṭim nissāya pa-cchimābhimukhā nisīdimsu bhagavantam yeva purakkhatvā. ||3||

atha kho bhagavā Pāṭaligāmike upāsake āmantesi: pañc' ime gahapatayo ādīnavā dussīlassa sīlavipattiyā. katame pañca. idha gahapatayo dussīlo sīlavipanno pamādhikaraṇaṃ mahatiṃ bhogajānim nigacchati, ayaṃ paṭhamo ādīnavo dussīlassa sīlavipattiyā. puna ca paraṃ gahapatayo dussīlassa sīlavipannassa pāpako kittisaddo abbhuggacchati, ayaṃ duttiyo ādīnavo dussīlassa sīlavipattiyā. puna ca paraṃ gahapatayo dussīlo sīlavipanno yañ ñad eva parisam upasaṃkamati yadi khattiyaparisam yadi brāhmaṇaparisam yadi gahapatiparisam yadi samaṇaparisam avisārado upasaṃkamati maṅkubbhūto, ayaṃ tatiyo ādīnavo dussīlassa sīlavipattiyā. puna ca paraṃ gahapatayo dussīlo sīlavipanno sammūlho kālāmaṃ karoti, ayaṃ catuttho ādīnavo dussīlassa sīlavipattiyā. puna ca paraṃ gahapatayo dussīlo sīlavipanno kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, ayaṃ pañcama ādīnavo dussīlassa sīlavipattiyā. ime kho gahapatayo pañca ādīnavā dussīlassa sīlavipattiyā. ||4||

pañc' ime gahapatayo ānisaṃsā sīlavato sīlasampadāya.

katame pañca. idha gahapatayo sīlavā sīlasampanno appamādhādhikaraṇaṃ mahantaṃ bhogakkhandhaṃ adhigacchati, ayaṃ paṭhamo ānisaṃso sīlavato sīlasampadāya. puna ca paraṃ gahapatayo sīlavato sīlasampannassa kalyāṇo kittisaddo abbhuggacchati, ayaṃ dutiyo ānisaṃso sīlavato sīlasampadāya. puna ca paraṃ gahapatayo sīlavā sīlasampanno yaññāda eva parisāṃ upasaṃkamati yadi khattiyaparisāṃ yadi brāhmaṇaparisāṃ yadi gahapatiparisāṃ yadi samaṇaparisāṃ visārado upasaṃkamati amaṇkubhūto, ayaṃ tatiyo ānisaṃso sīlavato sīlasampadāya. puna ca paraṃ gahapatayo sīlavā sīlasampanno asammūlho kālaṃ karoti, ayaṃ catuttho ānisaṃso sīlavato sīlasampadāya. puna ca paraṃ gahapatayo sīlavā sīlasampanno kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati, ayaṃ pañcama ānisaṃso sīlavato sīlasampadāya. ime kho gahapatayo pañca ānisaṃsā sīlavato sīlasampadāyā 'ti. ||5||

atha kho bhagavā Pāṭaligāṃmike upāsake bahud eva rattiṃ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā uyyojesi: abhikkantā kho gahapatayo ratti, yassa dāni kālaṃ maññāthā 'ti. evaṃ bhante 'ti kho Pāṭaligāṃmika upāsakā bhagavato paṭisunītvā utṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkamimsu. ||6||

atha kho bhagavā acirapakkantesu Pāṭaligāṃmikesu upāsakesu suññāgāraṃ pāvisi. tena kho pana samayena Sunidhāvassakāraṃ Magadhamahāmattā Pāṭaligāme nagaraṃ māpenti Vajjīnaṃ paṭibāhāya. addasa kho bhagavā rattiyaṃ paccūsasamayaṃ paccuṭṭhāya dibbena cakkhunā visuddhena atikkantaṃ mānusakena sambahulā devatāyo Pāṭaligāme vatthūni parigaṇhantiyo. yasmiṃ padese mahesakkhā devatā vatthūni parigaṇhanti, mahesakkhānaṃ tattha rājūnaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetuṃ, yasmiṃ padese majjhimā devatā vatthūni parigaṇhanti, majjhimānaṃ tattha rājūnaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetuṃ, yasmiṃ padese nīcā devatā vatthūni parigaṇhanti, nīcānaṃ tattha rājūnaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetuṃ. ||7|| atha kho bhagavā āyasmantaṃ Ānandaṃ āmantesi: ke nu kho te Ānanda Pāṭaligāme nagaraṃ māpenti. Sunidhāvassakā-

rā bhante Magadhamahāmattā Pāṭaligāme nagaraṃ māpentī Vajjīnaṃ paṭibāhāya 'ti. seyyathāpi Ānanda devehi Tāvatiṃsehi saddhiṃ mantetvā evaṃ eva kho Ānanda Sunidhavassakārā Magadhamahāmattā Pāṭaligāme nagaraṃ māpentī Vajjīnaṃ paṭibāhāya. idhāhaṃ Ānanda rattiyā paccūsasamayaṃ paccuṭṭhāya addasaṃ dibbena cakkhunā visuddhena atikkantaṃānusakena sambahulā devatāyo . . . nīcānaṃ tattha rājūnaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetuṃ. yāvataṃ Ānanda ariyaṃ āyatanam yāvataṃ vaṇṇipatho idaṃ agganagaraṃ bhavissati Pāṭaliputtaṃ puṭabhedanaṃ. Pāṭaliputtassa kho Ānanda tayo antarāyā bhavissanti, aggito vā udakato vā abbhantarato vā mithubhedā 'ti. ||8||

atha kho Sunidhavassakārā Magadhamahāmattā yena bhagavā ten' upasaṃkamimsu, upasaṃkamitvā bhagavatā saddhiṃ sammodimsu, sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisaṛetvā ekamantaṃ aṭṭhaṃsu, ekamantaṃ ṭhitā kho Sunidhavassakārā Magadhamahāmattā bhagavantaṃ etad avocaṃ : adhivāsetu no bhavaṃ Gotamo ajjatanāya bhattaṃ saddhiṃ bhikkhusaṃghena 'ti. adhivāsesi bhagavā tuṇhibhāvena. atha kho Sunidhavassakārā Magadhamahāmattā bhagavato adhivāsanaṃ viditvā pakkamimsu. ||9|| atha kho Sunidhavassakārā Magadhamahāmattā paṇītaṃ khādaniyaṃ bhojanīyaṃ paṭiyādāpetvā bhagavato kālaṃ ārocāpesuṃ : kālo bho Gotama, niṭṭhitaṃ bhattaṃ ti. atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaraṃ ādāya yena Sunidhavassakārānaṃ Magadhamahāmattānaṃ parivesanā ten' upasaṃkami, upasaṃkamitvā paṇītatte āsane nisīdi saddhiṃ bhikkhusaṃghena. atha kho Sunidhavassakārā Magadhamahāmattā buddhapamukhaṃ bhikkhusaṃghaṃ paṇītena khādaniyena bhojanīyena sahatthā santappetvā sampavāretvā bhagavantaṃ bhuttāvaṃ onītapattapāṇiṃ ekamantaṃ nisīdīmu, ekamantaṃ nisinne kho Sunidhavassakāre Magadhamahāmatta bhagavā imāhi gāthāhi anumodi : ||10||

yasmim padese kappeti vāsaṃ paṇḍitajātiyo,
sīlavantettha bhojetvā saññate brahmacariye |
yā tattha devatā āsuṃ tāsā dakkhiṇaṃ ādise,
tā pūjitā pūjayanti, mānitā mānayanti naṃ, |

tato naṃ anukampanti mātā puttāṃ va orasāṃ.
devatānukampito poso sadā bhadrāni passatīti.

atha kho bhagavā Sunidhavassakāre Magadhamahāmatte imāhi gāthāhi anumoditvā utthâyâsanā pakkāmi. ||11|| tena kho pana samayena Sunidhavassakārā Magadhamahāmattā bhagavantāṃ piṭṭhito-piṭṭhito anubaddhā honti, yen' ajja samaṇo Gotamo dvārena nikkhamissati taṃ Gotamadvāraṃ nāma bhavissati, yena titthena Gaṅgaṃ nadiṃ uttarissati taṃ Gotamatitthaṃ nāma bhavissatīti. atha kho bhagavā yena dvārena nikkhami taṃ Gotamadvāraṃ nāma ahosi. atha kho bhagavā yena Gaṅgā nadi ten' upasaṃkhami. tena kho pana samayena Gaṅgā nadi pūrā hoti samatitthikā kāka-peyyā. manussā aññe nāvaṃ pariyesanti aññe uḷumpāṃ pariyesanti aññe kullaṃ bandhanti orā pāraṃ gantukāma. ||12|| addasa kho bhagavā te manusse aññe nāvaṃ pariyesante aññe uḷumpāṃ pariyesante aññe kullaṃ bandhante orā pāraṃ gantukāme, disvāna seyyathāpi nāma balavā puriso sammiñjitāṃ vā bāhaṃ pasāreyya pasāritāṃ vā bāhaṃ samm-iñjeyya, evaṃ eva Gaṅgāya nadiyā orimatīre antarahito pārimatīre paccuttāsī saddhiṃ bhikkhusamghena. atha kho bhagavā etaṃ atthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi :

ye taranti aṇṇavaṃ saraṃ setuṃ katvāna vissajja pallalāni,
kullaṃ hi jano bandhati, tiṇṇā medhāvino janā 'ti. ||13|| 28 ||

atho kho bhagavā yena Koṭigāmo ten' upasaṃkhami. tatra sudāṃ bhagavā Koṭigāme viharati. tatra kho bhagavā bhikkhū āmantesi : catunnaṃ bhikkhave ariyasaccānaṃ ananubodhā appaṭivedhā eva idaṃ dīghaṃ addhānaṃ sandhāvitāṃ saṃsaritāṃ mamañi c' eva tumhākañi ca. katamesaṃ catunnaṃ. dukkhassa bhikkhave ariyasaccassa ananubodhā appaṭivedhā eva idaṃ dīghaṃ addhānaṃ sandhāvitāṃ saṃsaritāṃ mamañi c' eva tumhākañi ca. dukkhasamudayassa ariyasaccassa, dukkhanirodhassa ariyasaccassa, dukkhanirodhagāminipaṭipadā ariyasaccassa ananubodhā appaṭivedhā eva idaṃ dīghaṃ addhānaṃ sandhāvitāṃ saṃsaritāṃ mamañi c' eva tumhākañi ca. ||1|| tayidaṃ bhikkhave dukkhaṃ ariya-

saccam anubuddham paṭividdham, dukkhasamudayaṃ ariya-saccam anubuddham paṭividdham, dukkhanirodham ariya-saccam anubuddham paṭividdham, dukkhanirodhagāminī pa-paṭipadā ariyasaccam anubuddham paṭividdham, ucchinnā bhavataṇhā, khīṇā bhavanetti, n' atthi dāni punabbhavo 'ti.

catunnam ariyasaccānam yathābhūtaṃ adassanā
saṃsitam dīgham addhānam tāsū-tāsv eva jātisū.|
tāni etāni diṭṭhāni, bhavanetti samūhatā,
ucchinnam mūlam dukkhassa, n' atthi dāni punabbhavo
'ti. ||2||29||

assosi kho Ambapālī gaṇikā: bhagavā kira Koṭigāmaṃ anuppatto 'ti. atha kho Ambapālī gaṇikā bhadrāni-bhadrāni yānāni yojāpetvā bhadraṃ yānaṃ abhirūhitvā bhadrehi-bhadrehi yānehi Vesāliyaṃ niyyāsi bhagavantam dassanāya. yāvatikā yānassa bhūmi yānena gantvā yānā paccorohitvā pattikā 'va yena bhagavā ten' upasaṃkami, upasaṃkamtivā bhagavantam abhivādetvā ekamantaṃ nisīdi. ||1|| ekamantaṃ nisinnaṃ kho Ambapālīm gaṇikaṃ bhagavā dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṃsesi. atha kho Ambapālī gaṇikā bhagavatā dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṃsitā bhagavantam etad avoca: adhivāsetu me bhante bhagavā svātānāya bhattam saddhiṃ bhikkhusaṃghenā 'ti. adhivāsesi bhagavā tuṇhibhāvena. atha kho Ambapālī gaṇikā bhagavato adhivāsaṃ viditvā utthāyāsanaṃ bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi. ||2|| assosum kho Vesālikā Licchavī: bhagavā kira Koṭigāmaṃ anuppatto 'ti. atha kho Vesālikā Licchavī bhadrāni-bhadrāni yānāni yojāpetvā bhadraṃ-bhadraṃ yānaṃ abhirūhitvā bhadrehi-bhadrehi yānehi Vesāliyaṃ niyyāsum bhagavantam dassanāya. appekacce Licchavī nīlā honti nīlavannaṃ nīlavatthā nīlālamkāra, appekacce Licchavī pītā honti pītavannaṃ pītavatthā pītālamkāra, appekacce Licchavī lohitakā honti lohitavannaṃ lohitavatthā lohitālamkāra, appekacce Licchavī odātā honti odātavannaṃ odātavatthā odātālamkāra. atha kho Ambapālī gaṇikā daharānaṃ-daharānaṃ Licchaviṇam isāya isam yugena yugam cakkena cakkam akkhena akkham paṭivaṭṭesi. ||3||

atha kho te Licchavī Ambapāliṃ gaṇikam etad avocum :
 kissa je Ambapāli daharānam-daharānam Licchavīnam isāya
 isam yugena yugam cakkena cakkam akkhena akkham
 paṭivatteṣīti. tathā hi pana mayā ayyaputtā svātanāya
 buddhapamukho bhikkhusamgho nimantito 'ti. dehi je
 Ambapāli ambhākam etaṃ bhattam satasahassenā 'ti. sace pi
 ayyaputtā Vesālim sāhāram dajjeyyātha, n' eva dajjāham
 tam bhattan ti. atha kho te Licchavī aṅgulī poṭhesum :
 jit' amhā vata bho ambakāya, parājit' amhā vata bho
 ambakāyā 'ti. ||4|| atha kho te Licchavī yena bhagavā
 ten' upasaṃkamimsu. addasa kho bhagavā te Licchavī dū-
 rato 'va āgacchante, disvāna bhikkhū āmantesi: yehi bhi-
 kkhave bhikkhūhi devā Tāvatisā aditṭhapubbā, oloketha
 bhikkhave Licchaviparisam apaloketha bhikkhave Licchavi-
 parisam upasaṃharatha bhikkhave Licchaviparisam Tāvatiṃ-
 sapisan ti. atha kho te Licchavī yāvatikā yānassa bhūmi
 yānena gantvā yānā paccorohitvā pattikā 'va yena bhagavā
 ten' upasaṃkamimsu, upasaṃkamitvā bhagavantam abhivā-
 detvā ekamantam nisīdimsu. ekamantam nisinne kho te
 Licchavī bhagavā dhammiyā kathāya sandassesi samādapesi
 samuttejesi sampahamsesi. atha kho te Licchavī bhagavatā
 dhammiyā kathāya sandassitā samādapitā samuttejitā sampa-
 hamsitā bhagavantam etad avocum : adhiṇṇāsetu no bhante
 bhagavā svātanāya bhattam saddhim bhikkhusamghenā 'ti.
 adhiṇṇuttho 'mhi Licchavī svātanāya Ambapāliyā gaṇikāya
 bhattan ti. atha kho te Licchavī aṅgulī poṭhesum : jit'
 amhā vata kho ambakāya, parājit' amhā vata bho ambakāyā
 'ti. atha kho te Licchavī bhagavato bhāsitaṃ abhinanditvā
 anumoditvā utṭhāyāsanaṃ bhagavantam abhivādetvā padakkhi-
 ñam katvā pakkamimsu. ||5|| atha kho bhagavā Koṭigāme
 yathābhirantam viharitvā yena Nātikā ten' upasaṃkami.
 tatra sudam bhagavā Nātike viharati Giṇṇakāvasathe.
 atha kho Ambapālī gaṇikā tassā rattiyaṃ accayena sake ārame
 paṇitaṃ khādaniyam bhojaniyam paṭiyādāpetvā bhagavato
 kālam ārocāpesi: kālo bhante, niṭṭhitam bhattan ti. atha
 kho bhagavā pubbanhasamayam nivāsetvā pattacivaram ādā-
 ya yena Ambapāliyā gaṇikāya parivesanā ten' upasaṃkami,
 upasaṃkamitvā paṇṇatte āsane nisīdi saddhim bhikkhu-

saṃghena. atha kho Ambapālī gaṇikā buddhapamukhaṃ bhikkhusaṃghaṃ pañītena khādaniyena bhojaniyena saha-tthā santappetvā sampavāretvā bhagavantam bhuttāvim onī-tapattapaṇiṃ ekamantaṃ nisīdi. ekamantaṃ nisinnā kho Ambapālī gaṇikā bhagavantam etad avoca: imāhaṃ bhante Ambapālivaṇaṃ buddhapamukhassa bhikkhusaṃghassa dammīti. paṭiggahesi bhagavā ārāmaṃ. atha kho bhagavā Ambapālīṃ gaṇikaṃ dhammiyā kathāya sandassetvā . . . sampahaṃsetvā utthāyāsanaṃ yena Mahāvanaṃ ten' upasaṃkami. tatra sudam bhagavā Vesāliyaṃ viharati Mahāvane Kūṭāgārasālāyaṃ. ||6|| **30**||

Licchavibhāṇavāraṃ niṭṭhitam.

tena kho pana samayena abhiññātā-abhiññātā Licchavi santhāgāre sannisinnā sannipatitā anekapariyāyena buddhassa vaṇṇaṃ bhāsanti, dhammassa vaṇṇaṃ bhāsanti, saṃghassa vaṇṇaṃ bhāsanti. tena kho pana samayena Sīho senāpati nigaṇṭhasāvako tassaṃ paṇisāyaṃ nisīno hoti. atha kho Sīhassa senāpatissa etad ahosi: nissamsayaṃ kho so bhagavā araham sammāsambuddho bhavissati, tathā h' ime abhiññātā-abhiññātā Licchavi santhāgāre sannisinnā sannipatitā anekapariyāyena buddhassa vaṇṇaṃ bhāsanti, dhammassa vaṇṇaṃ bhāsanti, saṃghassa vaṇṇaṃ bhāsanti. yaṃ nūnāhaṃ taṃ bhagavantam dassanāya upasaṃkameyyam arahantaṃ sammāsambuddhan ti. ||1|| atha kho Sīho senāpati yena nigaṇṭho Nātaputto ten' upasaṃkami, upasaṃkamitvā nigaṇṭhaṃ Nātaputtaṃ etad avoca: icchāmi ahaṃ bhante samaṇaṃ Gotamaṃ dassanāya upasaṃkamitun ti. kiṃ pana tvam Sīha kiriyavādo samāno akiriyavādaṃ samaṇaṃ Gotamaṃ dassanāya upasaṃkamissasi. samaṇo hi Sīha Gotamo akiriyavādo akiriyāya dhammaṃ deseti tena ca sāvake vinetīti. atha kho Sīhassa senāpatissa yo ahosi gamikābhisamkhāro bhagavantam dassanāya so paṭippassambhi. ||2|| dutiyam pi kho abhiññātā-abhiññātā Licchavi santhāgāre sannisinnā sannipatitā anekapariyāyena buddhassa vaṇṇaṃ bhāsanti, dhammassa vaṇṇaṃ bhāsanti, saṃghassa vaṇṇaṃ bhāsanti. dutiyam pi kho Sīhassa senāpatissa etad ahosi: nissamsayaṃ . . . sammāsambuddhan ti. dutiyam pi kho Sīho senāpati

yena nigaṇṭho Nātaputto . . . vineti. dutiyam pi kho Sīhassa senāpatissa . . . paṭippassambhi. tatiyam pi kho abhiññātā . . . vaṇṇam bhāsanti. tatiyam pi kho Sīhassa senāpatissa etad ahoṣi: nissamsayam . . . saṃghassa vaṇṇam bhāsanti. kim hi me karissanti nigaṇṭhā apalokitā vā anapalokitā vā. yaṃ nūnāhaṃ anapaloketvā 'va nigaṇṭhe taṃ bhagavantam dassanāya upasaṃkameyyam arahantam sammāsambuddhan ti. ||3|| atha kho Sīho senāpati pañcahi rathasatehi divādivassa Vesāliyā niyyāsi bhagavantam dassanāya. yāvatikā yānassa bhūmi yānena gantvā yānā paccorohitvā pattiko 'va yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekamantam nisīdi. ekamantam nisinno kho Sīho senāpati bhagavantam etad avoca: sutam metam bhante: akiriyavādo samaṇo Gotamo, akiriyāya dhammam deseti tena ca sāvake vinetīti. ye te bhante evam āhaṃsu: akiriyavādo samaṇo Gotamo, akiriyāya dhammam deseti tena ca sāvake vinetīti, kacci te bhante bhagavato vuttavādī na ca bhagavantam abhūtena abbhācikkhanti dhammassa ca anudhammam vyākaronti. na ca koci sahadhammiko vādānuvādo gārayhatthānam āgacchati, anabbhakkhātukāmā hi mayam bhante bhagavantan ti. ||4||

atthi Sīha pariyāyo yena maṃ pariyāyena sammā vadamāno vadeyya: akiriyavādo samaṇo Gotamo, akiriyāya dhammam deseti tena ca sāvake vinetīti. atthi Sīha pariyāyo yena maṃ pariyāyena sammā vadamāno vadeyya: kiriyavādo samaṇo Gotamo, kiriyāya . . . vinetīti. atthi Sīha pariyāyo yena maṃ . . . vadeyya: ucchedavādo samaṇo Gotamo, ucchedāya . . . vinetīti. atthi Sīha pariyāyo yena maṃ . . . vadeyya: jegucchī samaṇo Gotamo, jegucchitāya . . . vinetīti. atthi Sīha pariyāyo yena maṃ . . . vadeyya: venayiko samaṇo Gotamo, vinayāya . . . vinetīti. atthi Sīha pariyāyo yena maṃ . . . vadeyya: tapassī samaṇo Gotamo, tapassitāya . . . vinetīti. atthi Sīha pariyāyo yena maṃ . . . vadeyya: apagabbho samaṇo Gotamo, apagabbhatāya . . . vinetīti. atthi Sīha pariyāyo yena maṃ . . . vadeyya: assattho samaṇo Gotamo, assāsāya . . . vinetīti. ||5|| kata-mo ca Sīha pariyāyo yena maṃ pariyāyena sammā vadamāno vadeyya: akiriyavādo samaṇo Gotamo, akiriyāya dhammam

deseti tena ca sāvake vinetīti. ahaṃ hi Sīha akiriyaṃ vadāmi kâyaduccaritassa vacîduccaritassa manoduccaritassa anekavihitānaṃ pâpakânaṃ akusalânaṃ dhammânaṃ akiriyaṃ vadāmi. ayaṃ kho Sīha pariyāyo yena maṃ . . . vadeyya: akiriyavâdo samaṇo Gotamo, akiriyāya . . . vinetīti. katamo ca Sīha pariyāyo yena maṃ . . . vadeyya: kiriyavâdo samaṇo Gotamo, kiriyāya . . . vinetīti. ahaṃ hi Sīha kiriyaṃ vadāmi kâyasucaritassa vacîsucaritassa manosucaritassa anekavihitānaṃ kusâlânaṃ dhammânaṃ kiriyaṃ vadāmi. ayaṃ kho Sīha pariyāyo yena maṃ . . . vadeyya: kiriyavâdo samaṇo Gotamo, kiriyāya . . . vinetīti. ||6|| katamo ca Sīha pariyāyo yena maṃ . . . vadeyya: ucchedavâdo samaṇo Gotamo, ucchedāya . . . vinetīti. ahaṃ hi Sīha ucchedaṃ vadāmi râgassa dosassa mohassa anekavihitānaṃ pâpakânaṃ akusalânaṃ dhammânaṃ ucchedaṃ vadāmi. ayaṃ kho Sīha pariyāyo yena maṃ . . . vadeyya: ucchedavâdo samaṇo Gotamo, ucchedāya . . . vinetīti. katamo ca Sīha pariyāyo yena maṃ . . . vadeyya: jegucchî samaṇo Gotamo, jegucchitāya . . . vinetīti. ahaṃ hi Sīha jigucchāmi kâyaduccaritena vacîduccaritena manoduccaritena anekavihitānaṃ pâpakânaṃ akusalânaṃ dhammânaṃ samâpattiyaṃ jegucchitāya dhammaṃ desemi. ayaṃ kho Sīha pariyāyo yena maṃ . . . vadeyya: jegucchî samaṇo Gotamo, jegucchitāya . . . vinetīti. ||7|| katamo ca Sīha pariyāyo yena maṃ . . . vadeyya: venayiko samaṇo Gotamo, vinayāya . . . vinetīti. ahaṃ hi Sīha vinayāya dhammaṃ desemi râgassa dosassa mohassa anekavihitānaṃ pâpakânaṃ akusalânaṃ dhammânaṃ vinayāya dhammaṃ desemi. ayaṃ kho Sīha pariyāyo yena maṃ . . . vadeyya: venayiko samaṇo Gotamo, vinayāya . . . vinetīti. katamo ca Sīha pariyāyo yena maṃ . . . vadeyya: tapassî samaṇo Gotamo, tapassitāya . . . vinetīti. tapaniyo' ahaṃ Sīha pâpake akusale dhamme vadāmi kâyaduccaritaṃ vacîduccaritaṃ manoduccaritaṃ. yassa kho Sīha tapaniyo pâpakâ akusalâ dhammâ pahinâ ucchinnamûlâ tâlâ vatthukatâ anabhâvaṃ katâ âyatiṃ anuppâdadhammâ taṃ ahaṃ tapassîti vadāmi. tathâgatassa kho Sīha tapaniyo pâpakâ akusalâ dhammâ . . . anuppâdadhammâ. ayaṃ kho Sīha pariyāyo yena maṃ . . . vadeyya: tapassî samaṇo

Gotamo, tapassitāya . . . vinetīti. ||8|| katamo ca Sīha pariyāyo yena maṃ . . . vadeyya : apagabbho samaṇo Gotamo, apagabbhatāya . . . vinetīti. yassa kho Sīha āyatim gabbhaseyyā punabbhavābhinibbatti pahīnā ucchinnamūlā tālā vatthukatā anabhāvaṃ katā āyatim anuppādadhammā, tam ahaṃ apagabbho 'ti vadāmi. tathāgatassa kho Sīha āyatim gabbhaseyyā . . . anuppādadhammā. ayaṃ kho Sīha pariyāyo yena maṃ . . . vadeyya : apagabbho samaṇo Gotamo, apagabbhatāya . . . vinetīti. katamo ca Sīha pariyāyo yena maṃ . . . vadeyya : assattho samaṇo Gotamo, assāsāya . . . vinetīti. ahaṃ hi Sīha assattho paramena assāsena assāsāya ca dhammaṃ desemi tena ca sāvake vinemi. ayaṃ kho Sīha pariyāyo yena maṃ . . . vadeyya : assattho samaṇo Gotamo, assāsāya dhammaṃ deseti tena ca sāvake vinetīti. ||9|| evaṃ vutte Sīho senāpati bhagavantam etad avoca : abhikkantaṃ bhante — la — upāsakaṃ maṃ bhagavā dhāretu ajjatagge paṇupetaṃ saraṇaṃ gatan ti. anuvijjakāraṃ kho Sīha karohi, anuvijjakāro tumhādisānaṃ nātamanussānaṃ sādhu hotīti. iminā p' āhaṃ bhante bhagavato bhiyyosomattāya attamano abhiraddho yaṃ maṃ bhagavā evaṃ āha : anuvijjakāraṃ kho Sīha karohi, anuvijjakāro tumhādisānaṃ nātamanussānaṃ sādhu hotīti. mamaṃ hi bhante aññatitthiyā sāvakaṃ labhivā kevalakappaṃ Vesālim patākaṃ parihareyyuṃ Sīho amhākaṃ senāpati sāvakattaṃ upagato 'ti. atha ca pana maṃ bhagavā evaṃ āha : anuvijjakāraṃ kho Sīha karohi, anuvijjakāro tumhādisānaṃ nātamanussānaṃ sādhu hotīti. es' āhaṃ bhante dutiyam pi bhagavantam saraṇaṃ gacchāmi dhammaṃ ca bhikkhusamghaṃ ca, upāsakaṃ maṃ bhagavā dhāretu ajjatagge paṇupetaṃ saraṇaṃ gatan ti. ||10|| dīgharattaṃ kho te Sīha nigaṇṭhānaṃ opānabhūtaṃ kulam yena nesam upagatānaṃ piṇḍapātaṃ dātābbaṃ maññeyyāsīti. iminā p' āhaṃ bhante bhagavato bhiyyosomattāya attamano abhiraddho yaṃ maṃ bhagavā evaṃ āha : dīgharattaṃ kho te Sīha nigaṇṭhānaṃ opānabhūtaṃ kulam yena nesam upagatānaṃ piṇḍapātaṃ dātābbaṃ maññeyyāsīti. sutam metam bhante : samaṇo Gotamo evaṃ āha : mayham eva dānaṃ dātābbaṃ, na aññesam dānaṃ dātābbaṃ, mayham eva sāvakaṇaṃ dānaṃ dātābbaṃ, na aññesam sāvakaṇaṃ dānaṃ dā-

tabbam, mayham eva dinnam mahapphalam, na aññesam dinnam mahapphalam, mayham eva sāvakanam dinnam mahapphalam, na aññesam sāvakanam dinnam mahapphalan ti. atha ca pana mam bhagavā niganthesu pi dāne samādapeti. api ca bhante mayam ettha kalam jānissāma. es' āham bhante tatiyam pi bhagavantam saram gacchāmi . . . saram gatan ti. ||11|| atha kho bhagavā Sīhassa senāpatissa anupubbikatham kathesi seyyath' idam: dānakatham — la — aparappaccayo satthu sāsane bhagavantam etad avoca: adhvāsetu me bhante bhagavā svātānāya bhattam saddhim bhikkhusamghenā 'ti. adhvāsesi bhagavā tuṇhibhāvena. atha kho Sīho senāpati bhagavato adhvāsanam viditvā utthāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi. atha kho Sīho senāpati aññataram purisam ānāpesi: gaccha bhāne pavattamamsam jānāhīti. atha kho Sīho senāpati tassā rattiyā accayena paṇitam khādaniyam bhojaniyam paṭiyādāpetvā bhagavato kalam ārocāpesi: kālo bhante, niṭṭhitam bhattan ti. atha kho bhagavā pubbaṇhasamayam nivāsetvā pattacivaram ādāya yena Sīhassa senāpatissa nivesanam ten' upasamkami, upasamkamitvā paññatte āsane nisīdi saddhim bhikkhusamghena. ||12|| tena kho pana samayena sambahulā niganthā Vesāliyam rathiyāya rathiyam sīnghātakena sīnghātakam bāhā paggayha kandanti: ajja Sīhena senāpatinā thullam pasum vadhitvā samānassa Gotamassa bhattam katam, tam samaṇo Gotamo jānam uddissakatam mamsam paribhuñjati paṭiccekamman ti. atha kho aññataro puriso yena Sīho senāpati ten' upasakammi, upasamkamitvā Sīhassa senāpatissa upakaṇṇake ārocasi: yagghe bhante jāneyyāsi, ete sambahulā niganthā Vesāliyam rathiyāya rathiyam sīnghātakena sīnghātakam bāhā paggayha kandanti: ajja . . . uddissakatam mamsam paribhuñjati paṭiccekamman ti. alam ayyo digharattam pi te āyasmantā avaṇṇakāmā buddhassa avaṇṇakāmā dhammassa avaṇṇakāmā samghassa, na ca pana te āyasmantā jiranti tam bhagavantam asatā tucchā musā 'va abhūtena abbhācikkhantā, na ca mayam jīvitaheṭu pi sañcicca paṇam jīvita voropeyyāmā 'ti. ||13|| atha kho Sīho senāpati buddhapamukham bhikkhusamgham paṇitena khādaniyena bhojaniyena sahatthā santa-

ppetvā sampavāretvā bhagavantam bhuttāvim onītapattapā-
 ñim ekamantam nisīdi, ekamantam nisinnam kho Sīham
 senāpatim bhagavā dhammiyā kathāya sandassetvā . . .
 sampahamsetvā utthāyāsanā pakkāmi. atha kho bhagavā
 etasmim nidāne dhammikatham katvā bhikkhū āmantesi : na
 bhikkhave jānam uddissakatam maṃsam paribhuñji-
 tabbam. yo paribhuñjeyya, āpatti dukkaṭassa. anujānāmi
 bhikkhave tikotiṇisuddham macchamaṃsam adittham
 asutam aparisaṅkitan ti. ||14|| **31**||

tena kho pana samayena Vesālī subhikkhā hoti susassā
 sulabhapiṇḍā sukarā uñchena paggahena yāpetum. atha
 kho bhagavato rahogatassa paṭisallīnassa evaṃ cetaso pa-
 rivitakko udapādi : yāni tāni mayā bhikkhūnam anuññā-
 tāni dubbhikkhe dussasse dullabhapiṇḍe anto vuttham anto
 pakkam sāmam pakkam uggahitapaṭiggahitakam tato nīha-
 tam purebhattam paṭiggahitam vanattham pokkharattham,
 ajjāpi nu kho tāni bhikkhū paribhuñjantīti. atha kho
 bhagavā sāyaṇhasamayam paṭisallānā vutthito āyasmantam
 Ānandam āmantesi : yāni tāni Ānanda mayā bhikkhū-
 nam anuññātāni . . . paribhuñjantīti. paribhuñjanti bha-
 gavā 'ti. ||1|| atha kho bhagavā etasmim nidāne etasmim
 pakaraṇe dhammikatham katvā bhikkhū āmantesi : yāni
 tāni bhikkhave mayā bhikkhūnam anuññātāni dubbhikkhe
 dussasse dullabhapiṇḍe anto vuttham anto pakkam sāmam pa-
 kkam uggahitapaṭiggahitakam tato nīhatam purebhattam pa-
 ṭiggahitam vanattham pokkharattham, tān' āham ajjatagge
 paṭikkhipāmi. na bhikkhave anto vuttham anto pakkam sā-
 mam pakkam uggahitapaṭiggahitakam paribhuñjitabbam. yo
 paribhuñjeyya, āpatti dukkaṭassa. na ca bhikkhave tato nī-
 hatam purebhattam paṭiggahitam vanattham pokkharattham
 bhuttāvinā pavāritena anātirittam paribhuñjitabbam. yo
 paribhuñjeyya, yathādhammo kāretabbo 'ti. ||2|| **32**||

tena kho pana samayena jānapadā manussā bahum loṇam
 pi telam pi taṇḍulam pi khādaniyam pi sakātesu āropetvā
 bahārāmakotthake sakataparivaṭṭam karitvā acchanti yadā
 paṭipātīm labhissāma tadā bhattam karissāmā 'ti, mahā ca

megho uggato hoti. atha kho te manussā yenāyasmā
 Ânando ten' upasaṃkamim̐su, upasaṃkamitvā āyasmantaṃ
 Ânandaṃ etad avocum̐: idha bhante Ânanda bahuṃ loṇaṃ
 pi telam pi taṇḍulam pi khādaniyam pi sakātesu āropetvā
 tiṭṭhanti mahā ca megho uggato. kathaṃ nu kho bhante
 Ânanda paṭipajjitabban ti. atha kho āyasmā Ânando bhagava-
 to etam atthaṃ ārocesi. ||1|| tena h' Ânanda saṃgho paccanti-
 maṃ vihāraṃ kappiyabhūmiṃ sammannitvā tattha vāse-
 tu yaṃ saṃgho ākaṇkhati vihāraṃ vā aḍḍhayogaṃ vā pāsā-
 daṃ vā hammiyaṃ vā guhaṃ vā. evaṃ ca pana bhikkhave
 sammannitabbo: vyattena bhikkhunā paṭibalena saṃgho ñā-
 petabbo: suṇātu me bhante saṃgho. yadi saṃghassa patta-
 kallaṃ, saṃgho itthannāmaṃ vihāraṃ kappiyabhūmiṃ sam-
 manneyya. esā ñatti. suṇātu me bhante saṃgho. saṃgho
 itthannāmaṃ vihāraṃ kappiyabhūmiṃ sammannati. yassā-
 yasmato khamati itthannāmassa vihārassa kappiyabhūmiyā
 sammuti, so tuṇh' assa, yassa na kkhamati, so bhāseyya.
 sammato saṃghena itthannāmo vihāro kappiyabhūmi. kha-
 mati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmi. ||2||
 tena kho pana samayena manussā tatth' eva sammutiyaṃ ka-
 ppiyabhūmiyā yāguyo pacanti bhattāni pacanti sūpāni sampā-
 denti maṃsāni kottenti kaṭṭhāni phārenti. assosi kho bha-
 gavā rattiyaṃ paccūsasamayaṃ paccuṭṭhāya uccāsaddaṃ mahā-
 saddaṃ kākoravasaddaṃ, sutvāna āyasmantaṃ Ânandaṃ
 āmantesi: kiṃ nu kho so Ânanda uccāsaddo mahāsaddo
 kākoravasaddo 'ti. ||3|| etarahi bhante manussā tatth' eva
 sammutiyaṃ kappiyabhūmiyā yāguyo pacanti bhattāni pacanti
 sūpāni sampādentī maṃsāni kottenti kaṭṭhāni phārenti, so
 eso bhagavā uccāsaddo mahāsaddo kākoravasaddo 'ti. atha
 kho bhagavā etasmim̐ nidāne dhammikathaṃ katvā bhikkhū
 āmantesi: na bhikkhave sammutiṃ kappiyabhūmi pari-
 bhun̐jitabbā. yo paribhūñjeyya, āpatti dukkaṭassa. anujā-
 nāmi bhikkhave tisso kappiyabhūmiyo ussāvanantikaṃ
 gonisādikam̐ gahapatin ti. ||4|| tena kho pana samayena
 āyasmā Yasojo gilāno hoti, tass' atthāya bhesajjāni āhari-
 yyanti, tāni bhikkhū bahi tṭhapenti. ukkaṇḍakāpi
 khādanti corāpi haranti. bhagavato etam atthaṃ ārocesum̐.
 anujānāmi bhikkhave sammutiṃ kappiyabhūmiṃ pa-

ribhuñjitum. anujānāmi bhikkhave catasso kappiya-
bhūmiyo ussāvanantikam gonisādikam gahapatim sammu-
tin ti. ||5|| **33**||

catuvīsatibhāṇavāram nitṭhitam.

tena kho pana samayena Bhaddiyanagare Meṇḍako
gahapati paṭivasati, tassa evarūpo iddhānubhāvo hoti: sīsam
nahāyitvā dhaññāgāram sammajjāpetvā bahidvāre 'va nisī-
dati, antalikkhā dhaññassa dhārā opatitvā dhaññāgāram pū-
reti. bhariyāya evarūpo iddhānubhāvo hoti: ekañ ñeva
āḷhakathālikam upanisīditvā ekañ ca sūpavyañjanakam dāsa-
kammakaraporisam bhattena parivisati, na tāva tam khīyati
yāva sā na vuṭṭhāti. puttassa evarūpo iddhānubhāvo hoti:
ekañ ñeva saḥassatthavikam gahetvā dāsakammakaraporisassa
chammāsikam vetanam deti, na tāva tam khīyati yāv' assa
hatthagatā. ||1|| sunisāya evarūpo iddhānubhāvo hoti: ekañ
ñeva catudonikam piṭakam upanisīditvā dāsakammakarapori-
sassa chammāsikam bhattam deti, na tāva tam khīyati yāva sā
na vuṭṭhāti. dāsassa evarūpo iddhānubhāvo hoti: ekena
naṅgalena kasantassa satta sītāyo gacchanti. ||2|| assosi kho
rājā Māgadho Seniyo Bimbisāro: amhākam kira vijite
Bhaddiyanagare Meṇḍako gahapati paṭivasati, tassa evarūpo
iddhānubhāvo: sīsam nahāyitvā dhaññāgāram sammajjāpetvā
bahidvāre nisīdati, antalikkhā dhaññassa dhārā opatitvā
dhaññāgāram pūreti. bhariyāya evarūpo iddhānubhāvo:
ekañ ñeva āḷhakathālikam upanisīditvā ekañ ca sūpavyañja-
nakam dāsakammakaraporisam bhattena parivisati, na tāva
tam khīyati yāva sā na vuṭṭhāti. puttassa evarūpo iddhānu-
bhāvo: ekañ ñeva saḥassatthavikam gahetvā dāsakamma-
raporisassa chammāsikam vetanam deti, na tāva tam khīyati
yāv' assa hatthagatā. ||3|| sunisāya evarūpo iddhānubhāvo:
ekañ ñeva catudonikam piṭakam upanisīditvā dāsakamma-
raporisassa chammāsikam bhattam deti, na tāva tam khīyati
yāva sā na vuṭṭhāti. dāsassa evarūpo iddhānubhāvo: ekena
naṅgalena kasantassa satta sītāyo gacchanti. ||4|| atha kho
rājā Māgadho Seniyo Bimbisāro aññataram sabbatthakam
mahāmattam āmantesi: amhākam kira bhaṇe vijite Bhaddi-
yanagare Meṇḍako gahapati paṭivasati, tassa evarūpo iddhā-

nubhāvo : sīsaṃ . . . satta sītāyo gacchanti. gaccha bhaṇe jānāhi, yathā mayā sāmaṃ diṭṭho evaṃ tava diṭṭho bhavissatīti. evaṃ devā 'ti kho so mahāmatto rañño Māgadhasa Seniyassa Bimbisārassa paṭisunivā caturaṅginiyā senāya yena Bhaddiyaṃ tena pāyāsi. ||5|| anupubbena yena Bhaddiyaṃ yena Meṇḍako gahapati ten' upasaṃkami, upasaṃkamitvā Meṇḍakam gahapatim etad avoca : ahaṃ hi gahapati rañño āpatto : amhākaṃ kira bhaṇe vijite . . . diṭṭho bhavissatīti. passāma te gahapati iddhānubhāvan ti. atha kho Meṇḍako gahapati sīsaṃ nahāyitvā dhaññāgāraṃ sammajjāpetvā bahidvāre nisīdi, antalikkhā dhaññassa dhārā opatitvā dhaññāgāraṃ pūresi. diṭṭho te gahapati iddhānubhāvo, bhariyāya te iddhānubhāvaṃ passissāmā 'ti. ||6|| atha kho Meṇḍako gahapati bhariyaṃ āpāpesi : tena hi caturaṅginim senaṃ bhattena parivisāhīti. atha kho Meṇḍakassa gahapatissa bhariyā ekañ űeva ālhakathālikam upanisīditvā ekañ ca sūpavyañjanakam caturaṅginim senaṃ bhattena parivisi, na tāva taṃ khīyati yāva sā na vuṭṭhāti. diṭṭho te gahapati bhariyāya pi iddhānubhāvo, puttassa te iddhānubhāvaṃ passissāmā 'ti. ||7|| atha kho Meṇḍako gahapati puttam āpāpesi : tena hi tāta caturaṅginiyā senāya chammāsikam vetanam dehīti. atha kho Meṇḍakassa gahapatissa putto ekañ űeva sahasasatthavikam gahetvā caturaṅginiyā senāya chammāsikam vetanam adāsi, na tāva taṃ khīyati yāv' assa hatthagatā. diṭṭho te gahapati puttassa pi iddhānubhāvo, sunisāya te iddhānubhāvaṃ passissāmā 'ti. ||8|| atha kho Meṇḍako gahapati sunisaṃ āpāpesi : tena hi caturaṅginiyā senāya chammāsikam bhattam dehīti. atha kho Meṇḍakassa gahapatissa sunisā ekañ űeva catudonikam piṭakam upanisīditvā caturaṅginiyā senāya chammāsikam bhattam adāsi, na tāva taṃ khīyati yāva sā na vuṭṭhāti. diṭṭho te gahapati sunisāya pi iddhānubhāvo, dāsassa te iddhānubhāvaṃ passissāmā 'ti. mayhaṃ kho sāmī dāsassa iddhānubhāvo khette passitabbo 'ti. alaṃ gahapati diṭṭho te dāsassa pi iddhānubhāvo 'ti. atha kho so mahāmatto caturaṅginiyā senāya punad eva Rājagahaṃ paccāgacchi, yena rājā Māgadho Seniyō Bimbisāro ten' upasaṃkami, upasaṃkamitvā rañño Māgadhasa Seniyassa Bimbisārassa etam attham ārocesi. ||9||

atha kho bhagavā Vesāliyaṃ yathābhirantaṃ viharitvā yena Bhaddiyaṃ tena cārikaṃ pakkāmi mahatā bhikkhu-saṃghena saddhiṃ aḍḍhatelasehi bhikkhusatehi. atha kho bhagavā anupubbena cārikaṃ caramāno yena Bhaddiyaṃ tad avasari. tatra sudāṃ bhagavā Bhaddiye viharati Jātiyāvane. ||10|| assosi kho Meṇḍako gahapati: samaṇo khalu bho Gotamo Sakyaputto Sakyakulā pabbajito Bhaddiyaṃ anuppatto Bhaddiye viharati Jātiyāvane. taṃ kho pana bhagavantāṃ Gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato iti pi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā, so imaṃ lokāṃ sadevakāṃ samārakāṃ sabrahmakāṃ sassamaṇabrāhmaṇiṃ paṇaṃ sadevamanussaṃ sayāṃ abhiññā sacchikatvā pavedeti, so dhammaṃ deseti ādikalyāṇaṃ majjhe kalyāṇaṃ pariyośanakalyāṇaṃ satthaṃ savyañjanaṃ kevalaparipunṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. sādhu kho pana ta-thārūpānaṃ arahataṃ dassanaṃ hotīti. ||11|| atha kho Meṇḍako gahapati bhadraṇi-bhadraṇi yānāni yoḍḍhetvā bhadraṃ yānaṃ abhirūhitvā bhadrehi-bhadrehi yānehi Bhaddiyā niyyāsi bhagavantāṃ dassanāya. addasamsu kho sambahulā titthiyā Meṇḍakāṃ gahapatiṃ dūrato 'va āgacchantāṃ, disvāna Meṇḍakāṃ gahapatiṃ etad avocum: kaṃhaṃ tvaṃ gahapati gacchasīti. gacchāṃ' ahaṃ bhante bhagavantāṃ samaṇaṃ Gotamaṃ dassanāyā 'ti. kiṃ pana tvaṃ gahapati kiriyavādo samāno akiriyavādaṃ samaṇaṃ Gotamaṃ dassanāya upasaṃkamissasi, samaṇo hi gahapati Gotamo akiriyavādo akiriyāya dhammaṃ deseti tena ca sāvake vinetīti. ||12|| atha kho Meṇḍakassa gahapatissa etad ahosi: nissamsayaṃ kho so bhagavā arahaṃ sammāsambuddho bhavissati yathā yime titthiyā usuyyantīti, yāvatikā yānassa bhūmi yānena gantvā yānaṃ paccorohitvā pattiko 'va yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantāṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnassa kho Meṇḍakassa gahapatissa bhagavā anupubbikathaṃ kathesi seyyath' idaṃ: dānakathaṃ — la — aparappaccayo satthu sāsane bhagavantāṃ etad avoca: abhikkantaṃ bhante — gha — upāsakaṃ maṃ bhagavā dhāretu ajjatagge paṇupetaṃ saraṇaṃ

gatan ti, adhivâsetu ca me bhante bhagavâ svâtanâya bhattam saddhim bhikkhusamghenâ 'ti. adhivâsesi bhagavâ tunhibbhâvena. ||13|| atha kho Meṇḍako gahapati bhagavato adhivâsanam viditvâ utthâyâsanâ bhagavantam abhivâdetvâ padakkhiṇam katvâ pakkâmi. atha kho Meṇḍako gahapati tassâ rattiya accayena paṇitam khādaniyam bhojaniyam paṭiyâdâpetvâ bhagavato kâlam ârocâpesi: kâlo bhante, niṭṭhitam bhattan ti. atha kho bhagavâ pubbaṇhasamayam nivâsetvâ pattacivaram âdâya yena Meṇḍakassa gahapatissa nivesanam ten' upasamkami, upasamkamitvâ paññatte âsane nisîdi saddhim bhikkhusamghena. ||14|| atha kho Meṇḍakassa gahapatissa bhariyâ ca putto ca sunisâ ca dâso ca yena bhagavâ ten' upasamkamimsu, upasamkamitvâ bhagavantam abhivâdetvâ ekamantam nisîdimsu. tesam bhagavâ anupubbikatham kathesi — la — aparappaccayâ satthu sâsane bhagavantam etad avocum: — gha — ete mayam bhante bhagavantam saraṇam gacchâma dhammañ ca bhikkhusamghañ ca, upâsake no bhagavâ dhâretu ajjatagge paṇupete saraṇam gate 'ti. ||15|| atha kho Meṇḍako gahapati buddhapamukham bhikkhusamgham paṇitena khādaniyena bhojaniyena sahattâ santappetvâ sampavâretvâ bhagavantam bhuttâvim onītapattapaṇim ekamantam nisîdi. ekamantam nisinno kho Meṇḍako gahapati bhagavantam etad avoca: yâva bhante bhagavâ Bhaddiye viharati, tâva aham buddhapamukhassa bhikkhusamghassa dhuvabhattenâ 'ti. atha kho bhagavâ Meṇḍakam gahapatim dhammiyâ kathâya sandassetvâ . . . sampahamsetvâ utthâyâsanâ pakkâmi. ||16||

atha kho bhagavâ Bhaddiye yathâbhirantam viharitvâ Meṇḍakam gahapatim anâpucchâ yena Aṅguttarâpo tena cārikam pakkâmi mahatâ bhikkhusamghena saddhim addhatelasehi bhikkhusatehi. assosi kho Meṇḍako gahapati: bhagavâ kira yena Aṅguttarâpo tena cārikam pakkanto mahatâ . . . bhikkhusatehîti. atha kho Meṇḍako gahapati dâse ca kammakare ca ânâpesi: tena hi bhane bahum loṇam pi telam pi taṇḍulam pi khādaniyam pi sakāsesu âropetvâ âgacchatha, addhatelasâni ca gopâlakasatâni addhatelasâni dhenusatâni âdâya âgacchantu, yattha bhagavantam passissâma tattha taruṇena khîrena bhojessâmâ 'ti. ||17|| atha kho Meṇḍako

gahapati bhagavantam antarā magge kantāre sambhāvesi. atha kho Meṇḍako gahapati yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekamantam atthāsi. ekamantam t̥hito kho Meṇḍako gahapati bhagavantam etad avoca: adhvāsetu me bhante bhagavā svātanāya bhattam saddhim bhikkhusamghenā 'ti. adhvāsesi bhagavā tuṇhibhāvena. atha kho Meṇḍako gahapati bhagavato adhvāsanam veditvā bhagavantam abhivādetvā padakkhinam katvā pakkāmi. atha kho Meṇḍako gahapati tassā rattiya accayena paṇitam khādaniyam bhojaniyam paṭiyādapetvā bhagavato kalam ārocāpesi: kalo bhante, nitthitam bhattan ti. ||18|| atha kho bhagavā pubbaṇhasamayam nivāsetvā pattacīvaram ādāya yena Meṇḍakassa gahapatissa parivesanā ten' upasaṃkami, upasaṃkamitvā paṇṇatte āsane nisīdi saddhim bhikkhusamghena. atha kho Meṇḍako gahapati adḍha-telasāni gopālakasatāni āṇāpesi: tena hi bhaṇe ekamekaṃ dhenum gahetvā ekamekassa bhikkhuno upatitthatha taruṇena khīrena bhojessāmā 'ti. atha kho Meṇḍako gahapati buddhapamukhaṃ bhikkhusamgham paṇitena khādaniyena bhojaniyena sahatthā santappesi sampavāresi taruṇena ca khīrena. bhikkhū kukkucāyantā khīram na paṭigaṇhanti. paṭigaṇhatha bhikkhave paribhuñjathā 'ti. ||19|| atha kho Meṇḍako gahapati buddhapamukhaṃ bhikkhusamgham paṇitena khādaniyena bhojaniyena sahatthā santappetvā sampavāretvā taruṇena ca khīrena bhagavantam bhuttāvim onīta-pattapāṇim ekamantam nisīdi. ekamantam nisinno kho Meṇḍako gahapati bhagavantam etad avoca: santi bhante maggā kantārā appodakā appabhakkhā na sukarā apātheyyena gantum. sādhu bhante bhagavā bhikkhūnam pātheyyam anujānātū 'ti. atha kho bhagavā Meṇḍakam gahapatim dhammiyā kathāya sandassetvā . . . sampahamsetvā utthāyāsanaṃ pakkāmi. ||20|| atha kho bhagavā etasmim nidāne dhammikatham katvā bhikkhū āmantesi: anujānāmi bhikkhave pañca gorase khīram dadhim takkam navanītam sappim. santi bhikkhave maggā kantārā appodakā appabhakkhā na sukarā apātheyyena gantum. anujānāmi bhikkhave pātheyyam pariyesitum, taṇḍulo taṇḍulatthikena, muggo muggatthikena, māso māsatthikena, loṇam loṇatthi-

kena, guḷo guḷatthikena, telam telatthikena, sappi sappitthikena. santi bhikkhave manussā saddhā pasannā, te kappiyakārakānaṃ hatthe hiraññaṃ upanikkhipanti iminā ayyassa yaṃ kappiyaṃ taṃ dethā 'ti. anujānāmi bhikkhave yaṃ tato kappiyaṃ taṃ sāditaṃ. na tv evāhaṃ bhikkhave kenaci pariyāyena jātarūparajataṃ sāditaṃ pariyesitabban ti vadāmi. ||21|| **34**||

atha kho bhagavā anupubbena cārikaṃ caramāno yena Āpaṇaṃ tad avasari. assosi kho Keniyo jaṭilo : samaṇo khalu bho Gotamo Sakyaputto Sakyakulā pabbajito Āpaṇaṃ anuppatto Āpaṇe viharati. taṃ kho pana bhagavantam Gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato — la — sādhu kho pana tathārūpaṇaṃ arahataṃ dassanaṃ hotīti. atha kho Keniyassa jaṭilassa etad ahosi : kiṃ nu kho ahaṃ samānassa Gotamassa harāpeyyan ti. ||1|| atha kho Keniyassa jaṭilassa etad ahosi : ye pi kho te brāhmaṇānaṃ pubbakā isayo mantānaṃ kattāro mantānaṃ pavattāro yesam idaṃ etarahi brāhmaṇā porāṇaṃ mantapadaṃ gītaṃ pavuttaṃ samihitaṃ tad anugāyanti tad anubhāsanti bhāsitaṃ anubhāsanti vācitaṃ anuvācenti, seyyath' idaṃ : Aṭṭhako Vāma-ko Vāmadevo Vessāmitto Yamataggi Aṅgirasso Bhāradvājo Vāsetṭho Kassapo Bhagu, rattūparatā viratā vikālabhojanā, te evarūpāni pānāni sādhiyimsu, ||2|| samaṇo pi Gotamo rattūparato virato vikālabhojanā, arahati samaṇo pi Gotamo evarūpāni pānāni saditun ti, pahūtaṃ pānaṃ paṭiyādāpetvā kājehi gāhāpetvā yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavatā saddhiṃ sammodi, sammodaniyaṃ kathaṃ sārāṇiyaṃ vitisāretvā ekamantaṃ aṭṭhāsi. ekamantaṃ tīto kho Keniyo jaṭilo bhagavantam etad avoca : paṭigaṇhātu me bhavaṃ Gotamo pānan ti. tena hi Keniya bhikkhūnaṃ dehīti. bhikkhū kukkucāyantaṃ na paṭigaṇhanti. paṭigaṇhatha bhikkhave paribhuñjathā 'ti. ||3|| atha kho Keniyo jaṭilo buddhapamukhaṃ bhikkhusaṃghaṃ pahūtehi pānehi sahatthā santappetvā sampavāretvā bhagavantam dhotahatthaṃ onītapattapāṇiṃ ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho Keniyaṃ jaṭilaṃ bhagavā dhammiyā kathāya sandassesī . . . sampahaṃsesī. atha

kho Keniyo jaṭilo bhagavatā dhammiyā kathāya sandassito . . . sampahamsito bhagavantam etad avoca : adhvāsetu me bhavam Gotamo svātanāya bhattam saddhim bhikkhusamghenā 'ti. || 4 || mahā kho Keniya bhikkhusamgho adḍhatelasāni bhikkhusatāni tvañ ca brāhmaṇesu abhippasanno 'ti. dutiyam pi kho Keniyo jaṭilo bhagavantam etad avoca : kiñ cāpi bho Gotama mahā bhikkhusamgho adḍhatelasāni bhikkhusatāni ahañ ca brāhmaṇesu abhippasanno. adhvāsetu me . . . bhikkhusamghenā 'ti. mahā kho . . . abhippasanno 'ti. tatiyam pi kho Keniyo jaṭilo bhagavantam etad avoca : kiñ cāpi . . . saddhim bhikkhusamghenā 'ti. adhvāsesi bhagavā tuṇhibhāvena. atha kho Keniyo jaṭilo bhagavato adhvāsanaṃ viditvā utṭhāyāsanaṃ pakkāmi. || 5 || atha kho bhagavā etasmim nidāne dhammikatham katvā bhikkhū āmantesi : anujānāmi bhikkhave aṭṭha pānāni : ambapānaṃ jambupānaṃ cocapānaṃ mocapānaṃ madhup. muddikāp. sālup. phārusakapānaṃ. anujānāmi bhikkhave sabbam phalarasam ṭhapetvā dhaññaphalarasam. anujānāmi bhikkhave sabbam pattarasam ṭhapetvā dākarasam. anujānāmi bhikkhave sabbam puppharasam ṭhapetvā madhukapuppharasam. anujānāmi bhikkhave ucchurasan ti. || 6 ||

atha kho Keniyo jaṭilo tassā rattiyā accayena sake assame paṇitam khādaniyam bhojaniyam paṭiyādāpetvā bhagavato kalam ārocāpesi : kālo bho Gotama, nitṭhitam bhattan ti. atha kho bhagavā pubbaṇhasamayam nivāsetvā pattacīvaram ādāya yena Keniyassa jaṭilassa assamo ten' upasamkami, upasamkamitvā paññatte āsane nisīdi saddhim bhikkhusamghena. atha kho Keniyo jaṭilo buddhapamukham bhikkhusamgham paṇitena khādaniyena bhojaniyena sahatthā santappetvā sampavāretvā bhagavantam bhuttāvim onītapattapaṇim ekamantaṃ nisīdi. || 7 || ekamantaṃ nisinnaṃ kho Keniyam jaṭilaṃ bhagavā imāhi gāthāhi anumodi :

aggihuttamukhā yaññā, sāvitthī chandaso mukham,
rājā mukham manussānam, nadīnam sāgaro mukham,
nakkhattānam mukham cando, ādicco tapataṃ mukham,
puññaṃ ākaṅkhamānānam samgho ve jayataṃ mukhan ti.

atha kho bhagavā Keniyam jaṭilaṃ imāhi gāthāhi anumoditvā utṭhāyāsanaṃ pakkāmi. || 8 || **35** ||

atha kho bhagavā Āpaṇe yathābhirantaṃ viharitvā yena Kusinārā tena cārikam pakkāmi mahatā bhikkhusamghena saddhim adḍhatelasehi bhikkhusatehi. assosum kho Kosi-nārakā Mallā: bhagavā kira Kusināram āgacchati mahatā bhikkhusamghena saddhim adḍhatelasehi bhikkhusatehīti. te saṃgaram akamsu: yo bhagavato paccuggamanam na karissati pañca satāni daṇḍo 'ti. tena kho pana samayena Rojo Mallo āyasmato Ānandassa sahāyo hoti. atha kho bhagavā anupubbena cārikam caramāno yena Kusinārā tad avasari. ||1|| atha kho Kosi-nārakā Mallā bhagavato paccuggamanam akamsu. atha kho Rojo Mallo bhagavato paccuggamanam karitvā yenāyasmā Ānando ten' upasaṃkami, upasaṃkamitvā āyasmantaṃ Ānantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. ekamantaṃ ṭhitam kho Rojaṃ Mallam āyasmā Ānando etad avoca: ulāram kho te idaṃ āvuso Roja yaṃ tvam bhagavato paccuggamanam akāsi. nāhaṃ bhante Ānanda bahukato buddhena vā dhammena vā saṃghena vā, api ca nītihi saṃgare kato yo bhagavato paccuggamanam na karissati pañca satāni daṇḍo 'ti. sa kho ahaṃ bhante Ānanda nītiṇaṃ daṇḍabhaya evāhaṃ bhagavato paccuggamanam akāsin ti. atha kho āyasmā Ānando anattamanā aho: ka-tham hi nāma Rojo Mallo evaṃ vakkhatīti. ||2|| atha kho āyasmā Ānando yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnā kho āyasmā Ānando bhagavantaṃ etad avoca: ayaṃ bhante Rojo Mallo abhiññāto nītamānusso. mahiddhiyo kho pana evarūpaṇaṃ nītamānussaṇaṃ imasmiṃ dhammavinaye pasādo. sādhu bhante bhagavā tathā karotu yathā Rojo Mallo imasmiṃ dhammavinaye pasīdeyyā 'ti. na kho taṃ Ānanda dukkaram tathāgatena yathā Rojo Mallo imasmiṃ dhammavinaye pasīdeyyā 'ti. ||3|| atha kho bhagavā Rojaṃ Mallam mettena cittaṇa pharitvā utthāyāsanaṃ vihāram pāvisi. atha kho Rojo Mallo bhagavatā mettena cittaṇa phuttho seyyathāpi nāma gāvī taruṇavacchā eva eva vihārena vihāram parivenena parivenaṃ upasaṃkamitvā bhikkhū pucchati: kahaṃ nu kho bhante etarahi so bhagavā viharati ahaṃ sammāsambuddho, dassanakāmaṃ hi mayaṃ taṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ ti. es' āvuso Roja

vihāro samvutadvāro, tena appasaddo upasamkamitvā ataramāno ālindaṃ pavisitvā ukkāsitvā aggaḷaṃ ākoṭehi, vivarissati te bhagavā dvāraṃ ti. ||4|| atha kho Rojo Mallo yena so vihāro samvutadvāro tena appasaddo upasamkamitvā ataramāno ālindaṃ pavisitvā ukkāsitvā aggaḷaṃ ākoṭesi, vivari bhagavā dvāraṃ. atha kho Rojo Mallo vihāraṃ pavisitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnassa kho Rojassa Mallassa bhagavā anupubbikathaṃ kathesi seyyath' idaṃ: dānakathaṃ — la — aparappaccayo satthu sāsane bhagavantam etad avoca: sādhu bhante ayyā mamañ ñeva paṭigaṇheyyum cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhāraṃ no aññesan ti. yesaṃ kho Roja sekkena ñāṇena sekkena dassanena dhammo diṭṭho seyyathāpi tayā tesam pi evaṃ hoti: aho nūna ayyā amhākañ ñeva paṭigaṇheyyum cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhāraṃ no aññesan ti. tena hi Roja tava c' eva paṭigaṇhissanti aññesañ cā 'ti. ||5||

tena kho pana samayena Kusinārāyaṃ paṇṭānaṃ bhattānaṃ bhattapaṭipāṭi adhiṭṭhitā hoti. atha kho Rojassa Mallassa paṭipāṭiṃ alabhantassa etad ahosi: yaṃ nūnāhaṃ bhattaggaṃ olokeyyaṃ, yaṃ bhattagge nāddasaṃ taṃ paṭiyādeyyaṃ ti. atha kho Rojo Mallo bhattaggaṃ olokento dve nāddasa dākañ ca piṭṭhakhādaniyañ ca. atha kho Rojo Mallo yenāyasmā Ānando ten' upasamkami, upasamkamitvā āyasmantaṃ Ānandaṃ etad avoca: idha me bhante Ānanda paṭipāṭiṃ alabhantassa etad ahosi: yaṃ nūnāhaṃ bhattaggaṃ olokeyyaṃ, yaṃ bhattagge nāddasaṃ taṃ paṭiyādeyyaṃ ti. so kho ahaṃ bhante Ānanda bhattaggaṃ olokento dve nāddasaṃ dākañ ca piṭṭhakhādaniyañ ca. sac' āhaṃ bhante Ānanda paṭiyādeyyaṃ dākañ ca piṭṭhakhādaniyañ ca, paṭigaṇheyya me bhagavā 'ti. tena hi Roja bhagavantam paṭipucchissāmīti. ||6|| atha kho āyasmā Ānando bhagavato etam atthaṃ ārocesi. tena h' Ānanda paṭiyādetū 'ti. tena hi Roja paṭiyādehīti. atha kho Rojo Mallo tassā rattiyā accayena pahūtaṃ dākañ ca piṭṭhakhādaniyañ ca paṭiyādāpetvā bhagavato upanāmesi paṭigaṇhātu me bhante bhagavā dākañ ca piṭṭhakhādaniyañ cā 'ti. tena hi Roja bhikkhūnaṃ dehīti. bhikkhū kukkucāyantaṃ na pa-

ṭiṇaṇhanti. paṭiṇaṇhatha bhikkhave paribhuñjathā. 'ti ||7||
 atha kho Rojo Mallo buddhapamukhaṃ bhikkhusaṃghaṃ
 pahūtehi dākehi ca piṭṭhakhādaniyehi ca sahatthā santappe-
 tvā sampavāretvā bhagavantaṃ dhotahatthaṃ onītapattapā-
 ṇiṃ ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho Rojaṃ
 Mallāṃ bhagavā dhammiyā kathāya sandassetvā . . . sampa-
 hamsetvā utthāyāsanaṃ pakkāmi. atha kho bhagavā etasmiṃ
 nidāne dhammikathaṃ katvā bhikkhū āmantesi: anujānāmi
 bhikkhave sabbañ ca dākaṃ sabbañ ca piṭṭhakhādani-
 yaṃ ti. ||8||36||

atha kho bhagavā Kusinārāyaṃ yathābhirantaṃ viha-
 ritvā yena Ātuma tena cārikaṃ pakkāmi mahatā bhikkhu-
 saṃghena saddhiṃ adḍhatelasehi bhikkhusatehi. tena kho
 pana samayena aññataro vuḍḍhapabbajito Ātumāyaṃ paṭiva-
 sati nahāpitapubbo, tassa dve dārakā honti mañjukā paṭi-
 bhāneyyakā dakkhā pariyodātasippā sake ācariyake nahāpi-
 takamme. ||1|| assosi kho so vuḍḍhapabbajito: bhagavā
 kira Ātumaṃ āgacchati mahatā bhikkhusaṃghena saddhiṃ
 adḍhatelasehi bhikkhusatehīti. atha kho so vuḍḍhapabbajito
 te dārake etad avoca: bhagavā kira tāta Ātumaṃ āgacchati
 mahatā bhikkhusaṃghena saddhiṃ adḍhatelasehi bhikkhusa-
 tehi. gacchatha tumhe tāta khurabhaṇḍaṃ ādāya nāliyā-
 vāpakena anugharakaṃ-anugharakaṃ āhiṇḍatha loṇaṃ pi
 telam pi taṇḍulam pi khādaniyaṃ pi saṃharatha, bhagavato
 āgatassa yāgupānaṃ karissāma 'ti. ||2|| evaṃ tāta 'ti kho te
 dārakā tassa vuḍḍhapabbajitassa paṭisunītvā khurabhaṇḍaṃ
 ādāya nāliyāvāpakena anugharakaṃ-anugharakaṃ āhiṇḍanti
 loṇaṃ pi telam pi taṇḍulam pi khādaniyaṃ pi saṃharanta.
 manussā te dārake mañjuke paṭibhāneyyake passītvā ye pi
 na kārāpetukāma te pi kārāpenti kārāpetvāpi bahum denti.
 atha kho te dārakā bahum loṇaṃ pi telam pi taṇḍulam pi
 khādaniyaṃ pi saṃharimsu. ||3||

atha kho bhagavā anupubbena cārikaṃ caramāno yena
 Ātuma tad avasari. tatra sudam bhagavā Ātumāyaṃ vi-
 harati Bhūsāgāre. atha kho so vuḍḍhapabbajito tassā
 rattiya accayena pahūtaṃ yāgum paṭiyādāpetvā bhagavato
 upanānesi paṭiṇaṇhātu me bhante bhagavā yāgun ti. jā-

nantāpi tathāgatā pucchanti — la — sāvakanam vā sikkhā-
padam paññāpessāmā 'ti. atha kho bhagavā tam vuḍḍha-
pabbajitam etad avoca: kut' āyam bhikkhu yāgū 'ti. atha
kho so vuḍḍhapabbajito bhagavato etam attham ārocesi. ||4||
vigarahi buddho bhagavā: ananucchaviyam moghapurisa ana-
nulomikam appatirūpam assāmanakam akappiyam akaraṇi-
yam. katham hi nāma tvam moghapurisa pabbajito akappi-
ye samādapessasi. n' etam moghapurisa appasannānam vā
pasādāya. vigarahitvā dhammikatham katvā bhikkhū āman-
tesi: na bhikkhave pabbajitena akappiye samādape-
tabbam. yo samādapeyya, āpatti dukkaṭassa. na ca bhi-
kkhave nahāpitapubbena khurabhaṇḍam pariharitabbam.
yo parihareyya, āpatti dukkaṭassā 'ti. ||5||37||

atha kho bhagavā Ātumāyam yathābhirantam vihari-
tvā yena Sāvattīhi tena cārikam pakkāmi. anupubbena
cārikam caramāno yena Sāvattīhi tad avasari. tatra sudam
bhagavā Sāvattīhiyam viharati Jetavane Anātha-
piṇḍikassa ārāme. tena kho pana samayena Sāvattīhiyam
bahum phalakhādaniyam ussannam hoti. atha kho bhikkhū-
nam etad ahosi: kim nu kho bhagavatā phalakhādaniyam
anuññātam kim ananuññātan ti. bhagavato etam attham
ārocesum. anujānāmi bhikkhave sabbam phalakhādani-
yam ti. ||1||38||

tena kho pana samayena saṃghikāni bījāni puggalikāya
bhūmiyā ropiyanti, puggalikāni bījāni saṃghikāya bhūmi-
yā ropiyanti. bhagavato etam attham ārocesum. saṃghi-
kāni bhikkhave bījāni puggalikāya bhūmiyā ropitāni
bhāgam datvā paribhuñjitabbāni, puggalikāni bījāni
saṃghikāya bhūmiyā ropitāni bhāgam datvā paribhuñji-
tabbānīti. ||1||39||

tena kho pana samayena bhikkhūnam kismiñci-kismiñci
thāne kukkuecam uppajjati: kim nu kho bhagavatā anuññā-
tam kim ananuññātan ti. bhagavato etam attham ārocesum.
yam bhikkhave mayā idam na kappatīti appatikkhittam, tañ
ce akappiyam anulometi kappiyam paṭibāhati, tam vo na
kappati. yam bhikkhave mayā idam na kappatīti appa-

ṭikkhittam, taṃ ce kappiyam anulometi akappiyam paṭibāhati, taṃ vo kappati. yañ ca bhikkhave mayā idam kappatīti ananuññātam, tañ ce akappiyam anulometi kappiyam paṭibāhati, taṃ vo na kappati. yaṃ bhikkhave mayā idam kappatīti ananuññātam, tañ ce kappiyam anulometi akappiyam paṭibāhati, taṃ vo kappatīti. || 1 ||

atha kho bhikkhūnam etad ahosi : kappati nu kho yāvakālikena yāmakālikam na nu kho kappati. kappati nu kho yāvakālikena sattāhakālikam na nu kho kappati. kappati nu kho yāvakālikena yāvajīvikam na nu kho kappati. kappati nu kho yāmakālikena sattāhakālikam na nu kho kappati. kappati nu kho yāmakālikena yāvajīvikam na nu kho kappati. kappati nu kho sattāhakālikena yāvajīvikam na nu kho kappatīti. bhagavato etam attham ārocesum. || 2 || yāvakālikena bhikkhave yāmakālikam tadahu paṭiggahitam kāle kappati vikāle na kappati. yāvakālikena bhikkhave sattāhakālikam tadahu paṭiggahitam kāle kappati vikāle na kappati. yāvakālikena bhikkhave yāvajīvikam tadahu paṭiggahitam kāle kappati vikāle na kappati. yāmakālikena bhikkhave sattāhakālikam t. p. yāme kappati yāmātikkante na kappati. yāmakālikena bhikkhave yāvajīvikam t. p. yāme kappati yāmātikkante na kappati. sattāhakālikena bhikkhave yāvajīvikam sattāham kappati sattāhātikkante na kappatīti. || 3 || 40 ||

bhesajjakkhandhakam chaṭṭham.

imamhi khandhake vatthum ekasatam chavatthum. tassa uddānam :

sārādiḷe, vikāle pi, vasam, mūle, piṭṭhehi ca,
kasāvehi, paṇṇa-phalam, jatu-loṇam, chakanam ca,
cunṇam, cālīni, māmsaṃ ca, añjanam, upapisanam,
añjaṇi, ucca-parutā, salākā, salākodhani,
thavikam, bandhakam, suttaṃ, muddhani telam, natthu ca,
natthukaraṇi, dhūmaṇi ca, nettaṇi, cā, 'pidhānam, thavi,
telapākesu, majjaṇi ca, atikkhitta-abbhañjanam,
tumbam, sedam, sambhāraṇi ca, mahā-bhaṇṇodakam tathā,
dakakotṭham, lohitaṇi ca, visāṇam, pādabbhañjanam,
5 pajjam, sattham, kasāvaṇi ca, tilakakka-kabalikam,

- colam, sâsapakuttañ ca, dhûma-sakkharikâya ca,
 vanatelaṃ, vikâsikaṃ, vikatañ ca, paṭiggahaṃ,|
 gûthaṃ, karonto, loḷiñ ca, khâraṃ, muttahaṛitakî,
 gandhâ, virecanañ c'eva, acchâ, 'kaṭa-kaṭakaṭaṃ,|
 paṭicchâdani-pabbhârâ, ârâmi, sattahena ca,
 guḷaṃ, muggaṃ, sovîrañ ca, sâmapâkâ, punâ pace,|
 punânuññâsi, dubbhikkhe, phalañ ca, tila-khâdani,
 purebhattaṃ, kâyaḍâho, nibbattañ ca, bhagandalaṃ,|
 vatthikammañ ca, Suppi ca, manussamaṃsaṃ eva ca,
 10 hatthi, assâ, sunakho ca, ahi, siha-vyaggha-dîpikaṃ,|
 accha-taracchamaṃsañ ca, paṭipâṭi ca, yâgu ca,
 taruṇaṃ aṇṇâtra, guḷaṃ, Sunidh'-âvasathâgâraṃ,|
 Ambapâlî ca, Licchavî, Gaṅgâ, Koṭi saccakathâ,
 uddissakataṃ, subhikkhaṃ punad eva paṭikkhipi,|
 meggho, Yasojo, Meṇḍako ca, gorasaṃ pâtheyyakena ca,
 Keni, ambo, jambu, coca-moca-madhu, muddikâ, sâlukaṃ,|
 phârusakâ, ḍâka-piṭṭhaṃ, Âtumâyam nahâpito,
 Sâvatthiyaṃ phala-bijaṃ, kasmim ṭhâne ca, kâliko 'ti.

MAHĀVAGGA.

VII.

Tena samayena buddho bhagavā Sāvattthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. tena kho pana samayena tiṃsamattā Pāṭheyyakā bhikkhū sabbe āraṇṇakā sabbe piṇḍapātikā sabbe paṃsukūlikā sabbe tecīvarikā Sāvattthiṃ gacchantā bhagavantam dassanāya upakattḥāya vassūpanāyikāya nāsakkhimsu Sāvattthiyaṃ vassūpanāyikaṃ sambhāvetum, antarā magge Sākete vassam upagacchimsu. te ukkaṇṭhitarūpā vassam vassimsu : āsanneva no bhagavā viharati ito chasu yojanesu na ca mayam labhāma bhagavantam dassanāya 'ti. atha kho te bhikkhū vassam vutthā temāsaccayena katāya pavāraṇāya deve vassante udakasamgahe udakacikkhalle okapunṇehi cīvarehi kilantarūpā yena Sāvattthi Jetavanam Anāthapiṇḍikassa ārāmo yena bhagavā ten' upasamkamimsu, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdimsu. ||1|| ācinṇam kho pan' etaṃ buddhānam bhagavantānam āgantukehi bhikkhūhi saddhiṃ paṭisammoditum. atha kho bhagavā te bhikkhū etad avoca : kacci bhikkhave khamanīyam, kacci yāpanīyam, kacci samaggā sammodamānā avivadamānā phāsukaṃ vassam vassittha na ca piṇḍakena kilamitthā 'ti. khamanīyam bhagavā, yāpanīyam bhagavā, samaggā ca mayam bhante sammodamānā avivadamānā vassam vassimhā na ca piṇḍakena kilamimhā. idha mayam bhante tiṃsamattā Pāṭheyyakā bhikkhū Sāvattthiṃ āgacchantā bhagavantam dassanāya upakattḥāya vassūpanāyikāya nāsakkhimhā Sāvattthiyaṃ vassūpanāyikaṃ sambhāvetum, antarā magge Sākete vassam upagacchimhā. te mayam bhante ukkaṇṭhitarūpā vassam va-

simhā : āsanneva no bhagavā viharati ito chasu yojanesu na ca mayam labhāmā bhagavantam dassanāyā 'ti. atha kho mayam bhante vassam vutthā temāsaccayena katāya pavāra-nāya deve vassante udakasamgahe udakacikkhale okapunnehi cīvarehi kilantarūpā addhānam āgatā 'ti. ||2|| atha kho bhagavā etasmim nidāne dhammikatham katvā bhikkhū āmantesi : anujānāmi bhikkhave vassam vutthānam bhikkhūnam kaṭhinam attharitam. atthatakaṭhinānam vo bhikkhave pañca kappissanti anāmantacāro asamādānacāro gaṇabhojanam yāvadatthacīvaram yo ca tattha cīvaruppādo so nesam bhavissati. atthatakaṭhinānam vo bhikkhave imāni pañca kappissanti. evañ ca pana bhikkhave kaṭhinam attharitabbam : ||3|| vyattena bhikkhunā paṭibalena saṃgho ñāpetabbo : suṇātu me bhante saṃgho. idaṃ saṃghassa kaṭhinadussam uppannam. yadi saṃghassa pattakallam, saṃgho imam kaṭhinadussam itthannāmassa bhikkhuno dadeyya kaṭhinam attharitam. esā ñatti. suṇātu me bhante saṃgho. idaṃ saṃghassa kaṭhinadussam uppannam. saṃgho imam kaṭhinadussam itthannāmassa bhikkhuno deti kaṭhinam attharitam. yassāyasmato khamati imassa kaṭhinadussassa itthannāmassa bhikkhuno dānam kaṭhinam attharitam so tuṇh' assa. yassa na khamati so bhāseyya. diṇnam idaṃ saṃghena kaṭhinadussam itthannāmassa bhikkhuno kaṭhinam attharitam. khamati saṃghassa, tasmā tuṇhī, evam etaṃ dhārayāmiti. ||4|| evam kho bhikkhave atthataṃ hoti kaṭhinam, evam anatthataṃ. kathaṃ ca bhikkhave anatthataṃ hoti kaṭhinam. na ullikhitamattena atthataṃ hoti kaṭhinam, na dhovanamattena atthataṃ hoti kaṭhinam, na cīvaravicāraṇamattena atth. h. kaṭh., na cchedanamattena atth. h. k., na bandhanamattena atth. h. k., na ovaṭṭikakaraṇamattena atth. h. k., na kaṇḍusakaraṇamattena atth. h. k., na dalhikammakaraṇamattena atth. h. k., na anuvātakaraṇamattena atth. h. k., na paribhaṇḍakaraṇamattena atth. h. k., na ovaddheyyakaraṇamattena atth. h. k., na kambalamaddanamattena atth. h. k., na nimittakatena atth. h. k., na parikathākatena atth. h. k., na kukkukatena atth. h. k., na sannidhikatena atth. h. k., na nissaggiyena atth. h. k., na akappakatena atth. h. k., na aññātra saṃghāṭiya atth. h. k.,

na aññatra uttarāsaṅgena atth. h. k., na aññatra antaravāsa-
kena atth. h. k., na aññatra pañcakena vā atirekapañcakena
vā tadah' eva sañchinnena samaṇḍalīkatena atth. h. k., na
aññatra puggalassa atthārā atth. h. kaṭhinam. sammā c' eva
atthataṃ hoti kaṭhinam tañ ce nissīmatṭho anumodati evam
pi anatthataṃ hoti kaṭhinam. evaṃ kho bhikkhave anatttha-
taṃ hoti kaṭhinam. ||5|| kathaṃ ca bhikkhave atthataṃ hoti
kaṭhinam. ahatena atthataṃ hoti kaṭhinam, ahatakappena
atth. h. k., pilotikāya atth. h. k., paṃsukūlena atth. h. k.,
pāpaṇikena atth. h. k., animittakatena atth. h. k., aparika-
thākatena atth. h. k., akukkukatena atth. h. k., asannidhika-
tena atth. h. k., anissaggiyena atth. h. k., kappakatena atth.
h. k., saṃghāṭiyā atth. h. k., uttarāsaṅgena atth. h. k., anta-
ravāsakena atth. h. k., pañcakena vā atirekapañcakena vā
tadah' eva sañchinnena samaṇḍalīkatena atth. h. k., pugga-
lassa atthārā atth. h. k., sammā c' eva atthataṃ hoti kaṭhi-
nam tañ ce sīmatṭho anumodati evam pi atthataṃ hoti kaṭhi-
nam. evaṃ kho bhikkhave atthataṃ hoti kaṭhinam. ||6||

kathaṃ ca bhikkhave ubbhatam hoti kaṭhinam. atṭh' imā
bhikkhave mātikā kaṭhinassa ubbhārāya pakkamananti-
kā niṭṭhānantikā sannitṭhānantikā nāsanantikā savanantikā
āsāvacchedikā sīmatikkantikā sahubbhārā 'ti. ||7||1||

bhikkhu atthatakathino katacīvaram ādāya pakkamati na
paccessan ti. tassa bhikkhuno pakkamanantiko kaṭhinu-
ddhāro. bhikkhu atthatakathino cīvaram ādāya pakkamati,
tassa bahisīmagatassa evam hoti: idh' ev' imam cīvaram kā-
ressam na paccessan ti, so tam cīvaram kāreti. tassa bhi-
kkhuno niṭṭhānantiko kaṭhinuddhāro. bhikkhu atthataka-
thino cīvaram ādāya pakkamati, tassa bahisīmagatassa evam
hoti: n' ev' imam cīvaram kāressam na paccessan ti. tassa
bhikkhuno sannitṭhānantiko kaṭhinuddhāro. bhikkhu attha-
takathino cīvaram ādāya pakkamati, tassa bahisīmagatassa
evam hoti: idh' ev' imam cīvaram kāressam na paccessan ti,
so tam cīvaram kāreti, tassa tam cīvaram kayiramānam nassa-
ti. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. ||1|| bhi-
kkhu atthatakathino cīvaram ādāya pakkamati paccessan ti,
so bahisīmagato tam cīvaram kāreti, so katacīvaro suṇāti:

ubbhatam kira tasmim āvāse kaṭṭhinan ti. tassa bhikkhuno savanantiko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvaram ādāya pakkamati paccessan ti, so bahisīmagato tam cīvaram kāreti, so katacīvaro paccessam paccessan ti bahiddhā kaṭṭhinuddhāram vītināmeti. tassa bhikkhuno sīmātikantiko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvaram ādāya pakkamati paccessan ti, so bahisīmagato tam cīvaram kāreti, so katacīvaro paccessam paccessan ti sambhūṇāti kaṭṭhinuddhāram. tassa bhikkhuno saha bhikkhūhi kaṭṭhinuddhāro. ||2||2||

ādāyasattakam niṭṭhitam.

bhikkhu atthatakaṭṭhino katacīvaram samādāya pakkamati na paccessan ti. tassa bhikkhuno pakkamanantiko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvaram samādāya pakkamati, tassa bahisīmagatassa evam hoti: idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti. tassa bhikkhuno niṭṭhānantiko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvaram samādāya pakkamati, tassa bahisīmagatassa evam hoti: n' ev' imam cīvaram kāressam na paccessan ti. tassa bhikkhuno sannitṭhānantiko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvaram samādāya pakkamati, tassa bahisīmagatassa evam hoti: idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti. tassa tam cīvaram kayiramānam nassati. tassa bhikkhuno nāsanantiko kaṭṭhinuddhāro. ||1|| bhikkhu atthatakaṭṭhino cīvaram samādāya pakkamati paccessan ti, so bahisīmagato tam cīvaram kāreti, so katacīvaro suṇāti: ubbhatam kira tasmim āvāse kaṭṭhinan ti. tassa bhikkhuno savanantiko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvaram samādāya pakkamati paccessan ti, so bahisīmagato tam cīvaram kāreti, so katacīvaro paccessam paccessan ti bahiddhā kaṭṭhinuddhāram vītināmeti. tassa bhikkhuno sīmātikantiko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvaram samādāya pakkamati paccessan ti, so bahisīmagato tam cīvaram kāreti, so katacīvaro paccessam paccessan ti sambhūṇāti kaṭṭhinuddhāram. tassa bhikkhuno saha bhikkhūhi kaṭṭhinuddhāro. ||2||3||

samādāyasattakam niṭṭhitam.

bhikkhu atthatakaṭhino vippakatacīvaram ādāya pakkamati, tassa bahisīmagatassa evaṃ hoti: idh' ev' imaṃ cīvaram kāressaṃ na paccessaṃ ti, so taṃ cīvaram kāreti. tassa bhikkhuno niṭṭhānantiko . . . (= *ch. 2; read vippakatacīvaram ādāya instead of cīvaram ādāya; the pakkamanantiko kaṭhinuddhāro is omitted.*) . . . saha bhikkhūhi kaṭhinuddhāro. || 1 || 4 ||

ādāyachakkam niṭṭhitam.

bhikkhu atthatakaṭhino vippakatacīvaram samādāya pakkamati, tassa bahisīmagatassa evaṃ hoti: idh' ev' imaṃ cīvaram kāressaṃ na paccessaṃ ti, so taṃ cīvaram kāreti. tassa bhikkhuno niṭṭhānantiko . . . (= *ch. 3; read vippakatacīvaram samādāya instead of cīvaram samādāya; the pakkamanantiko kaṭhinuddhāro is omitted.*) . . . saha bhikkhūhi kaṭhinuddhāro. || 1 || 5 ||

samādāyachakkam.

bhikkhu atthatakaṭhino cīvaram ādāya pakkamati, tassa bahisīmagatassa evaṃ hoti: idh' ev' imaṃ cīvaram kāressaṃ na paccessaṃ ti, so taṃ cīvaram kāreti. tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaram ādāya pakkamati, tassa bahisīmagatassa evaṃ hoti: n' ev' imaṃ cīvaram kāressaṃ na paccessaṃ ti. tassa bhikkhuno sannitiṭṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaram ādāya pakkamati, tassa bahisīmagatassa evaṃ hoti: idh' ev' imaṃ cīvaram kāressaṃ na paccessaṃ ti, so taṃ cīvaram kāreti. tassa taṃ cīvaram kayiramānaṃ nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. || 1 || bhikkhu atthatakaṭhino cīvaram ādāya pakkamati na paccessaṃ ti, tassa bahisīmagatassa evaṃ hoti: idh' ev' imaṃ cīvaram kāressaṃ ti, so taṃ cīvaram kāreti. tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaram ādāya pakkamati na paccessaṃ ti, tassa bahisīmagatassa evaṃ hoti: n' ev' imaṃ cīvaram kāressaṃ ti. tassa bhikkhuno sannitiṭṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaram ādāya pakkamati na paccessaṃ ti, tassa bahisīmagatassa evaṃ hoti: idh' ev' imaṃ cīvaram kāressaṃ

ti, so taṃ cīvaram kâreti, tassa taṃ cīvaram kayiramānaṃ nassati. tassa bhikkhuno nâsanantiko kaṭhinuddhâro. ||2|| bhikkhu atthatakaṭhino cīvaram âdâya pakkamati anadhiṭṭhitena, n' ev' assa hoti paccessan ti, na pan' assa hoti na paccessan ti, tassa bahisîmagatassa evaṃ hoti : idh' ev' imaṃ cīvaram kâressaṃ na paccessan ti, so taṃ cīvaram kâreti. tassa bhikkhuno niṭṭhānantiko kaṭhinuddhâro. bhikkhu atthatakaṭhino cīvaram âdâya pakkamati anadhiṭṭhitena, n' ev' assa hoti paccessan ti, na pan' assa hoti na paccessan ti, tassa bahisîmagatassa evaṃ hoti : n' ev' imaṃ cīvaram kâressaṃ na paccessan ti. tassa bhikkhuno sannīṭṭhānantiko kaṭhinuddhâro. bhikkhu atthatakaṭhino cīvaram âdâya pakkamati anadhiṭṭhitena, n' ev' assa hoti paccessan ti, na pan' assa hoti na paccessan ti, tassa bahisîmagatassa evaṃ hoti : idh' ev' imaṃ cīvaram kâressaṃ na paccessan ti, so taṃ cīvaram kâreti, tassa taṃ cīvaram kayiramānaṃ nassati. tassa bhikkhuno nâsanantiko kaṭhinuddhâro. ||3|| bhikkhu atthatakaṭhino cīvaram âdâya pakkamati paccessan ti, tassa bahisîmagatassa evaṃ hoti : idh' ev' imaṃ cīvaram kâressaṃ na paccessan ti, so taṃ cīvaram kâreti. tassa bhikkhuno niṭṭhānantiko kaṭhinuddhâro. bhikkhu atthatakaṭhino cīvaram âdâya pakkamati paccessan ti, tassa bahisîmagatassa evaṃ hoti : n' ev' imaṃ cīvaram kâressaṃ na paccessan ti. tassa bhikkhuno sannīṭṭhānantiko kaṭhinuddhâro. bhikkhu atthatakaṭhino cīvaram âdâya pakkamati paccessan ti, tassa bahisîmagatassa evaṃ hoti : idh' ev' imaṃ cīvaram kâressaṃ na paccessan ti, so taṃ cīvaram kâreti, tassa taṃ cīvaram kayiramānaṃ nassati. tassa bhikkhuno nâsanantiko kaṭhinuddhâro. bhikkhu atthatakaṭhino cīvaram âdâya pakkamati paccessan ti, so bahisîmagato taṃ cīvaram kâreti, so katacīvaro suṇāti : ubbhaṭaṃ kira tasmim āvâse kaṭhinaṃ ti. tassa bhikkhuno savaṇantiko kaṭhinuddhâro. bhikkhu atthatakaṭhino cīvaram âdâya pakkamati paccessan ti, so bahisîmagato taṃ cīvaram kâreti, so katacīvaro paccessaṃ paccessan ti bahiddhā kaṭhinuddhāraṃ vītināmeti. tassa bhikkhuno sīmâtikkantiko kaṭhinuddhâro. bhikkhu atthatakaṭhino cīvaram âdâya pakkamati paccessan ti, so bahisîmagato taṃ cīvaram kâreti, so katacīvaro paccessaṃ paccessan ti sambhu-

ṇāti kaṭhinuddhāraṃ. tassa bhikkhuno saha bhikkhūhi kaṭhinuddhāro. || 4 || 6 ||

bhikkhu atthatakaṭhino cīvaraṃ samādaya pakkamati — pa — ādayapakkamanavārasadisam evaṃ vitthāretabbam — la — bhikkhu atthatakaṭhino vippakatacīvaraṃ ādaya pakkamati — la — samādayapakkamanavārasadisam evaṃ vitthāretabbam — la — bhikkhu atthatakaṭhino vippakatacīvaraṃ samādaya pakkamati . . . (= *ch. 6; read vippakatacīvaraṃ samādaya instead of cīvaraṃ ādaya.*) . . . saha bhikkhūhi kaṭhinuddhāro. || 1 || 7 ||

ādayabhāṇavāraṃ niṭṭhitam.

bhikkhu atthatakaṭhino cīvarāsāya pakkamati, so bahisīmago taṃ cīvarāsaṃ payirupāsati anāsāya labhati āsāya na labhati, tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kareti. tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvarāsāya . . . tassa evaṃ hoti: n' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti. tassa bhikkhuno sannitṭhānantiko kaṭhinuddhāro. . . . tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kareti, tassa taṃ cīvaraṃ kayiramānaṃ nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvarāsāya pakkamati, tassa bahisīmagata tassa evaṃ hoti: idh' ev' imaṃ cīvarāsaṃ payirupāsissaṃ na paccessaṃ ti, so taṃ cīvarāsaṃ payirupāsati, tassa sā cīvarāsā upacchijjati. tassa bhikkhuno āsāvachediko kaṭhinuddhāro. || 1 || bhikkhu atthatakaṭhino cīvarāsāya pakkamati na paccessaṃ ti, so bahisīmagato taṃ cīvarāsaṃ payirupāsati anāsāya labhati āsāya na labhati, tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ ti, so taṃ cīvaraṃ kareti. tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino . . . tassa evaṃ hoti: n' ev' imaṃ cīvaraṃ kāressaṃ ti. tassa bhikkhuno sannitṭhānantiko kaṭhinuddhāro . . . tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ ti, so taṃ cīvaraṃ kareti, tassa taṃ cīvaraṃ kayiramānaṃ nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvarāsāya pakkamati na paccessaṃ ti, tassa bahisī-

magatassa evaṃ hoti: idh' ev' imaṃ cīvarāsaṃ payirupāsissaṃ ti, so taṃ cīvarāsaṃ payirupāsati, tassa sā cīvarāsā upacchijjati. tassa bhikkhuno āsāvacchediko kaṭhinuddhāro. ||2|| bhikkhu atthatakaṭhino cīvarāsāya pakkamati anadhiṭṭhitena, n' ev' assa hoti paccessaṃ ti, na paṇ' assa hoti na paccessaṃ ti, so bahisīmagato taṃ cīvarāsaṃ payirupāsati anāsāya labhati āsāya na labhati, tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kāreti. tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro . . . tassa evaṃ hoti: n' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti. tassa bhikkhuno sannīṭṭhānantiko kaṭhinuddhāro . . . tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kāreti, tassa taṃ cīvaraṃ kayiramānaṃ nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvarāsāya pakkamati anadhiṭṭhitena, n' ev' assa hoti paccessaṃ ti, na paṇ' assa hoti na paccessaṃ ti, tassa bahisīmagatassa evaṃ hoti: idh' ev' imaṃ cīvarāsaṃ payirupāsissaṃ na paccessaṃ ti, so taṃ cīvarāsaṃ payirupāsati, tassa sā cīvarāsā upacchijjati. tassa bhikkhuno āsāvacchediko kaṭhinuddhāro. ||3||8||

anāsādoḷasakaṃ niṭṭhitam.

bhikkhu atthatakaṭhino cīvarāsāya pakkamati paccessaṃ ti, so bahisīmagato taṃ cīvarāsaṃ payirupāsati āsāya labhati anāsāya na labhati, tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kāreti. tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro . . . tassa evaṃ hoti: n' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti. tassa bhikkhuno sannīṭṭhānantiko kaṭhinuddhāro . . . tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kāreti, tassa taṃ cīvaraṃ kayiramānaṃ nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvarāsāya pakkamati paccessaṃ ti, tassa bahisīmagatassa evaṃ hoti: idh' ev' imaṃ cīvarāsaṃ payirupāsissaṃ na paccessaṃ ti, so taṃ cīvarāsaṃ payirupāsati, tassa sā cīvarāsā upacchijjati. tassa bhikkhuno āsāvacchediko kaṭhinuddhāro. ||1|| bhikkhu atthatakaṭhino cīvarāsāya pakkamati paccessaṃ ti, so bahisīmagato suṇāti: ubbhatam

kira tasmim āvāse kaṭṭhinan ti, tassa evaṃ hoti : yato tasmim āvāse ubbhatam kaṭṭhinam idh' ev' imam cīvarāsam payirupāsissan ti, so tam cīvarāsam payirupāsati āsāya labhati anāsāya na labhati, tassa evaṃ hoti : idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti. tassa bhikkhuno nīṭṭhānantiko kaṭṭhinuddhāro . . . tassa evaṃ hoti : n' ev' imam cīvaram kāressam na paccessan ti. tassa bhikkhuno sannīṭṭhānantiko kaṭṭhinuddhāro . . . tassa evaṃ hoti : idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti, tassa tam cīvaram kayiramānam nassati. tassa bhikkhuno nāsanantiko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvarāśāya pakkamati paccessan ti, so bahisīmagato supāti : ubbhatam kira tasmim āvāse kaṭṭhinan ti, tassa evaṃ hoti : yato tasmim āvāse ubbhatam kaṭṭhinam idh' ev' imam cīvarāsam payirupāsissam na paccessan ti, so tam cīvarāsam payirupāsati, tassa sā cīvarāśā upacchijjati. tassa bhikkhuno āsāvachediko kaṭṭhinuddhāro. ||2|| bhikkhu atthatakaṭṭhino cīvarāśāya pakkamati paccessan ti, so bahisīmagato tam cīvarāsam payirupāsati āsāya labhati anāsāya na labhati, so tam cīvaram kāreti, so katacīvaro supāti : ubbhatam kira tasmim āvāse kaṭṭhinan ti. tassa bhikkhuno savanantiko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvarāśāya pakkamati paccessan ti, tassa bahisīmagatassa evaṃ hoti : idh' ev' imam cīvarāsam payirupāsissam na paccessan ti, so tam cīvarāsam payirupāsati, tassa sā cīvarāśā upacchijjati. tassa bhikkhuno āsāvachediko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvarāśāya pakkamati paccessan ti, so bahisīmagato tam cīvarāsam payirupāsati āsāya labhati anāsāya na labhati, so tam cīvaram kāreti, so katacīvaro paccessam paccessan ti bahiddhā kaṭṭhinuddhāram vītināmeti. tassa bhikkhuno sīmātikantiko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvarāśāya pakkamati paccessan ti, so bahisīmagato tam cīvarāsam payirupāsati āsāya labhati anāsāya na labhati, so tam cīvaram kāreti, so katacīvaro paccessam paccessan ti sambhunnāti kaṭṭhinuddhāram. tassa bhikkhuno saha bhikkhūhi kaṭṭhinuddhāro. ||3||9||

āsādoḷasakam nīṭṭhitam.

bhikkhu atthatakāṭhino kenacid eva karaṇīyena pakkamati, tassa bahisīmagatassa cīvarāsā uppajjati, so taṃ cīvarāsaṃ payirupāsati anāsāya labhati āsāya na labhati, tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kāreti. tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro . . . tassa evaṃ hoti: n' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti. tassa bhikkhuno sannitṭhānantiko kaṭhinuddhāro . . . tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kāreti, tassa taṃ cīvaraṃ kayiramānaṃ nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. bhikkhu atthatakāṭhino kenacid eva karaṇīyena pakkamati, tassa bahisīmagatassa cīvarāsā uppajjati, tassa evaṃ hoti: idh' ev' imaṃ cīvarāsaṃ payirupāsissaṃ na paccessaṃ ti, so taṃ cīvarāsaṃ payirupāsati, tassa sā cīvarāsā upacchijjati. tassa bhikkhuno āsāvacchediko kaṭhinuddhāro. ||1|| bhikkhu atthatakāṭhino kenacid eva karaṇīyena pakkamati na paccessaṃ ti, tassa bahisīmagatassa cīvarāsā uppajjati, so taṃ cīvarāsaṃ payirupāsati anāsāya labhati āsāya na labhati, tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ ti, so taṃ cīvaraṃ kāreti, tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro . . . tassa evaṃ hoti: n' ev' imaṃ cīvaraṃ kāressaṃ ti. tassa bhikkhuno sannitṭhānantiko kaṭhinuddhāro . . . tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ ti, so taṃ cīvaraṃ kāreti, tassa taṃ cīvaraṃ kayiramānaṃ nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. bhikkhu atthatakāṭhino kenacid eva karaṇīyena pakkamati na paccessaṃ ti, tassa bahisīmagatassa cīvarāsā uppajjati, tassa evaṃ hoti: idh' ev' imaṃ cīvarāsaṃ payirupāsissaṃ ti, so taṃ cīvarāsaṃ payirupāsati, tassa sā cīvarāsā upacchijjati. tassa bhikkhuno āsāvacchediko kaṭhinuddhāro. ||2|| bhikkhu atthatakāṭhino kenacid eva karaṇīyena pakkamati anadhiṭṭhitena, n' ev' assa hoti paccessaṃ ti, na paṇ' assa hoti na paccessaṃ ti, tassa bahisīmagatassa cīvarāsā uppajjati, so taṃ cīvarāsaṃ payirupāsati anāsāya labhati āsāya na labhati, tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kāreti. tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro . . . tassa evaṃ hoti: n' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti. tassa bhikkhuno sanni-

tṭhānantiko kaṭhinuddhāro . . . tassa evaṃ hoti: idh' ev' imaṃ cīvaram kāressaṃ na paccessaṃ ti, so taṃ cīvaram kāreti, tassa taṃ cīvaram kayiramānaṃ nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino kenacid eva karaṇīyena pakkamati anadhiṭṭhitena, n' ev' assa hoti paccessaṃ ti, na paṇ' assa hoti na paccessaṃ ti, tassa bahisimagatassa cīvarāsā uppajjati, tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ payirupāsissaṃ na paccessaṃ ti, so taṃ cīvaraṃ payirupāsati, tassa sā cīvarāsā upacchijjati. tassa bhikkhuno āsāvacchediko kaṭhinuddhāro. || 3 || 10 ||

karaṇīyadoḷasakaṃ niṭṭhitam.

bhikkhu atthatakaṭhino disaṃgamiko pakkamati cīvara-paṭivisaṃ apacinayamāno, taṃ enaṃ disaṃgataṃ bhikkhū pucchanti: kahaṃ tvam āvuso vassaṃ vuttho kattha ca te cīvara-paṭiviso 'ti. so evaṃ vadeti: amukasmim āvāse vassaṃ vuttho 'mhi tattha ca me cīvara-paṭiviso ti. te evaṃ vadanti: gacchāvuso taṃ cīvaram āhara, mayan te idha cīvaram karissāmā 'ti. so taṃ āvāsaṃ gantvā bhikkhū pucchati: kahaṃ me āvuso cīvara-paṭiviso 'ti. te evaṃ vadanti: ayan te āvuso cīvara-paṭiviso, kahaṃ gamissasīti. so evaṃ vadeti: amukaṃ nāma āvāsaṃ gamissāmi tattha me bhikkhū cīvaram karissantīti. te evaṃ vadanti: alaṃ āvuso mā agamāsi, mayan te idha cīvaram karissāmā 'ti: tassa evaṃ hoti: idh' ev' imaṃ cīvaram kāressaṃ na paccessaṃ ti, so taṃ cīvaram kāreti. tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino disaṃgamiko pakkamati — la — tassa bhikkhuno sannitiṭṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino disaṃgamiko pakkamati — la — tassa bhikkhuno nāsanantiko kaṭhinuddhāro. || 1 || bhikkhu atthatakaṭhino disaṃgamiko pakkamati cīvara-paṭivisaṃ apacinayamāno . . . ayan te āvuso cīvara-paṭiviso 'ti. so taṃ cīvaram ādāya taṃ āvāsaṃ gacchati, taṃ enaṃ antarā magge bhikkhū pucchanti: āvuso kahaṃ gamissasīti. so evaṃ vadeti: amukaṃ nāma āvāsaṃ gamissāmi, tattha me bhikkhū cīvaram karissantīti. te evaṃ vadanti: alaṃ āvuso mā agamāsi, mayan te idha cīvaram karissāmā 'ti. tassa evaṃ hoti: idh' ev' imaṃ cīvaram kāressaṃ na paccessaṃ ti, so taṃ cīvaram kāreti.

tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro . . . tassa evaṃ
 hoti : n' ev' imaṃ cīvaram kāressaṃ na paccessaṃ ti. tassa
 bhikkhuno sannīṭṭhānantiko kaṭhinuddhāro . . . idh' ev'
 imaṃ cīvaram kāressaṃ na paccessaṃ ti, so taṃ cīvaram
 kāreti, tassa taṃ cīvaram kayiramānaṃ nassati. tassa bhi-
 kkhuno nāsanantiko kaṭhinuddhāro. ||2|| bhikkhu atthata-
 kaṭhino disaṃgamiko pakkamati cīvaram apacinayamāno . . .
 ayan te āvuso cīvarapaṭiviso 'ti. so taṃ cīvaram ādāya taṃ
 āvāsaṃ gacchati, tassa taṃ āvāsaṃ gacchantassa evaṃ hoti :
 idh' ev' imaṃ cīvaram kāressaṃ na paccessaṃ ti, so taṃ
 cīvaram kāreti. tassa bhikkhuno niṭṭhānantiko kaṭhin-
 uddhāro . . . n' ev' imaṃ cīvaram kāressaṃ na paccessaṃ ti.
 tassa bhikkhuno sannīṭṭhānantiko kaṭhinuddhāro . . . idh'
 ev' imaṃ cīvaram kāressaṃ na paccessaṃ ti, so taṃ cīvaram
 kāreti, tassa taṃ cīvaram kayiramānaṃ nassati. tassa bhi-
 kkhuno nāsanantiko kaṭhinuddhāro. ||3||11||

apacinanavakaṃ niṭṭhitam.

bhikkhu atthatakaṭhino phāsuvihāriko cīvaram ādāya
 pakkamati amukaṃ nāma āvāsaṃ gamissāmi, tattha me
 phāsu bhavissati vasissāmi, no ce me phāsu bhavissati amu-
 kaṃ nāma āvāsaṃ gamissāmi, tattha me phāsu bhavissati
 vasissāmi, no ce me phāsu bhavissati amukaṃ nāma āvāsaṃ
 gamissāmi, tattha me phāsu bhavissati vasissāmi, no ce me
 phāsu bhavissati paccessaṃ ti. tassa bahisīmagatassa evaṃ
 hoti : idh' ev' imaṃ cīvaram kāressaṃ na paccessaṃ ti, so
 taṃ cīvaram kāreti. tassa bhikkhuno niṭṭhānantiko kaṭhin-
 uddhāro. bhikkhu atthatakaṭhino phāsuvihāriko . . . pa-
 ccessaṃ ti. tassa bahisīmagatassa evaṃ hoti : n' ev' imaṃ
 cīvaram kāressaṃ na paccessaṃ ti. tassa bhikkhuno sannī-
 ṭṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino phāsu-
 vihāriko . . . paccessaṃ ti. tassa bahisīmagatassa evaṃ
 hoti : idh' ev' imaṃ cīvaram kāressaṃ na paccessaṃ ti, so
 taṃ cīvaram kāreti, tassa taṃ cīvaram kayiramānaṃ nassati.
 tassa bhikkhuno nāsanantiko kaṭhinuddhāro. bhikkhu attha-
 takāṭhino phāsuvihāriko . . . paccessaṃ ti. so bahisīmagato
 taṃ cīvaram kāreti, so katacīvaro paccessaṃ paccessaṃ ti
 bahiddhā kaṭhinuddhāraṃ vītināmeti. tassa bhikkhuno sī-

mâtikkantiko kaṭhinuddhâro. bhikkhu atthatakaṭhino phâsuvihâriko . . . paccessan ti. so bahisimagato taṃ cīvaram kâreti, so katacīvaro paccessaṃ paccessan ti sambhunaṭi kaṭhinuddhâram. tassa bhikkhuno saha bhikkhûhi kaṭhinuddhâro. ||1||12||

phâsuvihârapañcakaṃ niṭṭhitam.

dve 'me bhikkhave kaṭhinassa palibodhâ dve apalibodhâ. katame ca bhikkhave dve kaṭhinassa palibodhâ. âvâsapalibodho ca cīvarapalibodho ca. kathaṃ ca bhikkhave âvâsapalibodho hoti. idha bhikkhave bhikkhu vassati vâtasim âvâse sâpekkho vâ pakkamati paccessan ti. evaṃ kho bhikkhave âvâsapalibodho hoti. kathaṃ ca bhikkhave cīvarapalibodho hoti. idha bhikkhave bhikkhuno cīvaram akataṃ vâ hoti vippakataṃ vâ cīvarâsâ vâ anupacchinnâ. evaṃ kho bhikkhave cīvarapalibodho hoti. ime kho bhikkhave dve kaṭhinassa palibodhâ. ||1|| katame ca bhikkhave dve kaṭhinassa apalibodhâ. âvâsaapalibodho ca cīvaraapalibodho ca. kathaṃ ca bhikkhave âvâsaapalibodho hoti. idha bhikkhave bhikkhu pakkamati tamhâ âvâsâ cattena vantena muttena anapekkhena na paccessan ti. evaṃ kho bhikkhave âvâsaapalibodho hoti. kathaṃ ca bhikkhave cīvaraapalibodho hoti. idha bhikkhave bhikkhuno cīvaram kataṃ vâ hoti naṭṭham vâ vinaṭṭham vâ daḍḍham vâ cīvarâsâ vâ upacchinnâ. evaṃ kho bhikkhave cīvaraapalibodho hoti. ime kho bhikkhave dve kaṭhinassa apalibodhâ 'ti. ||2||13||

kaṭhinakkhandhakam sattamam.

imamhi khandhake vatthu dōḷasa, peyyālamukhāni ekasatam atṭhârasa. tassa uddānam :

tiṃsa Pāṭheyyakâ bhikkhû Sâket' ukkaṇṭhitâ vasum vassam vutth' okapunnēhi agamum jinadassanam. |
idam vatthum kaṭhinassa, kappiyan ti ca pañcaka :
anāmantâ asamâcârâ tath' eva gaṇabhojanam |
yâvadatthaṃ ca uppâdo atthataṇam bhavissati.
ñatti ev' atthataṇ c' eva, evaṃ c' eva anattthatam. |
ullikhi dhovanâ c' eva vicāraṇam ca chedanam
bandhan' ovatṭi kaṇḍu ca daḥhikamm'-ānuvâtikâ |

- paribhaṇḍaṃ ovaṭṭeyyaṃ maddanā nimitta-kathā
 5 kukku sannidhi nissaggi n' akapp' aññatra te tayo |
 aññatra pañcātireke sañchinnena samaṇḍalī
 na aññatra puggalā, sammā nissīmaṭṭho anumodati, |
 kaṭhinam anattatam hoti evaṃ buddhena desitam.
 ahaṭ'-ākappa-piloti-pamsu-pāpaṇikāya ca |
 animitt'-āparikathā akukku asannidhi ca
 anissaggi kappakate tathā ticivarena ca |
 pañcake vātireke vā chinna-samaṇḍalīkate
 puggalass' atthārā, sammā sīmaṭṭho anumodati. |
 evaṃ kaṭhinattharaṇaṃ. ubbhārass' atṭha mātikā :
 10 pakkamananti niṭṭhānaṃ sannīṭṭhānañ ca nāsaṇaṃ |
 savanaṃ āsāvaccchedi sīmā saubbhār' atṭhamī.
 katacīvaram ādāya na paccessaṇ ti gacchati, |
 tassa taṃ kaṭhinuddhāro hoti pakkamanantiko.
 ādāya cīvaram yāti nissīme idha cintayi |
 kāressaṃ na paccessaṇ ti niṭṭhāne kaṭhinuddhāro.
 ādāya nissīmaṃ n' eva na paccessaṇ timānaso |
 tassa taṃ kaṭhinuddhāro sannīṭṭhānantiko bhava.
 ādāya cīvaram yāti nissīme idha cintayi |
 kāressaṃ na paccessaṇ ti kayiraṃ tassa nassati,
 15 tassa taṃ kaṭhinuddhāro bhavati nāsanantiko. |
 ādāya yāti paccessaṃ bahi kāreti cīvaram
 cīvarakato suṇāti ubbhatam kaṭhinam taḥim, |
 tassa taṃ kaṭhinuddhāro bhavati savanantiko.
 ādāya yāti paccessaṃ bahi kāreti cīvaram |
 katacīvaro bahiddhā nāmeti kaṭhinuddhāram,
 tassa taṃ kaṭhinuddhāro sīmātikkantiko bhava. |
 ādāya yāti paccessaṃ bahi kāreti cīvaram
 katacīvaro paccessaṃ sambhoti kaṭhinuddhāram, |
 tassa taṃ kaṭhinuddhāro saha bhikkhūhi jāyati.
 20 ādāya samādāya ca sattasattavidhi gati. |
 pakkamanantikā n' atthi chaccā vippakatā gati.
 ādāya nissīmagataṃ kāressaṃ iti jāyati |
 niṭṭhānaṃ sannīṭṭhānañ ca nāsanañ ca ime tayo.
 ādāya na paccessaṇ ti bahisīme karomiti |
 niṭṭhānaṃ sannīṭṭhānaṃ pi nāsaṇaṃ pi idaṃ tayo.
 anadhiṭṭhitena n' ev' assa hetṭhā tiṇi nayā vidhi. |

âdâya yâti paccessaṃ bahisîme karomîti
 na paccessan ti kâreti, niṭṭhâne kaṭhinuddhâro |
 sannīṭṭhānaṃ nâsanañ ca savana-sîmâtikkamâ
 25 saha bhikkhûhi jâyetha, evaṃ pannarasaṃ gati. |
 samâdâya, vippakatâ, samâdâya punâ tathâ,
 ime te caturo vârà sabbe pannarasa vidhi. |
 anâsâya ca, âsâya, karaṇīyo ca te tayo,
 nayato taṃ vijâneyya tayo dvâdasa-dvâdasa. |
 apacinanâ nav' ettha, phâsu pañcavidhâ taṃ,
 palibodh'-âpalibodhâ, uddânaṃ nayato katan ti.

MAHĀVAGGA.

VIII.

Tena samayena buddho bhagavā Rājagahe viharati Veluvane Kalandakanivāpe. tena kho pana samayena Vesālī iddhā c' eva hoti phitā ca bahujanā ākiṇṇamanussā subhikkhā ca, satta ca pāsādasahassāni satta ca pāsādasatāni satta ca pāsādā satta ca kūtāgārasahassāni satta ca kūtāgarasatāni satta ca kūtāgārāni satta ca ārāmasahassāni satta ca ārāmasatāni satta ca ārāmā satta ca pokkharaniṣahassāni satta ca pokkharaniṣatāni satta ca pokkharaniyo. Ambapālikā gaṇikā abhirūpā hoti dassaniyā pāsādikā paramāya vaṇṇapokkharatāya samannāgatā padakkhiṇā nacce ca gīte ca vādite ca abhisatā atthikānaṃ-atthikānaṃ manussānaṃ paññāsāya ca rattim gacchati tāya ca Vesālī bhiyyosoma-ttāya upasobhati. ||1|| atha kho Rājagahako negamo Vesālīm agamāsi kenacid eva karaṇīyena. addasa kho Rājagahako negamo Vesālīm iddhaṃ ca phitaṃ ca bahujanā ākiṇṇamanussā subhikkhā ca satta ca pāsādasahassāni . . . satta ca pokkharaniyo Ambapālīm ca gaṇikā abhirūpaṃ dassaniyaṃ pāsādikā . . . upasobhitaṃ ti. atha kho Rājagahako negamo Vesālīyaṃ taṃ karaṇīyaṃ tīretvā punad eva Rājagahaṃ paccāgacchi, yena rājā Māgadho Seniyo Bimbisāro ten' upasāṃkami, upasāṃkamitvā rājānaṃ Māgadhaṃ Seniyaṃ Bimbisāraṃ etad avoca : Vesālī deva iddhā ca phitā ca . . . upasobhati. sādhu deva mayam pi gaṇikā vuttāpeyyāma 'ti. tena hi bhaṇe tādisiṃ kumāriṃ jānāhi yaṃ tumhe gaṇikā vuttāpeyyāthā 'ti. ||2|| tena kho pana samayena Rājagahe Sālavatī nāma kumārī abhirūpā hoti dassaniyā pāsādikā paramāya vaṇṇapokkharatāya samannāgatā. atha kho Rājagahako negamo Sālavatim kumāriṃ

gaṇikaṃ vuttḥāpesi. atha kho Sālavatī gaṇikā na cirass' eva padakkhiṇā ahoṣi nacce ca gīte ca vādite ca abhisatā atthikānaṃ-atthikānaṃ manussānaṃ paṭisatena ca rattim gacchati. atha kho Sālavatī gaṇikā na cirass' eva gabbhinī ahoṣi. atha kho Sālavatīyā gaṇikāya etad ahoṣi: itthi kho gabbhinī purisānaṃ amanāpā. sace maṃ koci jānissati Sālavatī gaṇikā gabbhinīti sabbo me sakkāro parihāyissati. yaṃ nūnāhaṃ gilānā 'ti paṭivedeyyan ti. atha kho Sālavatī gaṇikā dovārikaṃ āṇāpesi: mā bhaṇe dovārika koci puriso pāvīsi, yo ca maṃ pucchati gilānā 'ti paṭivedehīti. evaṃ ayye 'ti kho so dovāriko Sālavatīyā gaṇikāya paccassosi. ||3|| atha kho Sālavatī gaṇikā tassa gabbhassa paripākaṃ anvāya puttāṃ vijāyi. atha kho Sālavatī gaṇikā dāsīm āṇāpesi: handa je imaṃ dāraṃ kattarasuppe pakkhipitvā nīharitvā saṃkāra-kūṭe chaḍḍehīti. evaṃ ayye 'ti kho sā dāsī Sālavatīyā gaṇikāya paṭisunītvā taṃ dāraṃ kattarasuppe pakkhipitvā nīharitvā saṃkāra-kūṭe chaḍḍesi. tena kho pana samayena Abhayo nāma rājakumāro kālāss' eva rājupatṭhānaṃ gacchanto addasa taṃ dāraṃ kakehi samparikiṇṇaṃ, disvāna manusse pucchi kiṃ etaṃ bhaṇe kakehi samparikiṇṇaṃ ti. dāraṃ devā 'ti. jīvati bhaṇe 'ti. jīvati devā 'ti. tena hi bhaṇe taṃ dāraṃ amhākaṃ antepuraṃ netvā dhātinaṃ detha posetun ti. evaṃ devā 'ti kho te manussā Abhayassa rājakumārassa paṭisunītvā taṃ dāraṃ Abhayassa rājakumārassa antepuraṃ netvā dhātinaṃ adamsu poseṭhā 'ti. tassa jīvātīti Jīvako 'ti nāmaṃ akāmsu, kumārena posāpito 'ti Komārabhacco 'ti nāmaṃ akāmsu. ||4||

atha kho Jīvako Komārabhacco na cirass' eva viññu-taṃ pāpuṇi. atha kho Jīvako Komārabhacco yena Abhayo rājakumāro ten' upasaṃkami, upasaṃkamitvā Abhayam rājakumāraṃ etad avoca: kā me deva mātā ko pitā 'ti. aham pi kho te bhaṇe Jīvaka mātaraṃ na jānāmi, api cāhaṃ te pitā, mayāpi posāpito 'ti. atha kho Jīvakaṃ Komārabhaccassa etad ahoṣi: imāni kho rājakulāni na sukarāni asippena upajīvītum. yaṃ nūnāhaṃ sippaṃ sikkheyyan ti. tena kho pana samayena Takkaṣilāyaṃ disāpāmoḃkko veyjo paṭivasati. ||5|| atha kho Jīvako Komārabhacco Abhayam rājakumāraṃ anāpucchā yena Takkaṣilā

tena pakkāmi, anupubbena yena Takkaṣilā yena so vejjo ten' upasaṃkamaṃ, upasaṃkamitvā taṃ vejjaṃ etad avoca: icchāṃ' ahaṃ ācariya sippaṃ sikkhituṃ ti. tena hi bhāṇe Jīvaka sikkhassū 'ti. atha kho Jīvako Komārabhacco bahuṃ ca gaṇhāti lahuṃ ca gaṇhāti sutṭhuṃ ca upadhāreti gahitaṃ c' assa na pamussati. atha kho Jīvaka Komārabhaccassa sattannaṃ vassānaṃ accayena etad ahosi: ahaṃ kho bahuṃ ca gaṇhāmi lahuṃ ca gaṇhāmi sutṭhuṃ ca upadhāremi gahitaṃ ca me na pamussati satta ca me vassāni adhiyantassa na yimassa sippassa anto paññāyati, kadā imassa sippassa anto paññāyissatīti. ||6|| atha kho Jīvako Komārabhacco yena so vejjo ten' upasaṃkamaṃ, upasaṃkamitvā taṃ vejjaṃ etad avoca: ahaṃ kho ācariya bahuṃ ca gaṇhāmi lahuṃ ca gaṇhāmi sutṭhuṃ ca upadhāremi gahitaṃ ca me na pamussati satta ca me vassāni adhiyantassa na yimassa sippassa anto paññāyati, kadā imassa sippassa anto paññāyissatīti. tena hi bhāṇe Jīvaka khanittiṃ ādāya Takkaṣilāya samantā yojanaṃ āhiṇḍanto yaṃ kiñci abhesajjaṃ passeyyāsi taṃ āharā 'ti. evaṃ ācariyā 'ti kho Jīvako Komārabhacco tassa vejjaṃ paṭisunivā khanittiṃ ādāya Takkaṣilāya samantā yojanaṃ āhiṇḍanto na kiñci abhesajjaṃ addasa. atha kho Jīvako Komārabhacco yena so vejjo ten' upasaṃkamaṃ, upasaṃkamitvā taṃ vejjaṃ etad avoca: āhiṇḍanto 'mhi ācariya Takkaṣilāya samantā yojanaṃ, na kiñci abhesajjaṃ addasan ti. sikkhito 'si bhāṇe Jīvaka, alaṇ te ettakaṃ jīvikkāyā 'ti Jīvaka Komārabhaccassa parittaṃ pātheyyaṃ pādāsi. ||7||

atha kho Jīvako Komārabhacco taṃ parittaṃ pātheyyaṃ ādāya yena Rājagahaṃ tena pakkāmi. atha kho Jīvaka Komārabhaccassa taṃ parittaṃ pātheyyaṃ antarā magge Sākete parikkhayaṃ agamāsi. atha kho Jīvaka Komārabhaccassa etad ahosi: ime kho maggā kantārā appodakā appabhakkhā na sukarā apātheyyena gantuṃ, yaṃ nūnāhaṃ pātheyyaṃ pariyeseyyaṃ ti. tena kho pana samayena Sākete setṭhibhāriyāya sattavassiko sīsābādho hoti, bahū mahantā -mahantā disāpāmokkhā vejjā āgantvā nāsakkhimsu ārogaṃ kātuṃ, bahuṃ hiraññaṃ ādāya agamaṃsu. atha kho Jīvako Komārabhacco Sāketāṃ pavisitvā manusse pucchi: ko bhāṇe gilāno kaṃ tikicchāmi. etissā ācariya setṭhibhāriyāya

sattavassiko sisābādho, gaccha ācariya seṭṭhibhāriyaṃ tiki-
 cchāhīti. ||8|| atha kho Jīvako Komārabhacco yena seṭṭhi-
 ssa gahapatissa nivesanaṃ ten' upasaṃkami, upasaṃkamitvā
 dovārikaṃ āṇāpesi: gaccha bhāṇe dovārika, seṭṭhibhāriyāya
 pāvada, vejjo ayye āgato so taṃ datṭhukāmo 'ti. evaṃ
 ācariyā 'ti kho so dovāriko Jīvakassa Komārabhaccassa paṭi-
 sunītvā yena seṭṭhibhāriyā ten' upasaṃkami, upasaṃkamitvā
 seṭṭhibhāriyaṃ etad avoca: vejjo ayye āgato so taṃ datṭhu-
 kāmo 'ti. kīdiso bhāṇe dovārika vejjo 'ti. daharako ayye
 'ti. alaṃ bhāṇe dovārika, kiṃ me daharako vejjo karissati.
 bahū mahantā-mahantā disāpāmokkhā vejjā āgantvā nāsa-
 kkhimsu ārogaṃ kātum, bahum hiraññaṃ ādāya agamamsū 'ti.
 ||9|| atha kho so dovāriko yena Jīvako Komārabhacco ten'
 upasaṃkami, upasaṃkamitvā Jīvakaṃ Komārabhaccaṃ etad
 avoca: seṭṭhibhāriyā ācariya evaṃ āha: alaṃ bhāṇe dovārika
 . . . agamamsū 'ti. gaccha bhāṇe dovārika, seṭṭhibhāriyāya
 pāvada: vejjo ayye evaṃ āha: mā kir' ayye pure kiñci adāsi,
 yadā ārogā ahoṣi, tadā yaṃ iccheyyāsi taṃ dajjeyyāsi.
 evaṃ ācariyā 'ti kho so dovāriko Jīvakassa Komārabhaccassa
 paṭisunītvā yena seṭṭhibhāriyā ten' upasaṃkami, upasaṃ-
 kamitvā seṭṭhibhāriyaṃ etad avoca: vejjo ayye evaṃ āha
 . . . taṃ dajjeyyāsi. tena hi bhāṇe dovārika vejjo āgacch-
 atū 'ti. evaṃ ayye 'ti kho so dovāriko seṭṭhibhāriyāya
 paṭisunītvā yena Jīvako Komārabhacco ten' upasaṃkami,
 upasaṃkamitvā Jīvakaṃ Komārabhaccaṃ etad avoca: seṭṭhi-
 bhāriyā taṃ ācariya pakkosatīti. ||10|| atha kho Jīvako
 Komārabhacco yena seṭṭhibhāriyā ten' upasaṃkami, upasaṃ-
 kamitvā seṭṭhibhāriyāya vikāraṃ sallakkhetvā seṭṭhibhāriyaṃ
 etad avoca: pasatena ayye sappinā attho 'ti. atha kho
 seṭṭhibhāriyā Jīvakassa Komārabhaccassa pasataṃ sappiṃ
 dāpesi. atha kho Jīvako Komārabhacco taṃ pasataṃ sappiṃ
 nānābhesajjehi nippacitvā seṭṭhibhāriyaṃ mañcake uttānaṃ
 nipajjāpetvā natthuto adāsi. atha kho taṃ sappi natthuto
 dinnāṃ mukhato uggacchi. atha kho seṭṭhibhāriyā paṭiggāhe
 nutṭhuhitvā dāsiṃ āṇāpesi: handa je imaṃ sappiṃ picunā
 gaṇhāhīti. ||11|| atha kho Jīvakassa Komārabhaccassa etad
 ahoṣi: acchariyaṃ yāva lūkhāyaṃ gharanī yatra hi nāma
 imaṃ chaddanīyadhammaṃ sappiṃ picunā gāhāpessatī, bahu-

kāni ca me mahagghāni-mahagghāni bhesajjāni upagatāni, kim pi m' āyaṃ kiñci deyyadhammaṃ dassatīti. atha kho seṭṭhibhariyā Jivakassa Komārabhaccassa vikāraṃ salla-kkhetvā Jivakaṃ Komārabhaccaṃ etad avoca : kissa tvaṃ ācariya vimano 'sīti. idha me etad ahosi : acchariyaṃ yāva . . . dassatīti. mayaṃ kho ācariya agārikā nāma upajānāṃ' etassa saṃyamassa, varam etaṃ sappi dāsānaṃ vā kamma-karānaṃ vā pādabbhañjanaṃ vā padīpakaraṇe vā āsittāṃ. mā tvaṃ ācariya vimano ahosi, na te deyyadhammo hāyissatīti. ||12|| atha kho Jivako Komārabhacco seṭṭhibhariyāya sattavassikaṃ sisābādhaṃ eken' eva natthukammena apakāḍhi. atha kho seṭṭhibhariyā ārogā samānā Jivakassa Komārabhaccassa cattāri sahaṣṣāni pādāsi, putto mātā me ārogā ṭhitā 'ti cattāri sahaṣṣāni pādāsi, suṇisā sassū me ārogā ṭhitā 'ti cattāri sahaṣṣāni pādāsi, seṭṭhi gahapati bhariyā me ārogā ṭhitā 'ti cattāri sahaṣṣāni pādāsi dāsaṃ ca dāsiṃ ca assarathaṃ ca. atha kho Jivako Komārabhacco tāni soḷasa sahaṣṣāni ādāya dāsaṃ ca dāsiṃ ca assarathaṃ ca yena Rājagahaṃ tena pakkāmi, anupubbena yena Rājagahaṃ yena Abhayo rājakumāro ten' upasaṃkami, upasaṃkamitvā Abhayaṃ rājakumāraṃ etad avoca : idaṃ me deva paṭhama-kammaṃ soḷasa sahaṣṣāni dāso ca dāsi ca assaratho ca, paṭi-gaṇhātu me devo posāvanikaṃ ti. alaṃ bhāṇe Jivaka tuyh' eva hotu, amhākaññeva antepure nivesanaṃ māpehīti. evaṃ devā 'ti kho Jivako Komārabhacco Abhayassa rājakumārassa paṭisunītvā Abhayassa rājakumārassa antepure nivesanaṃ māpesi. ||13||

tena kho pana samayena rañño Māgadhasa Seniyassa Bimbisārassa bhagandalābādho hoti, sātakā lohitena makkihiyanti. deviyo disvā uppaṇḍenti utunī dāni devo, pupphaṃ devassa uppannaṃ, na cirass' eva devo vijāyissatīti. tena rājā mañku hoti. atha kho rājā Māgadho Seniyō Bimbisāro Abhayaṃ rājakumāraṃ etad avoca : mayhaṃ kho bhāṇe Abhaya tādiso ābādho : sātakā lohitena makkihiyanti, deviyo maṃ disvā uppaṇḍenti . . . vijāyissatīti. iñgha bhāṇe Abhaya tādisaṃ vejjāṃ jānāhi yo maṃ tiki-ccheyyā 'ti. ayaṃ deva amhākaṃ Jivako vejjo taruṇo bhadraḥ, so devaṃ tikicchissatīti. tena hi bhāṇe Abhaya

Jīvakaṃ vejjaṃ āṇāpehi, so maṃ tikicchissatīti. ||14|| atha kho Abhayo rājakumāro Jīvakaṃ Komārabhaccaṃ āṇāpesi : gaccha bhaṇe Jīvaka rājānaṃ tikicchāhīti. evaṃ devā 'ti kho Jīvako Komārabhacco Abhayassa rājakumārassa paṭisunītvā nakhena bhesajjaṃ ādāya yena rājā Māgadho Seniyo Bimbisāro ten' upasaṃkami, upasaṃkamitvā rājānaṃ Māgadhaṃ Seniyaṃ Bimbisāraṃ etad avoca : ābādhaṃ deva passāmā'ti. atha kho Jīvako Komārabhacco rañño Māgadhaṃ Seniyaṃ Bimbisārassa bhagandalābādhaṃ eken' eva ālepena apakaḍḍhi. atha kho rājā Māgadho Seniyo Bimbisāro ārogo samāno pañca itthiṣatāni sabbālaṃkāraṃ bhūṣāpetvā omuñcāpetvā puñjaṃ kārapetvā Jīvakaṃ Komārabhaccaṃ etad avoca : etaṃ bhaṇe Jīvaka pañcannaṃ itthiṣatānaṃ sabbālaṃkāraṃ tuyhaṃ hotū'ti. alaṃ deva adhikāraṃ me devo saratū'ti. tena hi bhaṇe Jīvaka maṃ upatṭhaha itthāgāraṃ ca buddhapamukhaṃ bhikkhusaṃghaṃ cā'ti. evaṃ devā'ti kho Jīvako Komārabhacco rañño Māgadhaṃ Seniyaṃ Bimbisārassa paccassosi. ||15||

tena kho pana samayena Rājagahakassa seṭṭhissa satta-vassiko sīsābādho hoti, bahū mahantā-mahantā disāpāmokkhā vejja āgantvā nāsakkhimsu ārogaṃ kātum, bahum hiraññaṃ ādāya agamaṃsu. api ca vejjeḥi paccakkhāto hoti, ekacce vejja evaṃ āhaṃsu : pañcamāṃ divasaṃ seṭṭhi gahapati kālāṃ karissatīti, ekacce vejja evaṃ āhaṃsu : sattamaṃ divasaṃ seṭṭhi gahapati kālāṃ karissatīti. atha kho Rājagahakassa negamassa etad ahosi : ayaṃ kho seṭṭhi gahapati bahūpakāro rañño c' eva negamassa ca, api ca vejjeḥi paccakkhāto, ekacce vejja evaṃ āhaṃsu : pañcamāṃ divasaṃ seṭṭhi gahapati kālāṃ karissatīti, ekacce vejja evaṃ āhaṃsu : sattamaṃ divasaṃ seṭṭhi gahapati kālāṃ karissatīti, ayaṃ ca rañño Jīvako vejjo taruṇo bhadraḥko, yaṃ nūna mayā rājānaṃ Jīvakaṃ vejjaṃ yāceyyāma seṭṭhiṃ gahapatim tikicchitun ti. ||16|| atha kho Rājagahako negamo yena rājā Māgadho Seniyo Bimbisāro ten' upasaṃkami, upasaṃkamitvā rājānaṃ Māgadhaṃ Seniyaṃ Bimbisāraṃ etad avoca : ayaṃ deva seṭṭhi gahapati bahūpakāro devassa c' eva negamassa ca, api ca vejjeḥi paccakkhāto . . . karissatīti. sādhu devo Jīvakaṃ vejjaṃ āṇāpetū seṭṭhiṃ gahapatim

tikicchitun ti. atha kho rājā Māgadho Seniyo Bimbisāro Jīvakaṃ Komārabhaccaṃ ānāpesi : gaccha bhaṇe Jīvaka seṭṭhiṃ gahapatiṃ tikicchāhīti. evaṃ devā 'ti kho Jīvako Komārabhacco rañño Māgadhassa Seniyassa Bimbisārassa paṭisunītvā yena seṭṭhi gahapati ten' upasaṃkami, upasaṃkamitvā seṭṭhissa gahapatissa vikāraṃ sallakkhetvā seṭṭhiṃ gahapatiṃ etad avoca : sac' āhaṃ taṃ gahapati ārogāpeyyaṃ kiṃ me assa deyyadhammo 'ti. sabbhaṃ sāpateyyaṃ ca te ācariya hotu ahaṃ ca te dāso 'ti. ||17|| sakkhissasi pana tvāṃ gahapati ekena passena satta māse nipajjitun ti. sakkom' ahaṃ ācariya ekena passena satta māse nipajjitun ti. sakkhissasi pana tvāṃ gahapati dutiyena passena satta māse nipajjitun ti. sakkom' ahaṃ ācariya dutiyena passena satta māse nipajjitun ti. sakkhissasi pana tvāṃ gahapati uttāno satta māse nipajjitun ti. sakkom' ahaṃ ācariya uttāno satta māse nipajjitun ti. atha kho Jīvako Komārabhacco seṭṭhiṃ gahapatiṃ mañcike nipajjāpetvā mañcike sambandhitvā sīsacchaviṃ upphāletvā sibbinīṃ vināmetvā dve paṇake nīharitvā janassa dassesi : passath' ayyo ime dve paṇake ekaṃ khuddakaṃ ekaṃ mahallakaṃ. ye te ācariyā evaṃ āhaṃsu : pañcamāṃ divasaṃ seṭṭhi gahapati kālaṃ karissatīti teh' āyaṃ mahallako paṇako diṭṭho, pañcamāṃ divasaṃ seṭṭhissa gahapatissa matthaluṅgaṃ pariyādiyissati, matthaluṅgassa pariyādānā seṭṭhi gahapati kālaṃ karissati, sudiṭṭho tehi ācariyehi. ye te ācariyā evaṃ āhaṃsu : sattamaṃ divasaṃ seṭṭhi gahapati kālaṃ karissatīti teh' āyaṃ khuddako paṇako diṭṭho, sattamaṃ divasaṃ seṭṭhissa gahapatissa matthaluṅgaṃ pariyādiyissati, matthaluṅgassa pariyādānā seṭṭhi gahapati kālaṃ karissati, sudiṭṭho tehi ācariyehīti, sibbinīṃ sampatīpādetvā sīsacchaviṃ sibbetvā ālepaṃ adāsi. ||18|| atha kho seṭṭhi gahapati sattāhassa accayena Jīvakaṃ Komārabhaccaṃ etad avoca : nāhaṃ ācariya sakkomi ekena passena satta māse nipajjitun ti. nanu me tvāṃ gahapati paṭisunī sakkom' ahaṃ ācariya ekena passena satta māse nipajjitun ti. saccāhaṃ ācariya paṭisunīṃ, ap' āhaṃ marissāmi, nāhaṃ sakkomi ekena passena satta māse nipajjitun ti. tena hi tvāṃ gahapati dutiyena passena satta māse nipajjāhīti. atha kho seṭṭhi gahapati sattāhassa accayena Jīvakaṃ Komārabhaccaṃ etad

avoca : nāhaṃ ācariya sakkomi dutiyena passena satta māse nipajjitun ti. nanu me tvaṃ gahapati paṭisunī sakkom' ahaṃ ācariya dutiyena passena satta māse nipajjitun ti. saccāhaṃ ācariya paṭisunim, ap' āhaṃ marissāmi, nāhaṃ ācariya sakkomi dutiyena passena satta māse nipajjitun ti. tena hi tvaṃ gahapati uttāno satta māse nipajjāhīti. atha kho seṭṭhi gahapati sattāhassa accayena Jīvakaṃ Komārabhaccaṃ etad evoca : nāhaṃ ācariya sakkomi uttāno satta māse nipajjitun ti. nanu me tvaṃ gahapati paṭisunī sakkom' ahaṃ ācariya uttāno satta māse nipajjitun ti. saccāhaṃ ācariya paṭisunim, ap' āhaṃ marissāmi, nāhaṃ sakkomi uttāno satta māse nipajjitun ti. ||19|| ahaṃ ce taṃ gahapati na vadeyyaṃ ettakam pi tvaṃ na nipajjeyyāsi, api ca paṭigaccho' eva mayā ñāto tīhi sattāhehi seṭṭhi gahapati ārogo bhavissatīti. uttāhehi gahapati ārogo 'si, jānāhi kim me deyyadhammo 'ti. sabbaṃ sāpateyyaṃ ca te ācariya hotu ahaṃ ca te dāso 'ti. alaṃ gahapati mā me tvaṃ sabbaṃ sāpateyyaṃ adāsi mā ca me dāso, rañño satasahassaṃ dehi mayhaṃ sata-sahassaṃ ti. atha kho seṭṭhi gahapati ārogo samāno rañño satasahassaṃ adāsi Jivakassa Komārabhaccassa sata-sahassaṃ. ||20||

tena kho pana samayena Bārāṇaseyyakassa seṭṭhi-puttassa mokkhacikāya kilantassa antagaṇṭhābādho hoti yena yāgu pi pītā na sammāpariṇāmaṃ gacchati bhattam pi bhuttaṃ na sammāpariṇāmaṃ gacchati uccāro pi passāvo pi na paṇḍo. so tena kiso hoti lūkho dubbaṇṇo uppaṇḍuppaṇḍukajāto dhamanisanthata-gatto. atha kho Bārāṇaseyyakassa seṭṭhissa etad ahosi : mayhaṃ kho puttassa kidiso ābādho. yāgu pi pītā na sammāpariṇāmaṃ gacchati bhattam pi bhuttaṃ na sammāpariṇāmaṃ gacchati uccāro pi passāvo pi na paṇḍo, so tena kiso lūkho dubbaṇṇo uppaṇḍuppaṇḍukajāto dhamanisanthata-gatto. yaṃ nūnāhaṃ Rājagahaṃ gantvā rājānaṃ Jivakaṃ vejjāya yāceyyaṃ puttāya me tiki-cchitun ti. atha kho Bārāṇaseyyako seṭṭhi Rājagahaṃ gantvā yena rājā Māgadho Seniyo Bimbisāro ten' upasaṃkami, upasaṃkamitvā rājānaṃ Māgadhaṃ Seniyaṃ Bimbisāraṃ etad avoca : mayhaṃ kho deva puttassa tādiso ābādho : yāgu pi . . . dhamanisanthata-gatto. sādhu devo Jivakaṃ

vejjam ānāpetu puttam me tikicchitun ti. ||21|| atha kho rājā Māgadho Seniyo Bimbisāro Jīvakaṃ Komārabhaccaṃ ānāpesi: gaccha bhāṇe Jīvaka Bārāṇasīṃ gantvā Bārāṇaseyyakaṃ seṭṭhiputtam tikicchāhiti. evaṃ devā 'ti kho Jīvako Komārabhacco rañño Māgadhassa Seniyassa Bimbisārassa paṭisunitvā Bārāṇasīṃ gantvā yena Bārāṇaseyyako seṭṭhiputto ten' upasaṃkami, upasaṃkamtivā Bārāṇaseyyakassa seṭṭhiputtassa vikāraṃ sallakkhetvā janam ussāretvā tirokaraṇiyaṃ parikkhipivā thambhe ubbandhitvā bhariyaṃ purato ṭhapetvā udaracchaviṃ upphāletvā antagaṇṭhiṃ nīharitvā bhariyāya dassesi passa te sāmikassa ābādham, iminā yāgu pi pītā na sammāpariṇāmaṃ gacchati bhattam pi bhuttaṃ na sammāpariṇāmaṃ gacchati uccāro pi passāvo pi na paguṇo, imināyaṃ kiso lūkho dubbaṇṇo uppaṇḍuppaṇḍukajāto dhamanisanthatagatto 'ti, antagaṇṭhiṃ viniveṭhetvā antāni paṭipavesetvā udaracchaviṃ sibbetvā ālepaṃ adāsi. atha kho Bārāṇaseyyako seṭṭhiputto na cirass' eva ārogo ahoṣi. atha kho Bārāṇaseyyako seṭṭhi putto me ārogo ṭhito 'ti Jīvakassa Komārabhaccassa soḷasa sahaṣṣāni pādāsi. atha kho Jīvako Komārabhacco tāni soḷasa sahaṣṣāni ādāya punad eva Rājagahaṃ paccāgacchi. ||22||

tena kho pana samayena rañño Pajjotassa paṇḍurogābādho hoti. bahū mahantā - mahantā disāpāmokkhā vejjā āgantvā nāsakkhimsu ārogaṃ kātum, bahum hiraññiṃ ādāya agamaṃsu. atha kho rājā Pajjoto rañño Māgadhassa Seniyassa Bimbisārassa santike dūtāṃ pāhesi: mayhaṃ kho tādiso ābādho, sādhu devo Jīvakaṃ vejjam ānāpetu, so maṃ tikicchissatīti. atha kho rājā Māgadho Seniyo Bimbisāro Jīvakaṃ Komārabhaccaṃ ānāpesi: gaccha bhāṇe Jīvaka Ujjenīṃ gantvā rājānaṃ Pajjotaṃ tikicchāhiti. evaṃ devā 'ti kho Jīvako Komārabhacco rañño Māgadhassa Seniyassa Bimbisārassa paṭisunitvā Ujjenīṃ gantvā yena rājā Pajjoto ten' upasaṃkami, upasaṃkamtivā rañño Pajjotassa vikāraṃ sallakkhetvā rājānaṃ Pajjotaṃ etad avoca: ||23|| sappiṃ deva nippacissāmi, taṃ devo pivissatīti. alaṃ bhāṇe Jīvaka yaṃ te sakkaṃ vinā sappinā ārogaṃ kātum taṃ karoḥi, jeguccham me sappi paṭikkūlan ti. atha kho Jīvakassa Komārabhaccassa etad

ahosi : imassa kho rañño tādiso ābādho na sakkā vinā sappinā ārogaṃ kātuṃ. yaṃ nūnāhaṃ sappiṃ nippaceyyaṃ kasāvaṇṇaṃ kasāvagandhaṃ kasāvarasaṃ ti. atha kho Jīvako Komārabhacco nānābhesajjehi sappiṃ nippaci kasāvaṇṇaṃ kasāvagandhaṃ kasāvarasaṃ. atha kho Jīvakassa Komārabhaccassa etad ahoṣi : imassa kho rañño sappi pītaṃ parināmetaṃ uddekaṃ dassati. caṇḍ' āyaṃ rājā ghātāpeyyāsi maṃ. yaṃ nūnāhaṃ paṭigacce' eva āpuccheyyan ti. atha kho Jīvako Komārabhacco yena rājā Pajjoto ten' upasaṃkami, upasaṃkamitvā rājānaṃ Pajjotaṃ etad avoca : || 24 || mayāṃ kho deva vejjā nāma tādiseṇa muhuttēna mūlāni uddharāma bhesajjāni saṃharāma. sādhu devo vāhanāgāresu ca dvāresu ca ānāpetu : yena vāhanena Jīvako icchati tena vāhanena gacchatu, yena dvārena icchati tena dvārena gacchatu, yaṃ kālaṃ icchati taṃ kālaṃ gacchatu, yaṃ kālaṃ icchati taṃ kālaṃ pavisatū 'ti. atha kho rājā Pajjoto vāhanāgāresu ca dvāresu ca ānāpesi : yena vāhanena Jīvako icchati tena vāhanena gacchatu, yena dvārena icchati tena dvārena gacchatu, yaṃ kālaṃ icchati taṃ kālaṃ gacchatu, yaṃ kālaṃ icchati taṃ kālaṃ pavisatū 'ti. tena kho pana samayena rañño Pajjotassa Bhaddavatikā nāma hatthinikā paññāsayaṇikā hoti. atha kho Jīvako Komārabhacco rañño Pajjotassa sappiṃ upanāmesi kasāvaṃ devo pivatū 'ti. atha kho Jīvako Komārabhacco rājānaṃ Pajjotaṃ sappiṃ pāyevā hatthisālaṃ gantvā Bhaddavatikāya hatthinikāya nagaramhā nippati. || 25 || atha kho rañño Pajjotassa taṃ sappi pītaṃ parināmetaṃ uddekaṃ adāsi. atha kho rājā Pajjoto manusse etad avoca : dutṭhena bhaṇe Jīvakena sappiṃ pāyito 'mhi. tena hi bhaṇe Jīvakaṃ vejjāṃ vicinathā 'ti. Bhaddavatikāya deva hatthinikāya nagaramhā nippatito 'ti. tena kho pana samayena rañño Pajjotassa Kāko nāma dāso saṭṭhiyojaniko hoti amanussena paṭicca jāto. atha kho rājā Pajjoto Kākaṃ dāsaṃ ānāpesi : gaccha bhaṇe Kāka Jīvakaṃ vejjāṃ nivattehi rājā taṃ ācariya nivattāpetīti. ete kho bhaṇe Kāka vejjā nāma bahumāyā, mā c' assa kiñci paṭiggaheṣīti. || 26 || atha kho Kāko dāso Jīvakaṃ Komārabhaccaṃ antarā magge Kosambiyāṃ sambhāvesi pātārāsaṃ karon-taṃ. atha kho Kāko dāso Jīvakaṃ Komārabhaccaṃ etad

avoca : rājā tam ācariya nivattāpetīti. āgamehi bhaṇe Kāka yāva bhuñjāma, handa bhaṇe Kāka bhuñjassū 'ti. alam ācariya raññ' amhi āṇatto : ete kho bhaṇe Kāka vejja nāma bahumāyā mā c' assa kiñci paṭiggaheṣīti. tena kho pana samayena Jīvako Komārabhacco nakhena bhesajjam olumpetvā āmalakam ca khādati pāṇiyam ca pivati. atha kho Jīvako Komārabhacco Kākam dāsam etad avoca : handa bhaṇe Kāka āmalakam ca khāda pāṇiyam ca pivassū 'ti. ||27|| atha kho Kāko dāso ayam kho vejjo āmalakam ca khādati pāṇiyam ca pivati, na arahati kiñci pāpakam hotun ti upaḍḍhāmalakam ca khādi pāṇiyam ca apāyi. tassa tam upaḍḍhāmalakam khādayitam tath' eva nicchāresi. atha kho Kāko dāso Jivakam Komārabhaccam etad avoca : atthi me ācariya jīvitān ti. mā bhaṇe Kāka bhāyi, tvam c' eva ārogo bhavissasi, rājā ca caṇḍo, so rājā ghātāpeyyāsi maṃ, tenāhaṃ na nivattāmi Bhaddavatikam hatthinikam Kākassa niyyādetvā yena Rājagaham tena pakkāmi, anupubbena yena Rājagaham yena rājā Māgadho Seniyo Bimbisāro ten' upasamkami, upasamkamitvā rañño Māgadhassa Seniyassa Bimbisārassa etam attham ārocesi. suṭṭhu bhaṇe Jivaka akāsi yam pi na nivatto, caṇḍo so rājā ghātāpeyyāsi tan ti. ||28|| atha kho rājā Pajjoto ārogo samāno Jivakassa Komārabhaccassa santike dūtam pāhesi, āgacchatu Jivako varam dassāmi ti. alam ayyo adhikāram me devo saratū 'ti. tena kho pana samayena rañño Pajjotassa Siveyyakam dussayugam uppannam hoti bahunnam dussānam bahunnam dussayugānam bahunnam dussayugasatānam bahunnam dussayugasahassānam bahunnam dussayugasatasahassānam aggam ca seṭṭham ca mokkham ca uttamam ca pavaram ca. atha kho rājā Pajjoto tam Siveyyakam dussayugam Jivakassa Komārabhaccassa pāhesi. atha kho Jivakassa Komārabhaccassa etad ahoṣi : idam kho me Siveyyakam dussayugam raññā Pajjotena pahitam bahunnam dussānam . . . pavaram ca, na yimam añño koci paccārahati aññātra tena bhagavatā arahatā sammā-sambuddhena raññā vā Māgadhena Seniyena Bimbisārenā 'ti. ||29||

tena kho pana samayena bhagavato kāyo dosābhisanno hoti. atha kho bhagavā āyasmantaṃ Ānandaṃ āmantesi :

dosābhisanno kho Ānanda tathāgatassa kāyo, icchati tathāgato virecanam pātun ti. atha kho āyasmā Ānando yena Jīvako Komārabhacco ten' upasamkami, upasamkamitvā Jivakam Komārabhaccam etad avoca : dosābhisanno kho āvuso Jivaka tathāgatassa kāyo, icchati tathāgato virecanam pātun ti. tena hi bhante Ānanda bhagavato kāyam katipāham sinehethā 'ti. atha kho āyasmā Ānando bhagavato kāyam katipāham sinehetvā yena Jīvako Komārabhacco ten' upasamkami, upasamkamitvā Jivakam Komārabhaccam etad avoca : siniddho kho āvuso Jivaka tathāgatassa kāyo, yassa dāni kalam maññasīti. ||30|| atha kho Jivakassa Komārabhaccassa etad ahosi : na kho me tam paṭirūpam yo 'ham bhagavato oḷārikam virecanam dadeyyan ti, tīpi uppalahatthāni nānābhesajjehi paribhāvetvā yena bhagavā ten' upasamkami, upasamkamitvā ekam uppalahattham bhagavato upanāmesi imam bhante bhagavā paṭhamam uppalahattham upasiṅghatu, idam bhagavantam dasakkhattum virecessatīti. dutiyam pi uppalahattham bhagavato upanāmesi imam bhante bhagavā dutiyam uppalahattham upasiṅghatu, idam bhagavantam dasakkhattum virecessatīti. tatiyam pi uppalahattham bhagavato upanāmesi imam bhante bhagavā tatiyam uppalahattham upasiṅghatu, idam bhagavantam dasakkhattum virecessatīti, evam bhagavato samatimsāya virecanam bhavissatīti. atha kho Jivako Komārabhacco bhagavato samatimsāya virecanam datvā bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi. ||31|| atha kho Jivakassa Komārabhaccassa bahi dvārakoṭṭhakā nikkhantassa etad ahosi : mayā kho bhagavato samatimsāya virecanam dinnam. dosābhisanno tathāgatassa kāyo, na bhagavantam samatimsakkhattum virecessati, ekūnatimsakkhattum bhagavantam virecessati, api ca bhagavā viritto nahāyissati, nahātam bhagavantam sakim virecessati, evam bhagavato samatimsāya virecanam bhavissatīti. atha kho bhagavā Jivakassa Komārabhaccassa cetasā cetoparivitakkam aññāya āyasmantam Ānandam āmantesi : idhānanda Jivakassa Komārabhaccassa bahi dvārakoṭṭhakā nikkhantassa etad ahosi : mayā kho bhagavato . . . bhavissatīti. tena h' Ānanda uṇhodakam paṭiyādethā 'ti. evam bhante 'ti kho āyasmā Ānando bhagavato paṭisunitvā uṇho-

dakam paṭiyādesi. ||32|| atha kho Jīvako Komārabhacco yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinno kho Jīvako Komārabhacco bhagavantam etad avoca : viritto bhante bhagavā 'ti. viritto 'mhi Jīvaka 'ti. idha mayham bhante bhi dvārakoṭṭhakā nikkhantassa etad ahoṣi : mayā kho bhagavato . . . bhavissatīti. nahāyatu bhante bhagavā, nahāyatu sugato 'ti. atha kho bhagavā uṇhodakam nahāyi, nahātaṃ bhagavantam sakim virecesi, evaṃ bhagavato samatimsāya virecanam ahoṣi. atha kho Jīvako Komārabhacco bhagavantam etad avoca : yāva bhante bhagavato kāyo pakatatto hoti, alam yūsapiṇḍapātenā 'ti. atha kho bhagavato kāyo na cirass' eva pakatatto ahoṣi. ||33||

atha kho Jīvako Komārabhacco tam Siveyyakam dussayugam ādāya yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho Jīvako Komārabhacco bhagavantam etad avoca : ekāham bhante bhagavantam varam yācāmiti. atikkantavarā kho Jīvaka tathāgatā 'ti. yaṃ ca bhante kappati yaṃ ca anavajjan ti. vadehi Jīvaka 'ti. bhagavā bhante paṃsukūliko bhikkhusamgho ca. idaṃ me bhante Siveyyakam dussayugam raññā Pajjotena pahitaṃ bahunnam dussānam bahunnam dussayugānam bahunnam dussayugasatānam bahunnam dussayugasahassānam bahunnam dussayugasatasa-hassānam aggaṃ ca setṭham ca mokkaṃ ca uttamaṃ ca pavaram ca. paṭigāṇhātu me bhante bhagavā Siveyyakam dussayugam bhikkhusamghassa ca gahapati-civaram anujānātū 'ti. paṭiggahesi bhagavā Siveyyakam dussayugam. atha kho bhagavā Jivakam Komārabhaccam dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṃsesi. atha kho Jīvako Komārabhacco bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito uttāyāsanaṃ bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi. ||34|| atha kho bhagavā etasmim nidāne dhammikatham katvā bhikkhū āmantesi : anujānāmi bhikkhave gahapati-civaram. yo icchatī paṃsukūliko hotu, yo icchatī gahapati-civaram sādīyatu. itarītarena p' āham bhikkhave santutṭhim vaṇṇemīti. assosum kho Rājagahe manussā bhagavatā

kira bhikkhūnaṃ gahapaticīvaraṃ anuññātan ti, te ca manussā haṭṭhā ahesuṃ udaggā, idāni kho mayaṃ dānāni dassāma puññāni karissāma yato bhagavatā bhikkhūnaṃ gahapaticīvaraṃ anuññātan ti, ekāhen' eva Rājagahe bahūni cīvarasahassāni uppajjimsu. assosuṃ kho jānapadā manussā bhagavatā kira bhikkhūnaṃ gahapaticīvaraṃ anuññātan ti, te ca manussā haṭṭhā ahesuṃ udaggā, idāni kho mayaṃ dānāni dassāma puññāni karissāma yato bhagavatā bhikkhūnaṃ gahapaticīvaraṃ anuññātan ti, jānapade pi ekāhen' eva bahūni cīvarasahassāni uppajjimsu. ||35|| tena kho pana samayena saṃghassa pāvāro uppanno hoti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave pāvāran ti. koseyyapāvāro uppanno hoti. anujānāmi bhikkhave koseyya-pāvāran ti. kojavaṃ uppannaṃ hoti. anujānāmi bhikkhave kojavan ti. ||36||1||

paṭhamakabhāṇavāraṃ niṭṭhitam.

tena kho pana samayena Kāsikarājā Jīvakassa Komārabhaccassa aḍḍhakāsikaṃ kambalaṃ pāhesi upaḍḍhakāsinaṃ khamamānaṃ. atha kho Jīvako Komārabhacco taṃ aḍḍhakāsikaṃ kambalaṃ ādāya yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho Jīvako Komārabhacco bhagavantam etad avoca : ayaṃ me bhante aḍḍhakāsiko kambalo Kāsiraññā pahito upaḍḍhakāsinaṃ khamamāno. paṭigaṇhātu me bhante bhagavā kambalaṃ yaṃ mama assa dīgharattaṃ hitāya sukhāyā 'ti. paṭiggahesi bhagavā kambalaṃ. atha kho bhagavā Jīvakaṃ Komārabhaccaṃ dhammiyā kathāya sandassesī — la — padakkhiṇaṃ katvā pakkāmi. atha kho bhagavā etasmim nidāne dhammikathaṃ katvā bhikkhū āmantesī : anujānāmi bhikkhave kambalaṃ ti. ||1||2||

tena kho pana samayena saṃghassa uccāvacāni cīvarāni uppajjanti. atha kho bhikkhūnaṃ etad ahosi : kiṃ nu kho bhagavatā cīvaraṃ anuññātaṃ kiṃ ananuññātan ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave cha cīvarāni khomaṃ kappāsikaṃ koseyyaṃ kambalaṃ sāpaṃ bhaṅgan ti. ||1|| tena kho pana samayena te bhikkhū gaha-

paticivaram sâdiyanti, te kukkuccâyantâ pamsukûlam na sâdiyanti ekam yeva bhagavatâ cîvaram anuññâtam na dve 'ti. bhagavato etam attham ârocesum. anujânâmi bhikkhave gahapaticivaram sâdiyantena pamsukûlam pi sâditum, tadubhayena p' âham bhikkhave santutthim vañnemîti. ||2||3||

tena kho pana samayena sambahulâ bhikkhû Kosalesu janapadesu addhânamaggapaṭipannâ honti. ekacce bhikkhû susânam okkamimsu pamsukûlâya, ekacce bhikkhû nâgamesum. ye te bhikkhû susânam okkamimsu pamsukûlâya te pamsukûlâni labhimsu, ye te bhikkhû nâgamesum te evam âhamsu : amhâkam pi âvuso bhâgam dethâ 'ti. te evam âhamsu : na mayam âvuso tumhâkam bhâgam dassâma, kissa tumhe nâgamitthâ 'ti. bhagavato etam attham ârocesum. anujânâmi bhikkhave nâgamentânam nâkâmâ bhâgam dâton ti. ||1|| tena kho pana samayena sambahulâ bhikkhû Kosalesu janapadesu addhânamaggapaṭipannâ honti. ekacce bhikkhû susânam okkamimsu pamsukûlâya, ekacce bhikkhû âgamesum. ye te bhikkhû susânam okkamimsu pamsukûlâya te pamsukûlâni labhimsu, ye te bhikkhû âgamesum te evam âhamsu : amhâkam pi âvuso bhâgam dethâ 'ti. te evam âhamsu : na mayam âvuso tumhâkam bhâgam dassâma, kissa tumhe na okkamitthâ 'ti. bhagavato etam attham ârocesum. anujânâmi bhikkhave âgamentânam akâmâ bhâgam dâton ti. ||2|| tena kho pana samayena sambahulâ bhikkhû Kosalesu janapadesu addhânamaggapaṭipannâ honti. ekacce bhikkhû paṭhamam susânam okkamimsu pamsukûlâya, ekacce bhikkhû pacchâ okkamimsu. ye te bhikkhû paṭhamam susânam okkamimsu pamsukûlâya te pamsukûlâni labhimsu, ye te bhikkhû pacchâ okkamimsu te na labhimsu, te evam âhamsu : amhâkam pi âvuso bhâgam dethâ 'ti. te evam âhamsu : na mayam âvuso tumhâkam bhâgam dassâma, kissa tumhe pacchâ okkamitthâ 'ti. bhagavato etam attham ârocesum. anujânâmi bhikkhave pacchâ okkantânam nâkâmâ bhâgam dâton ti. ||3|| tena kho pana samayena sambahulâ bhikkhû Kosalesu janapadesu addhânamaggapaṭipannâ honti. te sadisâ susânam okkamimsu pamsukûlâya, ekacce bhikkhû pamsukûlâni labhimsu, ekacce bhikkhû na

labhimsu. ye te bhikkhū na labhimsu te evaṃ āhaṃsu : amhākam pi āvuso bhāgaṃ dethā 'ti. te evaṃ āhaṃsu : na mayaṃ āvuso tumhākaṃ bhāgaṃ dassāma, kissa tumhe na labhitthā 'ti. bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave sadisānaṃ okkantānaṃ akāma bhāgaṃ dātun ti. ||4|| tena kho pana samayena sambahulā bhikkhū Kosalesu janapadesu addhānamaggapaṭipannā honti. te katikaṃ katvā susānaṃ okkamimsu paṃsukūlāya, ekacce bhikkhū paṃsukūlāni labhimsu, ekacce bhikkhū na labhimsu. ye te bhikkhū na labhimsu te evaṃ āhaṃsu : amhākam pi āvuso bhāgaṃ dethā 'ti. te evaṃ āhaṃsu : na mayaṃ āvuso tumhākaṃ bhāgaṃ dassāma, kissa tumhe na labhitthā 'ti. bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave katikaṃ katvā okkantānaṃ akāma bhāgaṃ dātun ti. ||5||4||

tena kho pana samayena manussā cīvaraṃ ādāya ārāmaṃ āgacchanti, te paṭiggāhakaṃ alabhamānā paṭiharanti, cīvaraṃ parittaṃ uppajjati. bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave pañcaḥ' aṅgehi samannāgataṃ bhikkhuṃ cīvarapaṭiggāhakaṃ sammannitum : yo na chandāgatiṃ gaccheyya, na dosāgatiṃ gaccheyya, na mohāgatiṃ gaccheyya, na bhayāgatiṃ gaccheyya, gahitāgahitaṃ ca jāneyya. ||1|| evaṃ ca pana bhikkhave sammannitabbo : paṭhamaṃ bhikkhu yācitabbo, yācitvā vyattena bhikkhunā paṭibaleṇa saṃgho nāpetabbo : suṇātu me bhante saṃgho. yadi saṃghassa pattakallaṃ saṃgho itthannāmaṃ bhikkhuṃ cīvarapaṭiggāhakaṃ sammanneyya. esā ñatti. suṇātu me bhante saṃgho. saṃgho itthannāmaṃ bhikkhuṃ cīvarapaṭiggāhakaṃ sammannati. yassāyasmato khamati itthannāmassa bhikkhuno cīvarapaṭiggāhakaṃ sammuti, so tuṇh' assa, yassa na khamati so bhāseyya. sammato saṃghena itthannāmo bhikkhu cīvarapaṭiggāhako. khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmi. ||2||5||

tena kho pana samayena cīvarapaṭiggāhakā bhikkhū cīvaraṃ paṭiggahetvā tatth' eva ujjhivā pakkamanti, cīvaraṃ nassati. bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi

bhikkhave pañcah' aṅgehi samannāgatam bhikkhum cīvaranidāhakam sammannitum: yo na chandāgatim gaccheyya . . . na bhayāgatim gaccheyya nihitānihitam ca jāneyya. ||1|| evaṃ ca pana bhikkhave sammannitabbo: paṭhamam bhikkhu yācitabbo, yācitvā vyattena bhikkhunā paṭibalena saṃgho ñāpetabbo: suṇātu me bhante saṃgho. yadi saṃghassa pattakallam saṃgho itthannāmam bhikkhum cīvaranidāhakam sammanneyya. esā ñatti. suṇātu me bhante saṃgho. saṃgho itthannāmam bhikkhum cīvaranidāhakam sammannati. yassāyasmato khamati itthannāmassa bhikkhuno cīvaranidāhakassa sammuti so tuṇh' assa, yassa na kkhmati so bhāseyya. sammato saṃghena itthannāmo bhikkhu cīvaranidāhako. khamati saṃghassa, tasmā tuṇhī, evaṃ etam dhārayāmīti. ||2|| 6 ||

tena kho pana samayena cīvaranidāhakā bhikkhū maṇḍape pi rukkhamaṇḍale pi nimbakose pi cīvaram nidahanti, undurehi pi upacikāhi pi khajjanti. bhagavato etam attham ārocesum. anujānāmi bhikkhave bhaṇḍāgāram sammannitum yaṃ saṃgho ākaṅkhati vihāram vā aḍḍhayogam vā pāsadam vā hammiyam vā guham vā. ||1|| evaṃ ca pana bhikkhave sammannitabbo: vyattena bhikkhunā paṭibalena saṃgho ñāpetabbo: suṇātu me bhante saṃgho. yadi saṃghassa pattakallam saṃgho itthannāmam vihāram bhaṇḍāgāram sammanneyya. esā ñatti. suṇātu me bhante saṃgho. saṃgho itthannāmam vihāram bhaṇḍāgāram sammannati. yassāyasmato khamati itthannāmassa vihārassa bhaṇḍāgārassa sammuti so tuṇh' assa, yassa na kkhmati so bhāseyya. sammato saṃghena itthannāmo vihāro bhaṇḍāgāram. khamati saṃghassa, tasmā tuṇhī, evaṃ etam dhārayāmīti. ||2|| 7 ||

tena kho pana samayena saṃghassa bhaṇḍāgāre cīvaram aguttam hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave pañcah' aṅgehi samannāgatam bhikkhum bhaṇḍāgārikam sammannitum: yo na chandāgatim gaccheyya . . . na bhayāgatim gaccheyya guttāguttam ca jāneyya. evaṃ ca pana bhikkhave sammannitabbo — la — sammato saṃghena itthannāmo bhikkhu bhaṇḍāgāriko.

khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmiti.
 ||1|| tena kho pana samayena chabbaggiyā bhikkhū
 bhaṇḍāgārikaṃ vuṭṭhāpenti. bhagavato etaṃ atthaṃ āro-
 cesuṃ. na bhikkhave bhaṇḍāgāriko vuṭṭhāpetabbo. yo
 vuṭṭhāpeyya, āpatti dukkaṭassā 'ti. ||2||8||

tena kho pana samayena saṃghassa bhaṇḍāgāre cīvaraṃ
 ussannaṃ hoti. bhagavato etaṃ atthaṃ ārocesuṃ. anujā-
 nāmi bhikkhave sammukhībhūtena saṃghena bhājetuṃ ti.
 tena kho pana samayena sabbo saṃgho cīvaraṃ bhājento
 kolāhalaṃ akāsi. bhagavato etaṃ atthaṃ ārocesuṃ. anujā-
 nāmi bhikkhave pañcah' aṅgehi samannāgataṃ bhikkhuṃ
 cīvarabhājakam sammannituṃ yo na chandāgatiṃ ga-
 ccheyya . . . na bhayāgatiṃ gaccheyya bhājītābhājitaṃ ca
 jāneyya. evaṃ ca pana bhikkhave sammannitabbo — la —
 sammato saṃghena itthannāmo bhikkhu cīvarabhājako.
 khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmiti.
 ||1|| atha kho cīvarabhājakānaṃ bhikkhūnaṃ etad ahoṣi:
 kathaṃ nu kho cīvaraṃ bhājetabban ti. bhagavato etaṃ
 atthaṃ ārocesuṃ. anujānāmi bhikkhave paṭhamam uccinitvā
 tulayitvā vaṇṇāvannaṃ katvā bhikkhū gaṇetvā vaggam
 bandhitvā cīvarapaṭivisaṃ ṭhapetuṃ ti. atha kho cīvara-
 bhājakānaṃ bhikkhūnaṃ etad ahoṣi: kathaṃ nu kho sāma-
 ñerānaṃ cīvarapaṭiviso dātabbo 'ti. bhagavato etaṃ
 atthaṃ ārocesuṃ. anujānāmi bhikkhave sāmañerānaṃ upa-
 ḍḍhapaṭivisaṃ dātun ti. ||2|| tena kho pana samayena
 aññataro bhikkhu sakena bhāgena uttaritukāmo hoti. bha-
 gavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave utta-
 rantassa sakam bhāgam dātun ti. tena kho pana samayena
 aññataro bhikkhu atirekabhāgena uttaritukāmo hoti. bha-
 gavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave anukkhepe
 dinne atirekabhāgam dātun ti. ||3|| atha kho cīvarabhāja-
 kānaṃ bhikkhūnaṃ etad ahoṣi: kathaṃ nu kho cīvarapaṭi-
 viso dātabbo āgatapaṭipāṭiyā nu kho udāhu yathāvuddhaṃ
 ti. bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave
 vikalake tosetvā kusapātaṃ kātun ti. ||4||9||

tena kho pana samayena bhikkhū chakanena pi paṇḍu-

mattikāya pi cīvaram rajanti, cīvaram dubbhaṇṇam hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave cha rajanāni mūlarajanam khandharajanam tacarajanam pattarajanam puppharajanam phalarajanam ti. ||1|| tena kho pana samayena bhikkhū sītunnakāya cīvaram rajanti, cīvaram duggandham hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave rajanam pacitum cullarajanakumbhin ti. rajanam uttariyati. anujānāmi bhikkhave uttarāḷumpam bandhitun ti. tena kho pana samayena bhikkhū na jānanti rajanam pakkam vā apakkam vā. bhagavato etam attham ārocesum. anujānāmi bhikkhave udaye vā nakhapiṭṭhikāya vā thevakam dātun ti. ||2|| tena kho pana samayena bhikkhū rajanam oropentā kumbhim āvajjanti, kumbhī bhijjati. bhagavato etam attham ārocesum. anujānāmi bhikkhave rajanauḷuṇkam daṇḍakathālikan ti. tena kho pana samayena bhikkhūnam rajanabhājanam na samvijjati. bhagavato etam attham ārocesum. anujānāmi bhikkhave rajanakolambam rajanaghaṭan ti. tena kho pana samayena bhikkhū pātiyāpi patte pi cīvaram sammaddanti, cīvaram paribhijjati. bhagavato etam attham ārocesum. anujānāmi bhikkhave rajanadonikan ti. ||3|| **10** ||

tena kho pana samayena bhikkhū chamāya cīvaram pattharanti, cīvaram pamsukitam hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave tinasanthārakan ti. tinasanthārako upacikāhi khajjati. bhagavato etam attham ārocesum. anujānāmi bhikkhave cīvaravamsam cīvararajjun ti. majjhena laggenti, rajanam ubhato galati. bhagavato etam attham ārocesum. anujānāmi bhikkhave kaṇṇe bandhitun ti. kaṇṇo jirati. bhagavato etam attham ārocesum. anujānāmi bhikkhave kaṇṇasuttakan ti. rajanam ekato galati. bhagavato etam attham ārocesum. anujānāmi bhikkhave samparivattakam - samparivattakam rajetum na ca acchinne theve pakkamitun ti. ||1|| tena kho pana samayena cīvaram patthinnam hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave udaye osāretun ti. tena kho pana samayena cīvaram pharusam hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave pāpinā āko-

ṭetun ti. tena kho pana samayena bhikkhū acchinnakāni dhārenti dantakāsāvāni. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi nāma gihi kāmabhogino 'ti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave acchinnakāni cīvarāni dhāretabbāni. yo dhāreyya, āpatti dukkaṭassā 'ti. ||2||11||

atha kho bhagavā Rājagahe yathābhirantaṃ viharitvā yena Dakkhiṇāgiri tena cārikaṃ pakkāmi. addasa kho bhagavā Magadhakhettaṃ accibandhaṃ pālibandhaṃ mariyādabandhaṃ siṅghāṭakabandhaṃ, disvāna āyasmantaṃ Ānandaṃ āmantesi: passasi no tvam Ānanda Magadhakhettaṃ accibandhaṃ . . . siṅghāṭakabandhaṃ ti. evaṃ bhante. ussahasi tvam Ānanda bhikkhūnaṃ evarūpāni cīvarāni saṃvidahitun ti. ussahāmi bhagavā 'ti. atha kho bhagavā Dakkhiṇāgirisimā yathābhirantaṃ viharitvā punad eva Rājagahaṃ paccāgacchi. atha kho āyasmā Ānando sambahulānaṃ bhikkhūnaṃ cīvarāni saṃvidahitvā yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ etad avoca: passatu me bhante bhagavā cīvarāni saṃvidahitānīti. ||1|| atha kho bhagavā etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi: paṇḍito bhikkhave Ānando, mahāpaṇḍito bhikkhave Ānando, yatra hi nāma mayā saṃkhitteṇa bhāsitaṃ vitthārena atthaṃ ājānissati, kusim pi nāma karissati aḍḍhakusim pi nāma karissati maṇḍalam pi n. k. aḍḍhamāṇḍalam pi n. k. vivattaṃ pi n. k. anuvattaṃ pi n. k. gīveyyakam pi n. k. jaṅgheyyakam pi n. k. bāhantaṃ pi n. k. chinnaṃ ca bhavissati sattalūkaṃ samaṇasārappaṃ paccatthikānaṃ ca anabhiññitaṃ. anujānāmi bhikkhave chinnaṃ saṃghāṭiṃ chinnaṃ uttarāsaṅgaṃ chinnaṃ antaravāsakaṃ ti. ||2||12||

atha kho bhagavā Rājagahe yathābhirantaṃ viharitvā yena Vesālī tena cārikaṃ pakkāmi. addasa kho bhagavā antarā ca Rājagahaṃ antarā ca Vesālīṃ addhānamaggaṇiṇi paṇṇo sambahule bhikkhū cīvarehi ubbhaṇḍite sīse pi cīvarabhisimā karitvā khandhe pi cīvarabhisimā karitvā kaṭṭiyāpi cīvarabhisimā karitvā āgacchante, disvāna bhagavato etad ahoṣi: atilahaṃ kho ime moghapurisā cīvare bāhullāya

āvattā, yaṃ nūnāhaṃ bhikkhūnaṃ cīvare sīmaṃ bandheyyaṃ mariyādaṃ t̐apeyyaṃ ti. ||1|| atha kho bhagavā anupubbenā cārikaṃ caramāno yena Vesālī tad avasari. tatra sudāṃ bhagavā Vesālīyaṃ viharati Gotamake cetiye. tena kho pana samayena bhagavā sītāsu hemantikāsu rattīsu antaratt̐hakāsu himapātasamaye rattim̐ ajjhokāse ekacīvaro nisīdi, na bhagavantāṃ sītāṃ ahoṣi. nikkhante paṭhame yāme sītāṃ bhagavantāṃ ahoṣi. dutiyaṃ bhagavā cīvaraṃ pārupi, na bhagavantāṃ sītāṃ ahoṣi. nikkhante majjhime yāme sītāṃ bhagavantāṃ ahoṣi. tatiyaṃ bhagavā cīvaraṃ pārupi, na bhagavantāṃ sītāṃ ahoṣi. nikkhante pacchime yāme uddhate aruṇe nandimukhiyā rattiyā sītāṃ bhagavantāṃ ahoṣi. catutthāṃ bhagavā cīvaraṃ pārupi, na bhagavantāṃ sītāṃ ahoṣi. ||2|| atha kho bhagavato etad ahoṣi : ye pi kho te kulaputtā imasmim̐ dhammavinaye sītālukā sītabhīrukā te pi sakkonti ticīvarena yāpetuṃ. yaṃ nūnāhaṃ bhikkhūnaṃ cīvare sīmaṃ bandheyyaṃ mariyādaṃ t̐apeyyaṃ ticīvaraṃ anujāneyyaṃ ti. atha kho bhagavā etasmim̐ nidāne dhammikathāṃ katvā bhikkhū āmantesi : ||3|| idhāhaṃ bhikkhave antarā ca Rājagahaṃ antarā ca Vesālīm̐ addhānamaggapaṭipanno addasaṃ sambahule bhikkhū cīvarehi ubbhaṇḍite sīse pi cīvarabhisim̐ karitvā khandhe pi cīvarabhisim̐ karitvā kaṭiyāpi cīvarabhisim̐ karitvā āgacchante, disvāna me etad ahoṣi : atilahuṃ kho ime moghapurisā cīvare bahullāya āvattā, yaṃ nūnāhaṃ bhikkhūnaṃ cīvare sīmaṃ bandheyyaṃ mariyādaṃ t̐apeyyaṃ ti. ||4|| idhāhaṃ bhikkhave sītāsu hemantikāsu rattīsu antaratt̐hakāsu himapātasamaye rattim̐ ajjhokāse ekacīvaro nisīdim̐, na maṃ sītāṃ ahoṣi. nikkhante paṭhame yāme sītāṃ maṃ ahoṣi. dutiyāhaṃ cīvaraṃ pārupim̐ na maṃ sītāṃ ahoṣi. nikkhante majjhime yāme sītāṃ maṃ ahoṣi. tatiyāhaṃ cīvaraṃ pārupim̐, na maṃ sītāṃ ahoṣi. nikkhante pacchime yāme uddhate aruṇe nandimukhiyā rattiyā sītāṃ maṃ ahoṣi. catutthāhaṃ cīvaraṃ pārupim̐, na maṃ sītāṃ ahoṣi. tassa mayhaṃ bhikkhave etad ahoṣi : ye pi kho te kulaputtā imasmim̐ dhammavinaye sītālukā sītabhīrukā te pi sakkonti ticīvarena yāpetuṃ. yaṃ nūnāhaṃ bhikkhūnaṃ cīvare sīmaṃ bandheyyaṃ mariyādaṃ t̐ape-

yyaṃ ticīvaraṃ anujāneyyaṃ ti. anujānāmi bhikkhave ticīvaraṃ diguṇaṃ saṃghāṭiṃ ekacciyaṃ uttarāsaṅgaṃ ekacciyaṃ antaravāsakaṃ ti. ||5|| tena kho pana samayena chabbaggiyā bhikkhū bhagavatā ticīvaraṃ anuññātān ti aññeṇ' eva ticīvarena gāmaṃ pavisanti, aññena ticīvarena ārāme acchanti, aññena ticīvarena nahānaṃ otaranti. ye te bhikkhū appicchā te ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma chabbaggiyā bhikkhū atirekacīvaraṃ dhāressantīti. atha kho te bhikkhū bhagavato etam atthaṃ ārocesuṃ. atha kho bhagavā etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi: na bhikkhave atirekacīvaraṃ dhāretabbaṃ. * yo dhāreyya, yathādhhammo kāretabbo 'ti. ||6|| tena kho pana samayena āyasmato Ānandassa atirekacīvaraṃ uppannaṃ hoti āyasmā ca Ānando taṃ cīvaraṃ āyasmato Sāriputtassa dātukāmo hoti āyasmā ca Sāriputto Sākete viharati. atha kho āyasmato Ānandassa etad ahoṣi: bhagavatā paññattaṃ na atirekacīvaraṃ dhāretabbaṃ ti, idaṃ ca me atirekacīvaraṃ uppannaṃ ahaṃ ca imaṃ cīvaraṃ āyasmato Sāriputtassa dātukāmo āyasmā ca Sāriputto Sākete viharati. kathaṃ nu kho mayā paṭipajjitabbaṃ ti. atha kho āyasmā Ānando bhagavato etam atthaṃ ārocesi: kīvaciraṃ panānanda Sāriputto āgacchissatīti. navamaṃ vā bhagavā divasaṃ dasamaṃ vā 'ti. atha kho bhagavā etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi: anujānāmi bhikkhave dasāhaparamaṃ atirekacīvaraṃ dhāretuṃ ti. ||7|| tena kho pana samayena bhikkhūnaṃ atirekacīvaraṃ uppajjati. atha kho bhikkhūnaṃ etad ahoṣi: kathaṃ nu kho atirekacīvare paṭipajjitabbaṃ ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave atirekacīvaraṃ vikappetuṃ ti. ||8||13||

atha kho bhagavā Vesāliyaṃ yathābhirantaṃ viharitvā yena Bārāṇasī tena cārikaṃ pakkāmi. anupubbena cārikaṃ caramāno yena Bārāṇasī tad avasari. tatra sudāṃ bhagavā Bārāṇasiyaṃ viharati Isipatane migadāye. tena kho pana samayena aññatarassa bhikkhuno antaravāsako chiddo hoti. atha kho tassa bhikkhuno etad ahoṣi: bhagavatā ticīvaraṃ anuññātaṃ diguṇā saṃghāṭī ekacciyo uttarā-

saṅgo ekacciyo antaravāsako, ayam ca me antaravāsako chiddo. yaṃ nūnāhaṃ aggaḷaṃ acchupeyyaṃ samantato dupattaṃ bhavissati majjhe ekacciyā ti. ||1|| atha kho so bhikkhu aggaḷaṃ acchupesī. addasa kho bhagavā senāsana-cārikāṃ āhiṇḍanto taṃ bhikkhuṃ aggaḷaṃ acchupentaṃ, disvāna yena so bhikkhu ten' upasaṃkamaṃ, upasaṃkamitvā taṃ bhikkhuṃ etad avoca : kiṃ tvāṃ bhikkhu karosīti. aggaḷaṃ bhagavā acchupemīti. sādhu sādhu bhikkhu, sādhu kho tvāṃ bhikkhu aggaḷaṃ acchupesīti. atha kho bhagavā etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi : anujānāmi bhikkhave ahatānaṃ dussānaṃ ahatakappānaṃ diguṇaṃ saṃghāṭiṃ ekacciyaṃ uttarāsaṅgaṃ ekacciyaṃ antaravāsakaṃ, utuddhaṭānaṃ dussānaṃ catugūṇaṃ saṃghāṭiṃ diguṇaṃ uttarāsaṅgaṃ diguṇaṃ antaravāsakaṃ. paṃsu-kūle yāvadatthaṃ pāpaṇike ussāho karaṇiyo. anujānāmi bhikkhave aggaḷaṃ tunnaṃ ovaṭṭikaṃ kaṇḍusaṃkaṃ dāhi-kammaṃ ti. ||2|| **14** ||

atha kho bhagavā Bārāṇasīyaṃ yathābhirantaṃ viharitvā yena Sāvatti tena cārikāṃ pakkāmi. anupubbena cārikāṃ caramāno yena Sāvatti tad avasari. tatra sudāṃ bhagavā Sāvattiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. atha kho Visākhā Migāramātā yena bhagavā ten' upasaṃkamaṃ, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho Visākhā Migāramātaraṃ bhagavā dhammiyā kathāya sandassesī . . . sampahaṃsesī. atha kho Visākhā Migāramātā bhagavatā dhammiyā kathāya sandassitā . . . sampahaṃsitā bhagavantaṃ etad avoca : adhivāsetu me bhante bhagavā svātānāya bhattaṃ saddhiṃ bhikkhusaṃghena 'ti. adhivāsesī bhagavā tuṇhibhāvena. atha kho Visākhā Migāramātā bhagavato adhivāsanaṃ viditvā utthāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. ||1|| tena kho pana samayena tassā rattiyaṃ accayena cātuddīpiko mahāmegho pāvassi. atha kho bhagavā bhikkhū āmantesi : yathā bhikkhave Jetavane vassati evaṃ catūsu dīpesu vassati, ovassāpetha bhikkhave kāyaṃ, ayam pacchimako cātuddīpiko mahāmegho 'ti. evaṃ bhante 'ti kho te bhikkhū bhagavato

paṭisunītvā nikkhittacīvarā kāyaṃ ovassāpenti. ||2|| atha kho Visākhā Migāramātā paṇītaṃ khādaniyaṃ bhojaniyaṃ paṭiyādāpetvā dāsiṃ ānāpesi : gaccha je ārāmaṃ gantvā kālaṃ ārocehi kālo bhante niṭṭhitaṃ bhattaṃ ti. evaṃ ayye 'ti kho sā dāsī Visākhāya Migāramātuyā paṭisunītvā ārāmaṃ gantvā addasa bhikkhū nikkhittacīvare kāyaṃ ovassāpente, disvāna n' atthi ārāme bhikkhū, ājīvaka kāyaṃ ovassāpenti ti yena Visākhā Migāramātā ten' upasaṃkami, upasaṃkamitvā Visākhā Migāramātaraṃ etad avoca : n' atth' ayye ārāme bhikkhū, ājīvaka kāyaṃ ovassāpenti ti. atha kho Visākhāya Migāramātuyā paṇḍitāya viyattāya medhāvinīyā etad ahosi : nissamsayaṃ kho ayyā nikkhittacīvarā kāyaṃ ovassāpenti ti, sāyaṃ bālā maññittha n' atthi ārāme bhikkhū, ājīvaka kāyaṃ ovassāpenti ti, dāsiṃ ānāpesi : gaccha je ārāmaṃ gantvā kālaṃ ārocehi kālo bhante niṭṭhitaṃ bhattaṃ ti. ||3|| atha kho te bhikkhū gattāni sītikaritvā kallakāyā cīvarāni ga-
hetvā yathāvihāraṃ pavasiṃsu. atha kho sā dāsī ārāmaṃ gantvā bhikkhū apassantī n' atthi ārāme bhikkhū, suñño ārāmo 'ti yena Visākhā Migāramātā ten' upasaṃkami, upa-
saṃkamitvā Visākhā Migāramātaraṃ etad avoca : n' atth' ayye ārāme bhikkhū, suñño ārāmo 'ti. atha kho Visākhāya Migāramātuyā paṇḍitāya viyattāya medhāvinīyā etad ahosi : nissamsayaṃ kho ayyā gattāni sītikaritvā kallakāyā cīvarāni ga-
hetvā yathāvihāraṃ pavitṭhā, sāyaṃ bālā maññittha n' atthi ārāme bhikkhū, suñño ārāmo 'ti dāsiṃ ānāpesi : gaccha je ārāmaṃ gantvā kālaṃ ārocehi kālo bhante niṭṭhitaṃ bhattaṃ ti. ||4|| atha kho bhagavā bhikkhū āmantesi : sannahatha bhikkhave pattacīvaraṃ, kālo bhattassā 'ti. evaṃ bhante ti kho te bhikkhū bhagavato paccassosum. atha kho bhagavā pubbaṇhasamayā nivāsetvā pattacīvaraṃ ādāya seyyathāpi nāma balavā puriso sammiñjitaṃ vā bā-
haṃ pasāreyya pasāritaṃ vā bāhaṃ sammiñjeyya evaṃ eva Jetavane antarahito Visākhāya Migāramātuyā koṭṭhake pā-
turaḥosi. nisīdi bhagavā paññatte āsane saddhiṃ bhikkhu-
saṃghena. ||5|| atha kho Visākhā Migāramātā acchariyaṃ vata bho abbhutaṃ vata bho tathāgatassa mahiddhikāta mahānubhāvatā, yatra hi nāma jannukamattesu pi oghesu pavattamānesu kaṭimattesu pi oghesu pavattamānesu na hi

nāma ekabhikkhussa pi pādā vā cīvarāni vā allāni bhavissan-
tīti hatthā udaggā buddhapamukhaṃ bhikkhusamghaṃ pañi-
tena khādaniyena bhojaniyena sahatthā santappetvā sampa-
vāretvā bhagavantam bhuttāvaṃ onītapattapāṇim ekamantaṃ
nisīdi. ekamantaṃ nisinnā kho Visākhā Migāramātā bha-
gavantam etad avoca : atthāhaṃ bhante bhagavantam varāni
yācāmīti. atikkantavarā kho Visākhe tathāgatā 'ti. yāni ca
bhante kappiyāni yāni ca anavajjānīti. vadehi Visākhe 'ti.
||6|| icchāma' ahaṃ bhante samghassa yāvajjivaṃ vassika-
sātikam dātum, āgantukabhaddam dātum, gamikabhaddam
dātum, gilānabhaddam dātum, gilānupaṭṭhākabhaddam dātum,
gilānabhesajjam dātum, dhuvayāgum dātum, bhikkhunī-
samghassa udakasātikam dātum ti. kiṃ pana tvaṃ Visākhe
atthavasam sampassamānā tathāgatam attha varāni yācasīti.
idhāhaṃ bhante dāsiṃ ānāpesiṃ : gaccha je ārāmaṃ gantvā
kālam ārocehi kālo bhante nīṭṭhitam bhaddam ti, atha kho sā
bhante dāsī ārāmaṃ gantvā addasa bhikkhū nikkhittacīvare
kāyam ovassāpente, disvāna n' atthi ārāme bhikkhū, ājivakā
kāyam ovassāpentīti yenāhaṃ ten' upasamkami, upasamka-
mitvā maṃ etad avoca n' atth' ayye ārāme bhikkhū, ājivakā
kāyam ovassāpentīti. asuci bhante naggiyam paṭikkūlam.
imāhaṃ bhante atthavasam sampassamānā icchāmi samghassa
yāvajjivaṃ vassikasātikam dātum. ||7|| puna ca param
bhante āgantuko bhikkhu na vīthikusalo na gocarakusalo
kilanto piṇḍāya carati. so me āgantukabhaddam bhuñjitvā
vīthikusalo gocarakusalo akilanto piṇḍāya carissati. imāhaṃ
bhante atthavasam sampassamānā icchāmi samghassa yāva-
jivaṃ āgantukabhaddam dātum. puna ca param bhante
gamiko bhikkhu attano bhaddam pariyesamāno satthā vā
vihāyissati, yattha vā vāsam gantukāmo bhavissati tattha
vikāle upagacchissati kilanto addhānam gamissati. so me
gamikabhaddam bhuñjitvā satthā na vihāyissati, yattha
vāsam gantukāmo bhavissati tattha kālana upagacchissati
akilanto addhānam gamissati. imāhaṃ bhante atthavasam
sampassamānā icchāmi samghassa yāvajjivaṃ gamikabhaddam
dātum. ||8|| puna ca param bhante gilānassa bhikkhuno
sappāyāni bhojanāni alabhantassa ābādho vā abhivaḍḍhissati
kālamkiriya vā bhavissati. tassa me gilānabhaddam bhuttassa

âbâdho na abhivaddhissati kâlamkiriya na bhavissati. imâham bhante atthavasam sampassamânâ icchâmi samghassa yâvajivam gilânabhattam dâtuṃ. puna ca param bhante gilânupatthâko bhikkhu attano bhattam pariyesamâno gilânassa ussûre bhattam nîharissati bhattacchedam karissati. so me gilânupatthâkabhattam bhuñjitvâ gilânassa kâlana bhattam nîharissati bhattacchedam na karissati. imâham bhante atthavasam sampassamânâ icchâmi samghassa yâvajivam gilânupatthâkabhattam dâtuṃ. ||9|| puna ca param bhante gilânassa bhikkhuno sappâyâni bhesajjâni alabhattassa âbâdho vâ abhivaddhissati kâlamkiriya vâ bhavissati. tassa me gilânabhesajjam paribhuttassa âbâdho na abhivaddhissati kâlamkiriya na bhavissati. imâham bhante atthavasam sampassamânâ icchâmi samghassa yâvajivam gilânabhesajjam dâtuṃ. puna ca param bhante bhagavatâ Andhakavinde dasânisamse sampassamânena yâgu anuññâtâ. ty âham bhante ânisamse sampassamânâ icchâmi samghassa yâvajivam dhuvayâguṃ dâtuṃ. ||10|| idha bhante bhikkhuniyo Aciravatiyâ nadiyâ vesiyaḥ saddhiṃ naggâ ekatitthe nahâyanti. tâ bhante vesiyaḥ bhikkhuniyo uppaṇḍesum: kiṃ nu kho nâma tumhâkam ayye daharânam brahmacariyam cinne, nanu nâma kâmâ paribhuñjitabbâ, yadâ jinṇâ bhavissanti tadâ brahmacariyam carissatha, evam tumhâkam ubho antâ pariggahitâ bhavissantîti. tâ bhante bhikkhuniyo vesiyaḥ uppaṇḍiyamânâ maṅkû ahesum. asuci bhante mâtuḡâmassa naggiyam jeguccham paṭikkûlam. imâham bhante atthavasam sampassamânâ icchâmi bhikkhunîsamghassa yâvajivam udakasâtikam dâtuṃ ti. ||11|| kiṃ pana tvam Visâkhe ânisamsam sampassamânâ tathâgatam attha varâni yâcasîti. idha bhante disâsu vassam vutthâ bhikkhû Sâvatthiṃ âgacchissanti bhagavantam dassanâya, te bhagavantam upasamkamitvâ pucchissanti: itthannâmo bhante bhikkhu kâlamkato, tassa kâ gati ko abhisamparâyo 'ti. tam bhagavâ vyâkarissati sotâpattiphale vâ sakadâgâmiḡphale vâ anâgâmiḡphale vâ arahattaphale vâ. ty âham upasamkamitvâ pucchissâmi: âgatapubbâ nu kho bhante tena ayyena Sâvatthîti. ||12|| sace 'me vakkhanti âgatapubbâ tena bhikkhunâ Sâvatthîti,

niṭṭhaṃ ettha gacchissāmi nissamsayaṃ paribhuttaṃ tena
 ayyena vassikasāṭikā vā āgantukabhattaṃ vā gamikabhattaṃ
 vā gilānabhattaṃ vā gilānupaṭṭhākabhattaṃ vā gilānabhe-
 sajjam vā dhuvayāgu vā 'ti. tassā me tad anussarantiyā
 pāmujjam jāyissati, pamuditāya pīti jāyissati, pītimanāya
 kāyo passambhissati, passaddhakāyā sukhaṃ vedayissāmi,
 sukhiniyā cittaṃ samādhiyissati, sā me bhavissati indriya-
 bhāvanā balabhāvanā bojjaṅgabhāvanā. imāhaṃ bhante
 ānisaṃsaṃ sampassamānā tathāgataṃ aṭṭha varāni yācāmīti.
 || 13 || sādhu sādhu Visākhe, sādhu kho tvaṃ Visākhe imaṃ
 ānisaṃsaṃ sampassamānā tathāgataṃ aṭṭha varāni yācasi.
 anujānāmi te Visākhe aṭṭha varānīti. atha kho bhagavā
 Visākhaṃ Migāramâtaraṃ imāhi gāthāhi anumodī :

yā annapānaṃ atipamoditā sīlūpapannā sugatassa sāvikā
 dadāti dānaṃ abhibhuyya maccheram sovaḍḍikam soka-
 nudaṃ sukhāvaham, |

dibbaṃ sā labhate āyuraṃ āgamma maggaṃ virajaṃ anaṅga-
 nam,

sā puññakāmā sukhinī anāmayaṃ saggamhi kāyamhi ciraṃ
 pamodatīti.

atha kho bhagavā Visākhaṃ Migāramâtaraṃ imāhi gāthāhi
 anumoditvā utṭhāyāsanaṃ pakkāmi. || 14 || atha kho bhagavā
 etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi:
 anujānāmi bhikkhave vassikasāṭikam āgantukabha-
 ttaṃ gamikabhattaṃ gilānabhattaṃ gilānu-
 paṭṭhākabhattaṃ gilānabhesajjam dhuvayāgum
 bhikkhunīsaṃghassa udakasāṭikan ti. || 15 || 15 ||

Visākhābhāṇavāraṃ.

tena kho pana samayena bhikkhū paṇitāni bhojanāni
 bhuñjitvā muṭṭhassatī asampajānā niddaṃ okkamenti, tesam
 muṭṭhassatīnaṃ asampajānānaṃ niddaṃ okkamantānaṃ supi-
 nantena asuci muccati, senāsanaṃ asucinā makkhiyati. atha
 kho bhagavā āyasmatā Ānandena pacchāsamaṇena senāsa-
 nacārikaṃ āhiṇḍanto addasa senāsanaṃ asucinā makkhitaṃ,
 disvāna āyasmantaṃ Ānandaṃ āmantesi: kiṃ etaṃ Ānanda
 senāsanaṃ makkhitaṃ ti. etarahi bhante bhikkhū paṇitāni

bhojanāni bhuñjitvā mutṭhassatī asampajānā niddaṃ okka-
 menti, tesam . . . asuci muccati, tayidaṃ bhagavā senāsanam
 asucinā makkhitan ti. ||1|| evam etaṃ Ānanda evam etaṃ
 Ānanda, muccati hi Ānanda mutṭhassatīnaṃ asampajānānaṃ
 niddaṃ okkamantānaṃ supinantena asuci. ye te Ānanda
 bhikkhū upatṭhitasatī sampajānā niddaṃ okkaṃmenti tesam
 asuci na muccati, ye pi te Ānanda puthujjanā kāmesu vīta-
 rāgā tesam pi asuci na muccati. atṭhānaṃ etaṃ Ānanda
 anavakāso yaṃ arahato asuci mucceyyā 'ti. atha kho bhagavā
 etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi:
 idhāhaṃ bhikkhave Ānandena pacchāsamaṇena senāsanacāri-
 kaṃ āhiṇḍanto addasaṃ senāsanam asucinā makkhitam,
 disvāna Ānandaṃ āmantesiṃ : kiṃ etaṃ Ānanda . . .
 (= § 1, 2) . . . arahato asuci mucceyyā 'ti. ||2|| pañc' ime
 bhikkhave ādinavā mutṭhassatissa asampajānassa niddaṃ
 okkamayato: dukkhaṃ supati, dukkhaṃ paṭibujjhati, pāpa-
 kaṃ supinaṃ passati, devatā na rakkhanti, asuci muccati.
 ime kho bhikkhave pañca ādinavā mutṭhassatissa asampajā-
 nassa niddaṃ okkamayato. pañc' ime bhikkhave ānisamsā
 upatṭhitasatissa sampajānassa niddaṃ okkamayato: sukhaṃ
 supati, sukhaṃ paṭibujjhati, na pāpakaṃ supinaṃ passati,
 devatā rakkhanti, asuci na muccati. ime kho bhikkhave
 pañca ānisamsā upatṭhitasatissa sampajānassa niddaṃ okka-
 mayato. anujānāmi bhikkhave kāyaguttiyā cīvaraguttiyā
 senāsanaguttiyā nisīdanan ti. ||3|| tena kho pana sama-
 yena atikhuddakaṃ nisīdanaṃ na sabbam senāsanam gopeti.
 bhagavato etaṃ atthaṃ ārocesum. anujānāmi bhikkhave
 yāvamahantaṃ paccattharaṇaṃ ākaṅkhati tāvamahantaṃ
 paccattharaṇaṃ kātun ti. ||4||16||

tena kho pana samayena āyasmato Ānandassa upajjhā-
 yassa āyasmato Belaṭṭhasāsissa thullakacchābādho hoti.
 tassa lasikāya cīvarāni kāye lagganti, tāni bhikkhū udakena
 temetvā-temetvā apakaḍḍhanti. addasa kho bhagavā senā-
 sanacārikaṃ āhiṇḍanto te bhikkhū tāni cīvarāni udakena
 temetvā-temetvā apakaḍḍhante, disvāna yena te bhikkhū
 ten' upasaṃkami, upasaṃkamitvā te bhikkhū etad avoca:
 kiṃ imassa bhikkhave bhikkhuno ābādho 'ti. imassa bhante

āyasmato thullakacchâbâdho, lasikâya cīvarāni kâye lagganti,
tāni mayam udakena temetvâ-temetvâ apakaḍḍhāmā 'ti. atha
kho bhagavâ etasmiṃ nidāne dhammikatham katvâ bhikkhū
āmantesi: anujānāmi bhikkhave yassa kaṇḍu vâ pilākā vâ
assāvo vâ thullakacchâ vâ âbâdho kaṇḍupaṭicchādin ti.
|| 1 || 17 ||

atha kho Visâkhâ Migâramâtâ mukhapuñchanacolaka-
kam âdâya yena bhagavâ ten' upasamkami, upasamkamitvâ
bhagavantam abhivâdetvâ ekamantam nisīdi, ekamantam
nisinnâ kho Visâkhâ Migâramâtâ bhagavantam etad avoca:
paṭiganhātu me bhante bhagavâ mukhapuñchanacolakam yam
mama assa dīgharattam hitāya sukhāyā 'ti. paṭiggahesi
bhagavâ mukhapuñchanacolakam. atha kho bhagavâ Visâ-
kham Migâramâtaram dhammiyâ kathāya sandassesi . . .
sampahamsesi. atha kho Visâkhâ Migâramâtâ bhagavatâ
dhammiyâ kathāya sandassitâ . . . sampahamsitâ utthāyâ-
sanâ bhagavantam abhivâdetvâ padakkhiṇam katvâ pakkāmi.
atha kho bhagavâ etasmiṃ nidāne dhammikatham katvâ
bhikkhū āmantesi: anujānāmi bhikkhave mukhapuñcha-
nacolakan ti. || 1 || 18 ||

tena kho pana samayena Rojo Mallo āyasmato Ānan-
dassa sahāyo hoti. Rojassa Mallassa khomapilotikâ āyasmato
Ānandassa hatthe nikkhattâ hoti āyasmato ca Ānandassa
khomapilotikāya attho hoti. bhagavato etam attham âroce-
sum. anujānāmi bhikkhave pañcah' aṅgehi samannâgatassa
vissâsam gahetum: sandiṭṭho ca hoti sambhatto ca âlapito
ca jīvati ca jānāti gahite me attamano bhavissatīti. anujā-
nāmi bhikkhave imehi pañcah' aṅgehi samannâgatassa vissâ-
sam gahetun ti. || 1 || 19 ||

tena kho pana samayena bhikkhūnam paripunnam hoti
ticīvaram attho ca hoti parissāvanehi pi thavikāhi pi.
bhagavato etam attham ârocesum. anujānāmi bhikkhave
parikkhâracolakan ti. || 1 || atha kho bhikkhūnam etad
ahosi: yāni tāni bhagavatâ anuññātāni ticīvaran ti vâ vassi-
kasâṭikā 'ti vâ nisīdanan ti vâ paccattharaṇan ti vâ kaṇḍupa-

ticchādīti vā mukhapuñchanacolakan ti vā parikkhāracolakan ti vā, sabbāni tāni adhiṭṭhātabbāni nu kho udāhu vikappetabbānīti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave ticcivaraṃ adhiṭṭhātum na vikappetum, vassika-sātikam vassānam cātumāsam adhiṭṭhātum tato param vikappetum, nisīdanam adhiṭṭhātum na vikappetum, paccattaraṇam adhiṭṭhātum na vikappetum, kaṇḍupaṭicchādiṃ yāva ābādhā adhiṭṭhātum tato param vikappetum, mukhapuñchanacolakam adhiṭṭhātum na vikappetum, parikkhāracolakam adhiṭṭhātum na vikappetun ti. ||2|| **20** ||

atha kho bhikkhūnaṃ etad ahoṣi: kittakam pacchimaṃ nu kho cīvaraṃ vikappetabban ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave āyāmena atṭhaṅgulaṃ sugataṅgulaṃ caturaṅgulaṃ vitthatam pacchimaṃ cīvaraṃ vikappetun ti. tena kho pana samayena āyasmato Mahākassapassa paṃsukūlakato garuko hoti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave suttalūkaṃ kātun ti. vikaṇṇo hoti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave vikaṇṇam uddharitun ti. suttā okiriyanti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave anuvātaṃ paribhaṇḍam āropetun ti. tena kho pana samayena saṃghāṭiyā pattā lujjanti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave atṭhapadakaṃ kātun ti. ||1|| tena kho pana samayena aññatarassa bhikkhuno ticcivare kayiramāne sabbam chinnakam na ppahoti. anujānāmi bhikkhave dve chinnakāni ekam acchinnakan ti. dve chinnakāni ekam achinnakam na ppahoti. anujānāmi bhikkhave dve acchinnakāni ekam chinnakan ti. dve acchinnakāni ekam chinnakam na ppahoti. anujānāmi bhikkhave anvādhikam pi āropetum. na ca bhikkhave sabbam acchinnakam dhāretabbaṃ. yo dhāreyya, āpatti dukkaṭassā 'ti. ||2|| **21** ||

tena kho pana samayena aññatarassa bhikkhuno bahum cīvaraṃ uppannaṃ hoti so ca taṃ cīvaraṃ mātāpitunnaṃ dātukāmo hoti. bhagavato etam atthaṃ ārocesuṃ. mātāpitaro hi kho bhikkhave dadamāne kiṃ vadeyyāma. anujā-

nāmi bhikkhave mâtâpitunnam dâtum. na ca bhikkhave saddhâdeyyam vinipâtetabbam. yo vinipâteyya, âpatti dukka-
tassâ 'ti. ||1|| **22** ||

tena kho pana samayena aññataro bhikkhu Andhavane
civaram nikkhipivâ santaruttarena gâmaṃ piṇḍāya pâvisi.
corâ tam civaram avaharimsu. so bhikkhu duccolo hoti
lûkhacivaro. bhikkhû evaṃ âhamso : kissa tvam âvuso
duccolo lûkhacivaro 'ti. idhâham âvuso Andhavane civaram
nikkhipivâ santaruttarena gâmaṃ piṇḍāya pâvisim, corâ
tam civaram avaharimsu, tenâham duccolo lûkhacivaro 'ti.
bhagavato etam attham ârocesum. na bhikkhave santar-
uttarena gâmo pavisitabbo. yo paviseyya, âpatti dukka-
tassâ 'ti. ||1|| tena kho pana samayena âyasmâ Ânando
asatiyâ santaruttarena gâmaṃ piṇḍāya pâvisi. bhikkhû
âyasmanam Ânandam etad avocum : nanu kho âvuso Ânanda
bhagavatâ paññattam na santaruttarena gâmo pavisitabbo 'ti.
kissa tvam âvuso santaruttarena gâmaṃ pavittho 'ti. saccam
âvuso bhagavatâ paññattam na santaruttarena gâmo pavisi-
tabbo 'ti, api câham asatiyâ pavittho 'ti. bhagavato etam
attham ârocesum. ||2|| pañc' ime bhikkhave paccayâ saṃghâ-
ṭiyâ nikkhepāya : gilāno vâ hoti, vassikasamketam vâ hoti,
nadîpāram gantum vâ hoti, aggālagutti vihāro vâ hoti, attha-
takāṭhinam vâ hoti. ime kho bhikkhave pañca paccayâ
saṃghâṭiyâ nikkhepāya. pañc' ime bhikkhave paccayâ
uttarāsaṅgassa antaravāsakassa nikkhepāya : gilāno vâ . . .
atthatakāṭhinam vâ hoti. ime kho bhikkhave pañca paccayâ
uttarāsaṅgassa antaravāsakassa nikkhepāya. pañc' ime bhi-
kkhave paccayâ vassikasāṭikāya nikkhepāya : gilāno vâ hoti,
nissimam gantum vâ hoti, nadîpāram gantum vâ hoti,
aggālagutti vihāro vâ hoti, vassikasāṭikā akatā vâ hoti vip-
pakatā vâ. ime kho bhikkhave pañca paccayâ vassikasāṭikāya
nikkhepāya 'ti. ||3|| **23** ||

tena kho pana samayena aññataro bhikkhu eko vassam
vasi. tattha manussâ saṃghassa demâ 'ti cîvarāni adamsu.
atha kho tassa bhikkhuno etad ahosi : bhagavatâ paññattam
eatuvaggo pacchimo saṃgho 'ti, aham c' amhi ekako, ime ca

manussâ samghassa demâ 'ti cīvarāni adamsu. yaṃ nūnāhaṃ imāni samghikāni cīvarāni Sāvattthiṃ hareyyan ti. atha kho so bhikkhu tāni cīvarāni ādāya Sāvattthiṃ gantvā bhagavato etam atthaṃ ārocesi. tuyh' eva bhikkhu tāni cīvarāni yāva kaṭhinassa ubbhārāyā 'ti. ||1|| idha pana bhikkhave bhikkhu eko vassaṃ vasati. tattha manussâ samghassa demâ 'ti cīvarāni denti. anujānāmi bhikkhave tass' eva tāni cīvarāni yāva kaṭhinassa ubbhārāyā 'ti. ||2|| tena kho pana samayena aññataro bhikkhu utukālaṃ eko vasi. tattha manussâ samghassa demâ 'ti cīvarāni adamsu. atha kho tassa bhikkhuno etad ahoṣi: bhagavatā paññattaṃ catuvaggo pacchimo samgho 'ti, ahaṃ c' amhi ekako, ime ca manussâ samghassa demâ 'ti cīvarāni adamsu. yaṃ nūnāhaṃ imāni samghikāni cīvarāni Sāvattthiṃ hareyyan ti. atha kho so bhikkhu tāni cīvarāni ādāya Sāvattthiṃ gantvā bhikkhūnaṃ etam atthaṃ ārocesi. bhikkhū bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave sammukhībhūtena samghena bhājetuṃ. ||3|| idha pana bhikkhave bhikkhu utukālaṃ eko vasati. tattha manussâ samghassa demâ 'ti cīvarāni denti. anujānāmi bhikkhave tena bhikkhunā tāni cīvarāni adhiṭṭhātuṃ mayh' imāni cīvarānīti. tassa ce bhikkhave bhikkhuno taṃ cīvaraṃ anadhiṭṭhitena añño bhikkhu āgacchati, samako dātabbo bhāgo. tehi ce bhikkhave bhikkhūhi taṃ cīvaraṃ bhājiyamāne apātite kuse añño bhikkhu āgacchati, samako dātabbo bhāgo. tehi ce bhikkhave bhikkhūhi taṃ cīvaraṃ bhājiyamāne pātite kuse añño bhikkhu āgacchati, nākāmā dātabbo bhāgo 'ti. ||4|| tena kho pana samayena dve bhātukā therā āyasmā ca Isidāso āyasmā ca Isibhatto Sāvattthiyaṃ vassaṃ vutthā aññataraṃ gāmakāvāsaṃ agamaṃsu. manussâ cirassāpi therā āgatā 'ti sacīvarāni bhattāni adamsu. āvāsikā bhikkhū there pucchimsu: imāni bhante samghikāni cīvarāni there āgamma uppannāni, sādīyissanti therā bhāgan ti. therā evaṃ āhaṃsu: yathā kho mayaṃ āvuso bhagavatā dhammaṃ desitaṃ ājānāma tumhākaṃ yeva tāni cīvarāni yāva kaṭhinassa ubbhārāyā 'ti. ||5|| tena kho pana samayena tayo bhikkhū Rājagahe vassaṃ vasanti. tattha manussâ samghassa demâ 'ti cīvarāni denti. atha kho tesam bhikkhūnaṃ etad ahoṣi: bhagavatā

paññattam catuvaggo pacchimo saṃgho 'ti, mayam c' amhā tayo janā, ime ca manussā saṃghassa demā 'ti cīvarāni denti. katham nu kho amhehi paṭipajjitabban ti. tena kho pana samayena sambahulā therā āyasmā ca Nilavāsī āyasmā ca Sānavāsī āyasmā ca Gopako āyasmā ca Bhagu āyasmā ca Phalikasandāno Pāṭaliputte viharanti Kukkuṭārāme. atha kho te bhikkhū Pāṭaliputtam gantvā there pucchimsu. therā evam āhamsu: yathā kho mayam āvuso bhagavatā dhammam desitam ājānāma tumhākam yeva tāni cīvarāni yāva kaṭhinassa ubbhārāyā 'ti. || 6 || 24 ||

tena kho pana samayena āyasmā Upanando Sakya-putto Sāvatthiyam vassam vuttho aññataram gāmak-āvāsam agamāsi. tattha bhikkhū cīvaram bhājetukāmā sannipatimsu. te evam āhamsu: imāni kho āvuso saṃghikāni cīvarāni bhājiyissanti, sādīyissasi bhāgan ti. āmāvuso sādīyissāmīti tato cīvarabhāgam gahetvā aññam āvāsam agamāsi. tattha pi bhikkhū cīvaram bhājetukāmā sannipatimsu. te pi evam āhamsu: imāni kho āvuso saṃghikāni cīvarāni bhājiyissanti, sādīyissasi bhāgan ti. āmāvuso sādīyissāmīti tato pi cīvarabhāgam gahetvā aññam āvāsam agamāsi. tattha pi bhikkhū cīvaram bhājetukāmā sannipatimsu. te pi evam āhamsu: imāni kho āvuso saṃghikāni cīvarāni bhājiyissanti, sādīyissasi bhāgan ti. āmāvuso sādīyissāmīti tato pi cīvarabhāgam gahetvā mahantam cīvarabhāḍikam ādāya punad eva Sāvattim paccāgacchi. || 1 || bhikkhū evam āhamsu: mahāpuñño 'si tvam āvuso Upananda, bahum te cīvaram uppannan ti. kuto me āvuso puññam, idhāham āvuso Sāvatthiyam vassam vuttho aññataram gāmak-āvāsam agamāsim, tattha bhikkhū cīvaram bhājetukāmā sannipatimsu, te mam evam āhamsu: imāni kho āvuso saṃghikāni cīvarāni bhājiyissanti, sādīyissasi bhāgan ti. āmāvuso sādīyissāmīti tato cīvarabhāgam gahetvā aññam āvāsam agamāsim, tattha pi bhikkhū cīvaram bhājetukāmā sannipatimsu, te pi mam evam āhamsu: imāni kho āvuso saṃghikāni cīvarāni bhājiyissanti, sādīyissasi bhāgan ti, āmāvuso sādīyissāmīti tato pi cīvarabhāgam gahetvā aññam

āvāsaṃ agamāsim, tattha pi bhikkhū cīvaram bhājetukāmaṃ sannipatimsu, te pi maṃ evaṃ āhaṃsu : imāni . . . sādīyissāmīti tato pi cīvarabhāgaṃ aggahesim, evaṃ me bahum cīvaram uppannan ti. ||2|| kiṃ pana tvam āvuso Upananda aññatra vassaṃ vuttho aññatra cīvarabhāgaṃ sādīyissasīti. evaṃ āvuso 'ti. ye te bhikkhū appicchā te ujjhāyanti khīyanti vipācenti : kathaṃ hi nāma āyasmā Upanando Sakya-putto aññatra vassaṃ vuttho aññatra cīvarabhāgaṃ sādīyissatīti. bhagavato etam atthaṃ ārocesum. saccam kira tvam Upananda aññatra vassaṃ vuttho aññatra cīvarabhāgaṃ sādīyīti. saccam bhagavā. vigarahi buddho bhagavā : kathaṃ hi nāma tvam moghapurisa aññatra vassaṃ vuttho aññatra cīvarabhāgaṃ sādīyissasi. n' etam moghapurisa appasannānaṃ vā pasādāya pasannānaṃ vā bhiyyobhāvāya. vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi : na bhikkhave aññatra vassaṃ vutthena aññatra cīvarabhāgo sādītabbo. yo sādīyeyya, āpatti dukkaṭassā 'ti. ||3|| tena kho pana samayena āyasmā Upanando Sakya-putto eko dvīsu āvāsesu vassaṃ vasi evaṃ me bahum cīvaram uppajjissatīti. atha kho tesam bhikkhūnaṃ etad aho : kathaṃ nu kho āyasmato Upanandassa Sakya-puttassa cīvarapaṭiviso dātabbo 'ti. bhagavato etam atthaṃ ārocesum. detha bhikkhave moghapurisassa ekādhippāyaṃ. idha pana bhikkhave bhikkhu eko dvīsu āvāsesu vassaṃ vasati evaṃ me bahum cīvaram uppajjissatīti. sace amutra upaḍḍham amutra upaḍḍham vasati, amutra upaḍḍho amutra upaḍḍho cīvarapaṭiviso dātabbo, yattha vā pana bahutaram vasati tato cīvarapaṭiviso dātabbo 'ti. ||4|| 25 ||

tena kho pana samayena aññatarassa bhikkhuno kucchīvikārābādho hoti, so sake muttakarīse palipanno seti. atha kho bhagavā āyasmatā Ānandena pacchāsamaṇena senāsana-cārikam āhiṇḍanto yena tassa bhikkhuno vihāro ten' upasaṃkami. addasa kho bhagavā taṃ bhikkhum sake muttakarīse palipannaṃ sayamānaṃ, disvāna yena so bhikkhu ten' upasaṃkami, upasaṃkamitvā taṃ bhikkhum etad avoca : kiṃ te bhikkhu ābādho 'ti. kucchīvikāro me bhagavā 'ti. atthi pana te bhikkhu upaṭṭhāko 'ti. n' atthi bhagavā

'ti. kissa tam bhikkhū na upatthentīti. aham kho bhante bhikkhūnam akārako, tena maṃ bhikkhū na upatthentīti. ||1|| atha kho bhagavā āyasmantaṃ Ānandaṃ āmantesi: gacchānanda udakaṃ āhara, imaṃ bhikkhuṃ nahāpessāma 'ti. evaṃ bhante 'ti kho āyasmā Ānando bhagavato paṭisunivā udakaṃ āharitvā bhagavā udakaṃ āsiñci āyasmā Ānando paridhovi, bhagavā sīsato aggahesi āyasmā Ānando pādato uccāretvā mañcike nipātesuṃ. ||2|| atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe bhikkhusamghaṃ sannipātāpetvā bhikkhū paṭipucchi: atthi bhikkhave amukasmim vihāre bhikkhu gilāno 'ti. atthi bhagavā 'ti. kim tassa bhikkhave bhikkhuno ābādho 'ti. tassa bhante āyasmato kucchivikārābādho 'ti. atthi pana bhikkhave tassa bhikkhuno upatthāko 'ti. n' atthi bhagavā 'ti. kissa tam bhikkhū na upatthentīti. eso bhante bhikkhu bhikkhūnam akārako, tena tam bhikkhū na upatthentīti. n' atthi te bhikkhave mātā n' atthi pitā ye te upatthaheyyuṃ. tumhe ce bhikkhave aññamaññaṃ na upatthahissatha atha ko carahi upatthahissati. yo bhikkhave maṃ upatthaheyya so gilānaṃ upatthaheyya. ||3|| sace upajjhāyo hoti upajjhāyena yāvajjivaṃ upatthātabbo, vutthānassa āgametabbam. sace ācariyo hoti ācariyena yāvajjivaṃ upatthātabbo, vutthānassa āgametabbam. sace saddhivihāriko hoti . . . sace antevāsiko hoti . . . sace samānupajjhāyako hoti . . . sace samānācariyako hoti samānācariyakena yāvajjivaṃ upatthātabbo, vutthānassa āgametabbam. sace na hoti upajjhāyo vā ācariyo vā saddhivihāriko vā antevāsiko vā samānupajjhāyako vā samānācariyako vā samghena upatthātabbo. no ce upatthaheyya, āpatti dukkaṭassa. ||4|| pañcahi bhikkhave aṅgehi samannāgato gilāno dupatthāko hoti: asappāyakārī hoti, sappāye mattaṃ na jānāti, bhesajjaṃ na paṭisevitā hoti, atthakāmassa gilānupatthākassa yathābhūtaṃ ābādhaṃ nāvikkattā hoti abhikkamantaṃ vā abhikkamatīti paṭikkamantaṃ vā paṭikkamatīti ṭhitam vā ṭhito 'ti, uppannānaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ tibbānaṃ kharānaṃ kaṭukānaṃ asātānaṃ amanāpānaṃ pāṇaharānaṃ anadhivāsakajātiko hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgato gilāno dupatthāko hoti. ||5|| pañcahi

bhikkhave aṅgehi samannāgato gilāno supatṭhāko hoti : sappāyakārī hoti, sappāye mattaṃ jānāti, bhesajjaṃ paṭisevitā hoti, atthakāmaṃsa gilānupatṭhākassa yathābhūtaṃ ābādhaṃ āvikattā hoti abhikkamantaṃ vā abhikkamatīti paṭikkamantaṃ vā paṭikkamatīti tṭhitaṃ vā tṭhito 'ti, uppannānaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ tibbānaṃ kharānaṃ kaṭukānaṃ asātānaṃ amanāpānaṃ pāṇaharānaṃ adhivāsakajātiko hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgato gilāno supatṭhāko hoti. ||6|| pañcahi bhikkhave aṅgehi samannāgato gilānupatṭhāko nālaṃ gilānaṃ upatṭhātuṃ : na paṭibalo hoti bhesajjaṃ vidhātuṃ, sappāyāsappāyaṃ na jānāti asappāyaṃ upanāmeti sappāyaṃ apanāmeti, āmisantaro gilānaṃ upatṭhāti no mettacitto, jegucchi hoti uccāraṃ vā passāvaṃ vā kheḷaṃ vā vantaṃ vā nīhātuṃ, na paṭibalo hoti gilānaṃ kālena kālaṃ dhammiyā kathāya sandassetuṃ . . . sampahaṃsetuṃ. imehi kho bhikkhave pañcah' aṅgehi samannāgato gilānupatṭhāko nālaṃ gilānaṃ upatṭhātuṃ. ||7|| pañcahi bhikkhave aṅgehi samannāgato gilānupatṭhāko alaṃ gilānaṃ upatṭhātuṃ : paṭibalo hoti bhesajjaṃ samvidhātuṃ, sappāyāsappāyaṃ jānāti asappāyaṃ apanāmeti sappāyaṃ upanāmeti, mettacitto gilānaṃ upatṭhāti no āmisantaro, ajegucchi hoti uccāraṃ vā passāvaṃ vā kheḷaṃ vā vantaṃ vā nīhātuṃ, paṭibalo hoti gilānaṃ kālena kālaṃ dhammiyā kathāya sandassetuṃ . . . sampahaṃsetuṃ. imehi kho bhikkhave pañcah' aṅgehi samannāgato gilānupatṭhāko alaṃ gilānaṃ upatṭhātuṃ ti. ||8||26||

tena kho pana samayena dve bhikkhū Kosalesu janapadesu addhānamaggapaṭipannā honti. te aññataraṃ āvāsaṃ upagacchimsu, tattha aññataro bhikkhu gilāno hoti. atha kho tesāṃ bhikkhūnaṃ etad ahoṣi : bhagavatā kho āvuso gilānupatṭhānaṃ vaṇṇitaṃ, handa mayaṃ āvuso imaṃ bhikkhuṃ upatṭhahemā 'ti, te taṃ upatṭhahimsu. so tehi upatṭhahiyamāno kālaṃ akāsi. atha kho te bhikkhū tassa bhikkhuno pattaṭṭhāraṃ ādāya Sāvattṭhiṃ gantvā bhagavato etaṃ atthaṃ ārocesuṃ. ||1|| bhikkhussa bhikkhave kālaṃ kate saṃgho sāmī pattaṭṭhāre. api ca gilānupatṭhākā bahūpakārā. anujānāmi bhikkhave saṃghena ticāvaṃ

ca pattam ca gilānupaṭṭhākānaṃ dātum. evaṃ ca pana bhikkhave dātabbāṃ : tena gilānupaṭṭhākena bhikkhunā saṃghaṃ upasaṃkamitvā evaṃ assa vacaniyo : itthannāmo bhante bhikkhu kālaṃ kato, idaṃ tassa ticivaraṃ ca patto cā 'ti. vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo : supātu me bhante saṃgho. itthannāmo bhikkhu kālaṃ kato, idaṃ tassa ticivaraṃ ca patto ca. yadi saṃghassa pattakallāṃ saṃgho imaṃ ticivaraṃ ca pattam ca gilānupaṭṭhākānaṃ dadeyya. esā ñatti. supātu me bhante saṃgho. itthannāmo bhikkhu kālaṃ kato, idaṃ tassa ticivaraṃ ca patto ca. saṃgho imaṃ ticivaraṃ ca pattam ca gilānupaṭṭhākānaṃ deti. yassāyasmato khamati imassa ticivarassa ca pattassa ca gilānupaṭṭhākānaṃ dānaṃ so tuṇh' assa, yassa na khamati so bhāseyya. dinnam idaṃ saṃghena ticivaraṃ ca patto ca gilānupaṭṭhākānaṃ. khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmiti. ||2|| tena kho pana samayena aññataro sāmaṇero kālaṃ kato hoti. bhagavato etaṃ atthaṃ ārocesum. sāmaṇerassa bhikkhave kālaṃ kate saṃgho sāmī pattacivare. api ca gilānupaṭṭhākā bahūpakārā. anujānāmi bhikkhave saṃghena cīvaraṃ ca pattam ca gilānupaṭṭhākānaṃ dātum. evaṃ ca pana bhikkhave dātabbāṃ : tena gilānupaṭṭhākena bhikkhunā saṃghaṃ upasaṃkamitvā evaṃ assa vacaniyo : itthannāmo bhante sāmaṇero kālaṃ kato, idaṃ tassa cīvaraṃ ca patto cā 'ti. vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo : supātu me bhante saṃgho. itthannāmo sāmaṇero kālaṃ kato, idaṃ tassa cīvaraṃ ca patto ca. yadi saṃghassa pattakallāṃ, saṃgho imaṃ cīvaraṃ ca pattam ca gilānupaṭṭhākānaṃ dadeyya. esā ñatti. supātu me bhante saṃgho. itthannāmo sāmaṇero kālaṃ kato, idaṃ tassa cīvaraṃ ca patto ca. saṃgho imaṃ cīvaraṃ ca pattam ca gilānupaṭṭhākānaṃ deti. yassāyasmato khamati imassa cīvarassa ca pattassa ca gilānupaṭṭhākānaṃ dānaṃ so tuṇh' assa, yassa na khamati so bhāseyya. dinnam idaṃ saṃghena cīvaraṃ ca patto ca gilānupaṭṭhākānaṃ. khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmiti. ||3|| tena kho pana samayena aññataro bhikkhu ca sāmaṇero ca gilānaṃ upaṭṭhahimsu. so tehi upaṭṭhahiyamāno kālaṃ akāsi. atha kho tassa gilānupaṭṭhākassa bhikkhuno etad

ahosi : katham nu kho gilānupaṭṭhākassa sāmaṇerassa cīvarapaṭiviso dātabbo 'ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave gilānupaṭṭhākassa sāmaṇerassa samakam pāṭivisaṃ dātun ti. ||4|| tena kho pana samayena aññataro bhikkhu bahubhaṇḍo bahuparikkhāro kalam kato hoti. bhagavato etam attham ārocesum. bhikkhussa bhikkhave kalam kate saṃgho sāmī pattacīvare. api ca gilānupaṭṭhākā bahūpakārā. anujānāmi bhikkhave saṃghena ticīvaram ca pattam ca gilānupaṭṭhākānam dātum, yaṃ tattha lahubhaṇḍam lahuparikkhāram taṃ sammukhībhūtena saṃghena bhājetum, yaṃ tattha garubhaṇḍam garuparikkhāram taṃ āgatānāgatassa cātuddisassa saṃghassa avissajjikam avebhaṅgikan ti. ||5|| **27** ||

tena kho pana samayena aññataro bhikkhu naggo hutvā yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam etad avoca : bhagavā hi bhante anekapariyāyena appicchassa santuṭṭhassa sallekhassa dhutassa pāsādikassa apacayassa viriyārambhassa vannaṇvādī. idaṃ bhante naggiyaṃ anekapariyāyena appicchatāya santuṭṭhiyā sallekhāya dhutattāya pāsādikatāya apacayāya viriyārambhāya saṃvattati. sādhu bhante bhagavā bhikkhūnam naggiyaṃ anujānātū 'ti. vigarahi buddho bhagavā : ananucchaviyaṃ moghapurisa ananulomikaṃ appaṭirūpaṃ assāmaṇakaṃ akappiyaṃ akaraṇiyaṃ. katham hi nāma tvaṃ moghapurisa naggiyaṃ titthiyasamādanam samādiyissasi. n' etam moghapurisa appasannānam vā pasādāya. vigarahitvā dhammikatham katvā bhikkhū āmantesi : na bhikkhave naggiyaṃ titthiyasamādanam samādiyitabbaṃ. yo samādiyeyya, āpatti thullaccayassā 'ti. ||1|| tena kho pana samayena aññataro bhikkhu kusaciraṃ nivāsetvā — la — vākaciraṃ nivāsetvā, phalacaciraṃ nivāsetvā, kesakambalam nivāsetvā, vālakambalam nivāsetvā, ulūkapakkham nivāsetvā — la — ajinakkhipam nivāsetvā yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam etad avoca : bhagavā bhante anekapariyāyena appicchassa . . . vannaṇvādī. idaṃ bhante ajinakkhipam anekapariyāyena appicchatāya . . . saṃvattati. sādhu

bhante bhagavā bhikkhūnaṃ ajinakkhipaṃ anujānātū 'ti. vigarahi . . . akaraṇīyaṃ. kathaṃ hi nāma tvaṃ moghapurisa ajinakkhipaṃ titthiyadhajāṃ dhāressasi. n' etaṃ moghapurisa appasannānaṃ vā pasādaya. vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi: na bhikkhave ajinakkhipaṃ titthiyadhajāṃ dhāretabbāṃ. yo dhāreyya, āpatti thullaccayassā 'ti. ||2|| tena kho pana samayena aññātaro bhikkhu akkānālaṃ nivāsetvā — la — potthakaṃ nivāsetvā yena bhagavā ten' upasaṃkami, upasaṃkamtvā bhagavantāṃ etad avoca: bhagavā bhante aneka-pariyāyena appicchassa . . . vaṇṇavādī. ayaṃ bhante potthako aneka-pariyāyena appicchatāya . . . saṃvattati. sādhu bhante bhagavā bhikkhūnaṃ potthakaṃ anujānātū 'ti. vigarahi . . . akaraṇīyaṃ. kathaṃ hi nāma tvaṃ moghapurisa potthakaṃ nivāsessasi. n' etaṃ moghapurisa appasannānaṃ vā pasādaya. vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi: na bhikkhave potthako nivāsetabbo. yo nivāseyya, āpatti dukkaṭassā 'ti. ||3|| **28** ||

tena kho pana samayena chabbaggiyā bhikkhū sabbanīlakāni cīvarāni dhārenti, sabbapītakāni cīvarāni dhārenti, sabbalohitakāni cīvarāni dhārenti, sabbamañjetthakāni cīvarāni dhārenti, sabbakaṇhāni cīvarāni dhārenti, sabbamahāraṅgarattāni cīvarāni dhārenti, sabbamahānāmarattāni cīvarāni dhārenti, accinnadasāni cīvarāni dhārenti, dīghadasāni cīvarāni dhārenti, pupphadasāni cīvarāni dhārenti, phaṇadasāni cīvarāni dhārenti, kaṇḍukaṃ dhārenti, tirīṭakaṃ dhārenti, veṭṭhanaṃ dhārenti. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi gihī kāmabhogino 'ti. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave sabbanīlakāni cīvarāni dhāretabbāni, na sabbapītakāni cīvarāni dhāretabbāni . . . na kaṇḍukaṃ dhāretabbāṃ, na tirīṭakaṃ dhāretabbāṃ, na veṭṭhanaṃ dhāretabbāṃ. yo dhāreyya, āpatti dukkaṭassā 'ti. ||1|| **29** ||

tena kho pana samayena vassaṃ vutthā bhikkhū anuppanne

cīvare pakkamanti pi, vibbhamanti pi, kâlam pi karonti, sāmaṇerāpi paṭijānanti, sikkhaṃ paccakkhātakāpi paṭijānanti, antimavatthum ajjhāpannakāpi paṭijānanti, ummattakāpi p., khittacittāpi p., vedanattāpi p., āpattiyaṃ adassane ukkhittakāpi p., āpattiyaṃ appaṭikamme ukkhittakāpi p., pāpikāya diṭṭhiyaṃ appaṭinissagge ukkhittakāpi p., paṇḍakāpi p., theyyasamvāsakāpi p., tiṭṭhiyapakkantakāpi p., tiracchānagatāpi p., mātughātakāpi p., pitughātakāpi p., arahantaghātakāpi p., bhikkhunīdūsakāpi p., saṃghabhedakāpi p., lohituppādakāpi p., ubhatovyañjanakāpi paṭijānanti. bhagavato etam atthaṃ ārocesum. ||1|| idha pana bhikkhave vassaṃ vuttho bhikkhu anuppanne cīvare pakkamati. sante paṭirūpe gāhake dātabbhaṃ. idha pana bhikkhave vassaṃ vuttho bhikkhu anuppanne cīvare vibbhamati, kâlam karoti, sāmaṇero paṭijānāti, sikkhaṃ paccakkhātako paṭijānāti, antimavatthum ajjhāpannako paṭijānāti. saṃgho sāmī. idha pana bhikkhave vassaṃ vuttho bhikkhu anuppanne cīvare ummattako paṭijānāti, . . . pāpikāya diṭṭhiyaṃ appaṭinissagge ukkhittako paṭijānāti. sante paṭirūpe gāhake dātabbhaṃ. idha pana bhikkhave vassaṃ vuttho bhikkhu anuppanne cīvare paṇḍako paṭijānāti, . . . ubhatovyañjanako paṭijānāti. saṃgho sāmī. ||2|| idha pana bhikkhave vassaṃ vuttho bhikkhu uppanne cīvare abhājite pakkamati. sante paṭirūpe gāhake dātabbhaṃ. idha pana bhikkhave vassaṃ vuttho bhikkhu uppanne cīvare abhājite vibbhamati, . . . antimavatthum ajjhāpannako paṭijānāti. saṃgho sāmī. idha pana bhikkhave vassaṃ vuttho bhikkhu uppanne cīvare abhājite ummattako paṭijānāti, . . . pāpikāya diṭṭhiyaṃ appaṭinissagge ukkhittako paṭijānāti. sante paṭirūpe gāhake dātabbhaṃ. idha pana bhikkhave vassaṃ vuttho bhikkhu uppanne cīvare abhājite paṇḍako paṭijānāti . . . ubhatovyañjanako paṭijānāti. saṃgho sāmī. ||3|| idha pana bhikkhave vassaṃ vutthānaṃ bhikkhūnaṃ anuppanne cīvare saṃgho bhijjati. tattha manussā ekasmiṃ pakkhe udakaṃ denti ekasmiṃ pakkhe cīvaraṃ denti saṃghassa demā 'ti. saṃghass' ev' etam. idha pana bhikkhave vassaṃ vutthānaṃ bhikkhūnaṃ anuppanne cīvare saṃgho bhijjati. tattha manussā ekasmiṃ pakkhe udakaṃ denti, tasmīṃ yeva pakkhe cīvaraṃ denti

samghassa demâ 'ti. samghass' ev' etam. ||4|| idha pana bhikkhave vassam vutthānam bhikkhūnam anuppanne cīvare samgho bhijjati. tattha manussâ ekasmiṃ pakkhe udakam denti ekasmiṃ pakkhe cīvaram denti pakkhassa demâ 'ti. pakkhass' ev' etam. idha pana bhikkhave vassam vutthānam bhikkhūnam anuppanne cīvare samgho bhijjati. tattha manussâ ekasmiṃ pakkhe udakam denti, tasmīṃ yeva pakkhe cīvaram denti pakkhassa demâ 'ti. pakkhass' ev' etam. ||5|| idha pana bhikkhave vassam vutthānam bhikkhūnam uppanne cīvare abhājite samgho bhijjati. sabbesam samakam bhājetabban ti. ||6|| **30** ||

tena kho pana samayena āyasmā Revato aññatarassa bhikkhuno hatthe āyasmato Sāriputtassa cīvaram pāhesi imam cīvaram therassa dehīti. atha kho so bhikkhu antarā magge āyasmato Revatassa vissāsā tam cīvaram aggahesi. atha kho āyasmā Revato āyasmatā Sāriputtena samāgantvā pucchi : aham bhante therassa cīvaram pāhesim, sampattam tam cīvaran ti. nāham tam āvuso cīvaram passāmīti. atha kho āyasmā Revato tam bhikkhum etad avoca : aham āvuso āyasmato hatthe therassa cīvaram pāhesim, kham tam cīvaran ti. aham bhante āyasmato vissāsā tam cīvaram aggahesin ti. bhagavato etam attham ārocesum. ||1|| idha pana bhikkhave bhikkhu bhikkhussa hatthe cīvaram pahiṇati imam cīvaram itthannāmassa dehīti. so antarā magge yo pahiṇati tassa vissāsā gaṇhāti, suggahitam. yassa pahiyyati tassa vissāsā gaṇhāti, duggahitam. idha pana bhikkhave bhikkhu bhikkhussa hatthe cīvaram pahiṇati imam cīvaram itthannāmassa dehīti. so antarā magge yassa pahiyyati tassa vissāsā gaṇhāti, duggahitam. yo pahiṇati tassa vissāsā gaṇhāti, suggahitam. idha pana bhikkhave bhikkhu . . . dehīti. so antarā magge suṇāti yo pahiṇati so kālam kato 'ti. tassa matakacīvaram adhiṭṭhāti, svādhīṭṭhitam. yassa pahiyyati tassa vissāsā gaṇhāti, duggahitam. idha pana bhikkhave bhikkhu : . . . dehīti. so antarā magge suṇāti yassa pahiyyati so kālam kato 'ti. tassa matakacīvaram adhiṭṭhāti, dvādhīṭṭhitam. yo pahiṇati tassa vissāsā gaṇhāti, suggahitam. idha pana bhikkhave bhikkhu . . . dehīti.

so antarā magge suṇāti ubho kâlam katā 'ti. yo paṇināti tassa matakacīvaram adhiṭṭhāti, svādhiṭṭhitam. yassa paḥiyyati tassa matakacīvaram adhiṭṭhāti, dvādhiṭṭhitam. ||2|| idha pana bhikkhave bhikkhu bhikkhussa hatthe cīvaram paṇināti imam cīvaram itthannāmassa dammīti. so antarā magge yo paṇināti tassa vissāsā gaṇhāti, duggahitam. yassa paḥiyyati tassa vissāsā gaṇhāti, suggahitam. idha pana bhikkhave bhikkhu . . . dammīti. so antarā magge yassa paḥiyyati tassa vissāsā gaṇhāti, suggahitam. yo paṇināti tassa vissāsā gaṇhāti, duggahitam. idha pana bhikkhave bhikkhu . . . dammīti. so antarā magge suṇāti yo paṇināti so kâlam kato 'ti. tassa matakacīvaram adhiṭṭhāti, dvādhiṭṭhitam. yassa paḥiyyati tassa vissāsā gaṇhāti, suggahitam. idha pana bhikkhave bhikkhu . . . dammīti. so antarā magge suṇāti yassa paḥiyyati so kâlam kato 'ti. tassa matakacīvaram adhiṭṭhāti, svādhiṭṭhitam. yo paṇināti tassa vissāsā gaṇhāti, duggahitam. idha pana bhikkhave bhikkhu . . . dammīti. so antarā magge suṇāti ubho kâlam katā 'ti. yo paṇināti tassa matakacīvaram adhiṭṭhāti, dvādhiṭṭhitam. yassa paḥiyyati tassa matakacīvaram adhiṭṭhāti, svādhiṭṭhitam. ||3|| **31** ||

atṭh' imā bhikkhave mâtikā cīvarassa uppādāya: sīmāya deti, katikāya deti, bhikkhāpaññattiyā deti, saṃghassa deti, ubhatosamghassa deti, vassam vutthasamghassa deti, ādissa deti, puggalassa deti. sīmāya deti: yāvatikā bhikkhū antosimagatā tehi bhājetabbam. katikāya deti: sambahulā āvāsā samānalābhā honti, ekasmiṃ āvāse dinne sabbattha dinnam hoti. bhikkhāpaññattiyā deti: yattha saṃghassa dhuvakārā kariyanti tattha demā 'ti. saṃghassa deti: sammukhībhūtena saṃghena bhājetabbam. ubhatosamghassa deti: bahukāpi bhikkhū honti ekā bhikkhunī hoti, upaḍḍham dātabbam. bahukāpi bhikkhuniyo honti eko bhikkhu hoti, upaḍḍham dātabbam. vassam vutthasamghassa deti: yāvatikā bhikkhū tasmim āvāse vassam vutthā tehi bhājetabbam. ādissa deti: yāguyā vā bhatte vā khādaniye vā cīvare vā senāsane vā bhesajje

vā. puggalassa deti : imam cīvaram itthannāmassa dammī-
ti. ||1|| **32** ||

cīvarakkhandhakam aṭṭhamam.

imamhi khandhake vatthu channavuti. tassa uddānam :

- Rājagahako negamo disvā Vesāliyam gaṇi
puna Rājagaham gantvā rañño tam paṭivedayi. |
putto Sālavatikāya Abhayassa hi atrajo
jīvatiti kumārena samkhāto Jīvako iti. |
so hi Takkasīlam gantvā uggahetvā mahābhiso
sattavassikaābādham natthukammena nāsayi, |
rañño bhagandalābādham ālepena apākaḍḍhi,
mamaṃ ca itthāgāraṃ ca buddhasamgham c' upaṭṭhaha. |
Rājagahako ca seṭṭhi, antagaṇṭhitikicchitam,
5 Pajjotassa mahārogaṃ ghatapānena nāsayi. |
adhikāraṃ ca, Siveyyam, abhisannam sinehati,
tīṇi uppalahatthena samatimsavirecanam. |
pakatattam varam yāci, Siveyyam ca paṭiggahi,
cīvaram ca gihidānam anuññāsi tathāgato. |
Rājagahe janapade bahum uppajji cīvaram.
pāvāro, kosikam c' eva, kojavo, aḍḍhakāsikam, |
uccāvaca ca, santutṭhi, nāgames' āgamesu ca,
paṭhamam pacchā, sadisā, katikā ca, paṭiharum, |
bhaṇḍāgāraṃ, aguttam ca, vutṭhāpenti tath' eva ca,
10 ussannam, kolāhalaṃ ca, katham bhāje, katham dade, |
sak'-ātirekabhāgena, paṭiviso katham dade,
chakanena, sītuṇhi ca, uttaritum, na jānare, |
oropento, bhājanam ca, pātiyā ca, chamāya ca,
upacikā, majjhe, jiranti, ekato, patthinnena ca, |
pharus'-āchinn'-accibandhā, addasāsi ubhaṇḍite,
vīmamsitvā Sakyamuni anuññāsi ticīvaram, |
aññena atirekena, uppajji, chiddam eva ca,
cātuddīpo, varam yāci dātum vassikasâtīkam |
āgantū-gamī-gilānam upaṭṭhākam ca bhesajjam
15 dhuvam udakasâtīṃ ca, paṇitam, atikhuddakam, |
thullakacchu, mukham, khomam, paripunnam, adhiṭṭhā-
nam,
pacchimam, kato garuko, vikaṇṇo, suttam okiri, |

lujjanti, na ppahonti ca, anvādhikaṃ, bahūni ca,
 Andhavane, asatīyā, eko vassaṃ, utumhi ca,|
 dve bhātukā, Rājagahe, Upanando, puna dvisu,
 kucchivikāro, gilāno ubho c' eva, gilāyanā,|
 naggā, kusā, vākacīraṃ, phalako, kesakambalaṃ,
 vāla-ulūkapakkhaṃ ca, aḍḍhaṃ, akkanālaṃ ca,|
 potthakaṃ, nīla-pītaṃ ca, lohitaṃ, mañjetṭhena ca,
 20 kaṇhā, mahāraṅga-nāma, acchinnadasikā tathā,|
 dīgha-puppha-phaṇadasā, kañcu-tirīṭa-veṭṭhaṃ,
 anuppanne pakkamati, saṃgho bhijjati tāvade,|
 pakkhe dadanti, saṃghassa, āyasmā Revato pahi,
 vissāsagāh', ādhitṭhāti, aṭṭha cīvaramātikā 'ti.

MAHĀVAGGA.

IX.

Tena samayena buddho bhagavā Campāyaṃ viharati Gaggarāya pokkharaniyā tīre. tena kho pana samayena Kāsīsu janapadesu Vāsabhaḡāmo nāma hoti, tattha Kassapagotto nāma bhikkhu āvāsiko hoti tantibaddho ussukkaṃ āpanno kinti anāgatā ca pesalā bhikkhū āgaccheyyumaṃ āgatā ca pesalā bhikkhū phāsu vihareyyumaṃ ayaṃ ca āvāso vuddhiṃ virūhiṃ vepullaṃ āpajjeyyā 'ti. tena kho pana samayena sambahulā bhikkhū Kāsīsu cārikaṃ caramānā yena Vāsabhaḡāmo tad avasarumaṃ. addasa kho Kassapagotto bhikkhu te bhikkhū dūrato 'va āgacchante, disvāna āsanam paññāpesi pādodakam pādapiṭham pādakathalikaṃ upanikkhipi paccuggantvā pattacīvaram paṭiggahehi pāniyena āpucchi nahāne ussukkaṃ akāsi ussukkaṃ pi akāsi yāguyā khādaniye bhattasmiṃ. atha kho tesam āgantukānaṃ bhikkhūnaṃ etad ahoṣi: bhaddako kho ayaṃ āvuso āvāsiko bhikkhu, nahāne ussukkaṃ karoti ussukkaṃ pi karoti yāguyā khādaniye bhattasmiṃ, handa mayaṃ āvuso idh' eva Vāsabhaḡāme nivāsaṃ kappemā 'ti. atha kho te āgantukā bhikkhū tatth' eva Vāsabhaḡāme nivāsaṃ kappesumaṃ. ||1|| atha kho Kassapagottassa bhikkhuno etad ahoṣi: yo kho imesaṃ āgantukānaṃ bhikkhūnaṃ āgantukakilamatho so paṭippassaddho, ye p' ime gocare appakataññuno te dān' ime gocare pakataññuno. dukkaraṃ kho pana parakulesu yāvajivam ussukkaṃ kātum viññatti ca manussānaṃ amanāpā. yaṃ nūnāhaṃ na ussukkaṃ kareyyam yāguyā khādaniye bhattasmiṃ ti. so na ussukkaṃ akāsi yāguyā khādaniye bhattasmiṃ. atha kho tesam āgantukānaṃ bhi-

kkhūnaṃ etad ahoṣi : pubbe khv āyaṃ āvuso āvāsiko bhikkhu nahāne ussukkaṃ akāsi ussukkaṃ pi akāsi yāguyā khādaniye bhattasmiṃ, so dān' āyaṃ na ussukkaṃ karoti yāguyā khādaniye bhattasmiṃ. duṭṭho dān' āyaṃ āvuso āvāsiko bhikkhu, handa mayaṃ āvuso āvāsikaṃ bhikkhū ukkhipāma 'ti. ||2|| atha kho te āgantukā bhikkhū sannipatitvā Kassapagottaṃ bhikkhū etad avocum : pubbe kho tvaṃ āvuso nahāne ussukkaṃ karosi ussukkaṃ pi karosi yāguyā khādaniye bhattasmiṃ, so dāni tvaṃ na ussukkaṃ karosi yāguyā khādaniye bhattasmiṃ. āpattim tvaṃ āvuso āpanno, passas' etaṃ āpattin ti. n' atthi me āvuso āpatti yaṃ ahaṃ passeyyan ti. atha kho te āgantukā bhikkhū Kassapagottaṃ bhikkhū āpattiyā adassane ukkhipimsu. atha kho Kassapagottassa bhikkhuno etad ahoṣi : ahaṃ kho etaṃ na jānāmi āpatti vā eṣā anāpatti vā āpanno c' amhi anāpanno vā ukkhitto c' amhi anukkhitto vā dhammikenā vā adhammikenā vā kuppena vā akuppena vā ṭhānārahena vā atṭhānārahena vā. yaṃ nūnāhaṃ Campaṃ gantvā bhagavantaṃ etaṃ atthaṃ puccheyyan ti. ||3|| atha kho Kassapagotto bhikkhu senāsaṇaṃ saṃsāmetvā pattaṭṭharaṃ ādāya yena Campā tena pakkāmi, anupubbena yena Campā yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ācinnāṃ kho paṇ' etaṃ buddhānaṃ bhagavantaṇaṃ āgantukehi bhikkhūhi saddhiṃ paṭisaṃmoditum. atha kho bhagavā Kassapagottaṃ bhikkhū etad avoca : kacci bhikkhu khamanīyaṃ, kacci yāpanīyaṃ, kacci appakilamathena addhānaṃ āgato, kuto ca tvaṃ bhikkhu āgacchasīti. khamanīyaṃ bhagavā, yāpanīyaṃ bhagavā, appakilamathena cāhaṃ bhante addhānaṃ āgato. ||4|| atthi bhante Kāsīsu janapadesu Vāsabhagāmo nāma, tatthāhaṃ bhagavā āvāsiko tantibaddho ussukkaṃ āpanno kinti anāgatā ca pesalā bhikkhū āgaccheyyum āgatā ca pesalā bhikkhū phāsu vihareyyum ayaṃ ca āvāso vuddhiṃ virūḷhiṃ vepullaṃ āpajjeyyā 'ti. atha kho bhante sambahulā bhikkhū Kāsīsu cārikaṃ caramānā yena Vāsabhagāmo tad avasarum. addasaṃ kho ahaṃ bhante bhikkhū dūrato 'va āgacchante, disvāna āsaṇaṃ paññāpesim . . . atha kho tesāṃ bhante āgantukānaṃ bhikkhūnaṃ etad ahoṣi : bhaddako . . . atha

kho te bhante āgantukā bhikkhū tatth' eva Vāsabhaḡāme nivāsaṃ kappesum. tassa mayhaṃ bhante etad ahosi: yo kho . . . bhattasmin ti. so kho ahaṃ bhante na ussukkaṃ akāsim . . . atha kho tesam bhante āgantukānaṃ . . . nahāne ussukkaṃ karoti ussukkaṃ pi karoti yāguyā khā-daniye bhattasmiṃ, so dān' āyaṃ na ussukkaṃ karoti . . . atha kho te bhante āgantukā bhikkhū sannipatitvā maṃ etad avocum: pubbe kho . . . passeyyan ti. atha kho te bhante āgantukā bhikkhū maṃ āpattiyā adassane ukkhipimsu. tassa mayhaṃ bhante etad ahosi: ahaṃ kho . . . puccheyyan ti. tato ahaṃ bhagavā āgacchāmi. ||5|| anāpatti esā bhikkhu n' esā āpatti, anāpanno 'si na 'si āpanno, anukkhitto 'si na 'si ukkhitto, adhammikenā 'si kammaṇa ukkhitto kuppēna atṭhā-nārahena. gaccha tvaṃ bhikkhu tatth' eva Vāsabhaḡāme nivāsaṃ kappēhīti. evaṃ bhante 'ti kho Kassapagotto bhikkhu bhagavato paṭisunitvā utṭhāyāsanaṃ bhagavantam abhivādetvā padakkhiṇaṃ katvā yena Vāsabhaḡāmo tena pakkāmi. ||6|| atha kho tesam āgantukānaṃ bhikkhūnaṃ ahud eva kukkucce ahu vippaṭisāro: alābhā vata no na vata no lābhā, dulladdhaṃ vata no na vata no suladdhaṃ, ye mayam suddhaṃ bhikkhum anāpattikaṃ avatthusmiṃ akā-rāṇe ukkhipimhā. handa mayaṃ āvuso Campaṃ gantvā bhagavato santike accayaṃ accayato desema 'ti. atha kho te āgantukā bhikkhū senāsanaṃ saṃsāmetvā pattacīvaram ādāya yena Campā tena pakkamimsu, anupubbena yena Campā yena bhagavā ten' upasaṃkamimsu, upasaṃkamitvā bhaga-vantaṃ abhivādetvā ekamantaṃ nisidimsu. āciṇṇaṃ kho . . . paṭisaṃmoditum. atha kho bhagavā te bhikkhū etad avoca: kacci bhikkhave khamanīyaṃ, kacci yāpanīyaṃ, kacci appakīlamathena addhānaṃ āgatā, kuto ca tumhe bhikkhave āgacchathā 'ti. khamanīyaṃ bhagavā, yāpanīyaṃ bhagavā, appakīlamathena ca mayaṃ bhante addhā-naṃ āgatā. atthi bhante Kāsīsu janapadesu Vāsabha-ḡāmo nāma, tato mayaṃ bhagavā āgacchāma 'ti. ||7|| tumhe bhikkhave āvāsikaṃ bhikkhum ukkhipitthā 'ti. evaṃ bhante 'ti. kismiṃ bhikkhave vatthusmiṃ kā-rāṇe 'ti. avatthusmiṃ bhagavā akārāṇe 'ti. vigarahi buddho bhagavā: ananucchaviyaṃ bhikkhave ananulomi-

kam . . . akaraṇīyaṃ. kathaṃ hi nāma tumhe moghapurisaṃ suद्धham bhikkhuṃ anāpattikaṃ avatthusmiṃ akāraṇe ukkhipissatha. n' etaṃ moghapurisaṃ appasannānaṃ vā pasādaya. vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi: na bhikkhave suद्धho bhikkhu anāpattiko avatthusmiṃ akāraṇe ukkhipitabbo. yo ukkhipeyya, āpatti dukkaṭassā 'ti. ||8|| atha kho te bhikkhū utthāyāsanaṃ ekamsaṃ uttarāsaṅgaṃ karitvā bhagavato pādesu sirasā nipatitvā bhagavantaṃ etaḍ avocaṃ: accayo no bhante accagamā yathā bāle yathā mūlhe yathā akusale ye mayaṃ suद्धham bhikkhuṃ anāpattikaṃ avatthusmiṃ akāraṇe ukkhipimhā, tesam no bhante bhagavā accayaṃ accayato paṭigaṇhātu āyatim saṃvarāyā 'ti. taggha tumhe bhikkhave accayo accagamā yathā bāle yathā mūlhe yathā akusale ye tumhe suद्धham bhikkhuṃ anāpattikaṃ avatthusmiṃ akāraṇe ukkhipittha. yato ca kho tumhe bhikkhave accayaṃ accayato disvā yathā dhammaṃ paṭikarotha taṃ vo mayaṃ paṭigaṇhāma, vuddhi h' esā bhikkhave ariyassa vinaye yo accayaṃ accayato disvā yathā dhammaṃ paṭikaroti āyatim saṃvaram āpajjatīti. ||9||1||

tena kho pana samayena Campāyaṃ bhikkhū evarūpāni kammāni karonti: adhammena vaggakammaṃ karonti, adhammena samaggakammaṃ karonti, dhammena vaggak. k., dhammapaṭirūpakena vaggak. k., dhammapaṭirūpakena samaggak. k., eko pi ekaṃ ukkhipatī, eko pi dve ukkhipatī, eko pi sambahule ukkhipatī, eko pi saṃghaṃ ukkh., dve pi ekaṃ ukkhipanti, dve pi dve ukkh., dve pi sambahule ukkh., dve pi saṃghaṃ ukkh., sambahulāpi ekaṃ ukkh., sambahulāpi dve ukkh., sambahulāpi sambahule ukkh., sambahulāpi saṃghaṃ ukkh., saṃgho pi saṃghaṃ ukkhipatī. ||1|| ye te bhikkhū appicchā te ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma Campāyaṃ bhikkhū evarūpāni kammāni karissanti: adhammena vaggakammaṃ karissanti, . . . dhammapaṭirūpakena samaggakammaṃ karissanti, eko pi ekaṃ ukkhipissatī . . . saṃgho pi saṃghaṃ ukkhipissatīti. atha kho te bhikkhū bhagavato etaṃ atthaṃ arocesuṃ. saccam kira bhikkhave Campāyaṃ bhikkhū evarūpāni kammāni karonti:

adhammena vaggakammam karonti . . . samgho pi samgham ukkhipatīti. saccam bhagavā. vigarahi buddho bhagavā: ananuechaviyam bhikkhave tesam moghapurisānam ananulomikam . . . akaraṇīyam. katham hi nāma te bhikkhave moghapurisā evarūpāni kammāni karissanti: adhammena vaggakammam karissanti . . . samgho pi samgham ukkhipissati. n' etam bhikkhave appasannānam vā pasādāya. vigarahitvā dhammikatham katvā bhikkhū āmantesi. ||2|| adhammena ce bhikkhave vaggakammam akammam na ca karaṇīyam. adhammena samaggakammam akammam na ca karaṇīyam . . . dhammapaṭirūpakena samaggakammam akammam na ca karaṇīyam, eko pi ekam ukkhipati akammam na ca karaṇīyam . . . samgho pi samgham ukkhipati akammam na ca karaṇīyam. ||3|| cattār' imāni bhikkhave kammāni: adhammena vaggakammam, adhammena samaggakammam, dhammena vaggakammam, dhammena samaggakammam. tatra bhikkhave yam idam adhammena vaggakammam idam bhikkhave kammam adhammattā vaggattā kuppam aṭṭhānāraham. na bhikkhave evarūpam kammam kātabbam na ca mayā evarūpam kammam anuññātam. tatra bhikkhave yam idam adhammena samaggakammam idam bhikkhave kammam adhammattā kuppam . . . anuññātam. tatra bhikkhave yam idam dhammena vaggakammam idam bhikkhave kammam vaggattā kuppam . . . anuññātam. tatra bhikkhave yam idam dhammena samaggakammam idam bhikkhave kammam dhammattā samaggattā akuppam ṭhānāraham. evarūpam bhikkhave kammam kātabbam evarūpam ca mayā kammam anuññātam. tasmāt iha bhikkhave evarūpam kammam karissāma yad idam dhammena samaggan ti, evaṃ hi vo bhikkhave sikkhitabban ti. ||4||2||

tena kho pana samayena chabbaggiyā bhikkhū evarūpāni kammāni karonti: adhammena vaggakammam karonti, adhammena samaggakammam k., dhammena vaggak. k., dhammapaṭirūpakena vaggak. k., dhammap. samaggak. k., ñattivipannam pi kammam karonti anussāvanasampannam, anussāvanavipannam pi kammam karonti ñattisampannam,

ñattivipannam pi anussāvanavipannam pi kammaṃ karonti, aññatrāpi dhammā kammaṃ karonti aññatrāpi vinayā k. k., aññatrāpi satthu sāsana k. k., paṭikutthakatam pi kammaṃ karonti adhammikaṃ kuppaṃ atthânârahaṃ. ye te bhikkhū appicchā te ujjhāyanti khīyanti vipācenti : kathaṃ hi nāma chabbaggiyā bhikkhū evarûpāni kammāni karissanti : adhammena vaggakammaṃ karissanti . . . paṭikutthakatam pi kammaṃ karissanti kuppaṃ atthânârahan ti. atha kho te bhikkhū bhagavato etam atthaṃ ârocesuṃ. saccam kira bhikkhave chabbaggiyā bhikkhū evarûpāni kammāni karonti : adhammena vaggakammaṃ karonti — la — paṭikutthakatam pi kammaṃ karonti adhammikaṃ kuppaṃ atthânârahan ti. saccam bhagavā. — la — vigarahitvā dhammikathaṃ katvā bhikkhū âmantesi : ||1|| adhammena ce bhikkhave vagga-kammaṃ akammaṃ na ca karaṇīyaṃ . . . dhammapaṭirû-pakena samaggakammaṃ akammaṃ na ca karaṇīyaṃ, ñatti-vipannam ce bhikkhave kammaṃ anussāvanasampannam akammaṃ na ca karaṇīyaṃ, anussāvanavipannam ce bhikkhave kammaṃ ñattisampannam ak. na ca k., ñattivipannam ce bhikkhave kammaṃ anussāvanavipannam ak. na ca k., aññatrāpi dhammā kammaṃ ak. na ca k., annatrāpi vinayā kammaṃ ak. na ca k., aññatrāpi satthu sāsana kammaṃ ak. na ca k., paṭikutthakatam ce bhikkhave kammaṃ adhammikaṃ kuppaṃ atthânârahaṃ akammaṃ na ca karaṇīyaṃ. ||2||

cha yimāni bhikkhave kammāni : adhammakammaṃ vagga-kammaṃ samaggakammaṃ dhammapaṭirûpakena vagga-kammaṃ dhammapaṭirûpakena samaggakammaṃ dhammena samaggakammaṃ. katamaṃ ca bhikkhave adhammakammaṃ. ñattidutiye ce bhikkhave kamme ekāya ñattiyā kammaṃ karoti na ca kammavâcam anussâveti, adhammakammaṃ. ñattidutiye ce bhikkhave kamme dvīhi ñattihi kammaṃ karoti na ca kammavâcam anussâveti, adhammakammaṃ. ñattidutiye ce bhikkhave kamme ekāya kammavâcāya kammaṃ karoti na ca ñattim ṭhapeti, adhammakammaṃ. ñattidutiye ce bhikkhave kamme dvīhi kammavâcāhi kammaṃ karoti na ca ñattim ṭhapeti, adhammakammaṃ. ||3|| ñatticatutthe ce bhikkhave kamme ekāya ñattiyā kammaṃ karoti na ca kammavâcam anussâveti,

adhammakammaṃ. ñatticatutthe ce bhikkhave kamme dvīhi ñattīhi kammaṃ karoti . . . tīhi ñattīhi kammaṃ karoti . . . catūhi ñattīhi kammaṃ karoti na ca kammavācaṃ anussāveti, adhammakammaṃ. ñatticatutthe ce bhikkhave kamme ekāya kammavācāya kammaṃ karoti . . . dvīhi kammavācāhi kammaṃ karoti . . . tīhi kammavācāhi kammaṃ karoti . . . catūhi kammavācāhi kammaṃ karoti na ca ñattim t̐apeti, adhammakammaṃ. idaṃ vuccati bhikkhave adhammakammaṃ. ||4|| katamaṃ ca bhikkhave vaggakammaṃ. ñattidutiye ce bhikkhave kamme yāvatikā bhikkhū kammappattā te anāgatā honti, chandārahānaṃ chando anāhaṭo hoti, sammukhībhūtā paṭikkosanti, vaggakammaṃ. ñattidutiye ce bhikkhave kamme yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānaṃ chando anāhaṭo hoti, sammukhībhūtā paṭikkosanti, vaggakammaṃ. ñattidutiye ce bhikkhave kamme yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānaṃ chando āhaṭo hoti, sammukhībhūtā paṭikkosanti, vaggakammaṃ. ñatticatutthe ce . . . *(the same three cases are repeated here)* . . . vaggakammaṃ. idaṃ vuccati bhikkhave vaggakammaṃ. ||5|| katamaṃ ca bhikkhave samaggakammaṃ. ñattidutiye ce bhikkhave kamme yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānaṃ chando āhaṭo hoti, sammukhībhūtā na paṭikkosanti, samaggakammaṃ. ñatticatutthe ce . . . na paṭikkosanti, samaggakammaṃ. idaṃ vuccati bhikkhave samaggakammaṃ. ||6|| katamaṃ ca bhikkhave dhammapaṭirūpakena vaggakammaṃ. ñattidutiye ce bhikkhave kamme paṭhamaṃ kammavācaṃ anussāveti, pacchā ñattim t̐apeti, yāvatikā bhikkhū kammappattā te anāgatā honti, chandārahānaṃ chando anāhaṭo hoti, sammukhībhūtā paṭikkosanti, dhammapaṭirūpakena vaggakammaṃ. ñattidutiye ce bhikkhave kamme paṭhamaṃ kammavācaṃ anussāveti, pacchā ñattim t̐apeti, yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānaṃ chando anāhaṭo hoti, sammukhībhūtā paṭikkosanti, dhammapaṭirūpakena vaggakammaṃ. ñattidutiye ce bhikkhave kamme paṭhamaṃ kammavācaṃ anussāveti, pacchā ñattim t̐apeti, yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānaṃ chando āhaṭo hoti,

sammukhībhūtā paṭikkosanti, dhammapaṭirūpakena vaggakammaṃ. ñatticatutthe ce bhikkhave kamme . . . *(the same three cases are repeated here)* . . . dhammapaṭirūpakena vaggakammaṃ. idaṃ vuccati bhikkhave dhammapaṭirūpakena vaggakammaṃ. ||7|| katamaṃ ca bhikkhave dhammapaṭirūpakena samaggakammaṃ. ñattidutiye ce bhikkhave kamme paṭhamam kammavācam anussāveti, pacchā ñattim ṭhapeti, yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānaṃ chando āhaṭo hoti, sammukhībhūtā na paṭikkosanti, dhammapaṭirūpakena samaggakammaṃ. ñatticatutthe ce . . . na paṭikkosanti, dhammapaṭirūpakena samaggakammaṃ. idaṃ vuccati bhikkhave dhammapaṭirūpakena samaggakammaṃ. ||8|| katamaṃ ca bhikkhave dhammena samaggakammaṃ. ñattidutiye ce bhikkhave kamme paṭhamam ñattim ṭhapeti, pacchā ekāya kammavācāya kammaṃ karoti, yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānaṃ chando āhaṭo hoti, sammukhībhūtā na paṭikkosanti, dhammena samaggakammaṃ. ñatticatutthe ce bhikkhave kamme paṭhamam ñattim ṭhapeti, pacchā tīhi kammavācāhi kammaṃ karoti, yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānaṃ chando āhaṭo hoti, sammukhībhūtā na paṭikkosanti, dhammena samaggakammaṃ. ||9|| 3 ||

pañca saṃghā: catuvaggo bhikkhusaṃgho, pañcavaggo bhikkhusaṃgho, dasavaggo bhikkhusaṃgho, vīsativaggo bhikkhusaṃgho, atirekavīsativaggo bhikkhusaṃgho. tatra bhikkhave yv āyaṃ catuvaggo bhikkhusaṃgho, ṭhapetvā tīni kammāni upasampadam pavāraṇaṃ abbhānaṃ dhammena samaggo sabbakammesu kammappatto. tatra bhikkhave yv āyaṃ pañcavaggo bhikkhusaṃgho, ṭhapetvā dve kammāni majjhimesu janapadesu upasampadam abbhānaṃ dhammena samaggo sabbakammesu kammappatto. tatra bhikkhave yv āyaṃ dasavaggo bhikkhusaṃgho, ṭhapetvā ekaṃ kammaṃ abbhānaṃ dhammena samaggo sabbakammesu kammappatto. tatra bhikkhave yv āyaṃ vīsativaggo bhikkhusaṃgho, dhammena samaggo sabbakammesu kammappatto. tatra bhikkhave yv āyaṃ atirekavīsativaggo

bhikkhusaṃgho, dhammena saṃaggo sabbakammesu kamma-
ppatto. ||1|| catuvaggakaraṇaṃ ce bhikkhave kammaṃ
bhikkhunīcatuttho kammaṃ kareyya, akammaṃ na ca
karaṇīyaṃ. catuvaggakaraṇaṃ ce bhikkhave kammaṃ
sikkhamānācatuttho . . . sāmāneracatuttho . . . sāmānerī-
catuttho . . . sikkhaṃ paccakkhātakacatuttho . . . antima-
vatthum ajjhāpannakacatuttho . . . āpattiyā adassane
ukkhittakacatuttho . . . āpattiyā appaṭikamme ukkhitta-
kacatuttho . . . pāpikāya diṭṭhiyā appaṭinissagge ukkhitta-
kacatuttho . . . paṇḍakacatuttho . . . theyyasamvāsakaca-
tuttho . . . titthiyapakantakacatuttho . . . tiracchānagata-
catuttho . . . mātughātakacatuttho . . . pitughātakacatuttho
. . . arahantaghātakacatuttho . . . bhikkhunīdūsakacatuttho
. . . saṃghabhedakacatuttho . . . lohituppadakacatuttho
. . . ubhatovyañjanakacatuttho . . . nānāsamvāsakacatuttho
. . . nānāsīmāya ṭhitacatuttho . . . iddhiyā vehāse ṭhita-
catuttho . . . yassa saṃgho kammaṃ karoti tamcatuttho
kammaṃ kareyya, akammaṃ na ca karaṇīyaṃ. ||2|| catu-
vaggakaraṇaṃ.

pañcavaggakaraṇaṃ ce bhikkhave kammaṃ bhikkhunī-
pañcamo kammaṃ kareyya, akammaṃ na ca karaṇīyaṃ . . .
yassa saṃgho kammaṃ karoti tampañcamo kammaṃ kareyya,
akammaṃ na ca karaṇīyaṃ. ||3|| pañcavaggakaraṇaṃ.

dasavaggakaraṇaṃ ce bhikkhave kammaṃ bhikkhunīda-
samo kammaṃ kareyya, akammaṃ na ca karaṇīyaṃ . . .
yassa saṃgho kammaṃ karoti tamdasamo kammaṃ kareyya,
akammaṃ na ca karaṇīyaṃ. ||4|| dasavaggakaraṇaṃ.

visativaggakaraṇaṃ ce bhikkhave kammaṃ bhikkhunīvīso
kammaṃ kareyya, akammaṃ na ca karaṇīyaṃ . . . yassa
saṃgho kammaṃ karoti tamvīso kammaṃ kareyya, akammaṃ
na ca karaṇīyaṃ. ||5|| visativaggakaraṇaṃ.

pārivāsikacatuttho ce bhikkhave parivāsaṃ dadeyya mū-
lāya paṭikasseyya mānattaṃ dadeyya, tamvīso abbheyya,
akammaṃ na ca karaṇīyaṃ. mūlāya paṭikassanārahaca-
tuttho ce bhikkhave parivāsaṃ dadeyya mūlāya paṭikasseyya
mānattaṃ dadeyya, tamvīso abbheyya, akammaṃ na ca
karaṇīyaṃ. mānattārahacatuttho ce bhikkhave parivāsaṃ
dadeyya mūlāya paṭikasseyya mānattaṃ dadeyya, tamvīso

abbheyya, akammaṃ na ca karaṇīyaṃ. mānattacārikacattuttho ce bhikkhave parivāsaṃ dadeyya mūlāya paṭikasseyya mānattaṃ dadeyya, taṃvīso abbheyya, akammaṃ na ca karaṇīyaṃ. abbhānārahacattuttho ce bhikkhave parivāsaṃ dadeyya mūlāya paṭikasseyya mānattaṃ dadeyya, taṃvīso abbheyya, akammaṃ na ca karaṇīyaṃ. ||6||

ekaccassa bhikkhave saṃghamajjhe paṭikkosana rūhati, ekaccassa na rūhati. kassa ca bhikkhave saṃghamajjhe paṭikkosana na rūhati. bhikkhuniyā bhikkhave saṃghamajjhe paṭikkosana na rūhati, sikkhamānāya bhikkhave — la — sāmaṇerassa bh., sāmaṇeriyā bh., sikkhaṃ paccakkhātakassa bh., antimavatthū ajjhāpannakassa bh., ummattakassa bh., khittacittassa bh., vedanattassa bh., āpattiya adassane ukkhittakassa bh., āpattiya appaṭikamme ukkhittakassa bh., pāpikāya diṭṭhiya appaṭinissagge ukkhittakassa bh., paṇḍakassa bh., theyyasaṃvāsakassa bh., tithiyapakantakassa bh., tiracchānagatassa bh., mātughātakassa bh., pitughātakassa bh., arahantaghātakassa bh., bhikkhunīdūsakassa bh., saṃghabhedakassa bh., lohituppādakassa bh., ubhatovyañjanakassa bh., nānāsaṃvāsakassa bh., nānāsīmāya tithitassa bh., iddhiya vehāse tithitassa bh., yassa saṃgho kammaṃ karoti tassa bhikkhave saṃghamajjhe paṭikkosana na rūhati. imesaṃ kho bhikkhave saṃghamajjhe paṭikkosana na rūhati. ||7|| kassa ca bhikkhave saṃghamajjhe paṭikkosana rūhati. bhikkhussa bhikkhave pakatattassa samānasaṃvāsakassa samānasīmāya tithitassa antamaso ānantarikassāpi bhikkhuno viññāpentassa saṃghamajjhe paṭikkosana rūhati. imassa kho bhikkhave saṃghamajjhe paṭikkosana rūhati. ||8||

dve mā bhikkhave nissāraṇā. atthi bhikkhave puggalo appatto nissāraṇaṃ, taṃ ce saṃgho nissāreti ekacco sunissārito ekacco dunnissārito. katamo ca bhikkhave puggalo appatto nissāraṇaṃ taṃ ce saṃgho nissāreti dunnissārito. idha pana bhikkhave bhikkhu suddho hoti anāpattiko, taṃ ce saṃgho nissāreti dunnissārito. ayaṃ vuccati bhikkhave puggalo appatto nissāraṇaṃ taṃ ce saṃgho nissāreti dunnissārito. katamo ca bhikkhave puggalo appatto nissāraṇaṃ taṃ ce saṃgho nissāreti sunissārito. idha pana bhikkhave bhikkhu bālo hoti avyatto āpattibahulo anapadāno gihi-

samsattho viharati ananulomikehi gihisamsaggehi, tam ce samgho nissāreti sunissārito. ayaṃ vuccati bhikkhave puggalo appatto nissāraṇaṃ tam ce samgho nissāreti sunissārito. ||9||

dve 'mā bhikkhave osāraṇā. atthi bhikkhave puggalo appatto osāraṇaṃ, tam ce samgho osāreti ekacco sosārito ekacco dosārito. katamo ca bhikkhave puggalo appatto osāraṇaṃ tam ce samgho osāreti dosārito. paṇḍako bhikkhave appatto osāraṇaṃ tam ce samgho osāreti dosārito. theyyasamvāsako bhikkhave . . . titthiyapakkantako bhikkhave, tiracchānagato bh., mātughātako bh., pitughātako bh., arahantaghātako bh., bhikkhunīdūsako bh., samghabhedako bh., lohituppādako bh., ubhatovyañjanako bhikkhave appatto osāraṇaṃ tam ce samgho osāreti dosārito. ayaṃ vuccati bhikkhave puggalo appatto osāraṇaṃ tam ce samgho osāreti dosārito. ime vuccanti bhikkhave puggalā appattā osāraṇaṃ tam ce samgho osāreti dosāritā. ||10|| katamo ca bhikkhave puggalo appatto osāraṇaṃ tam ce samgho osāreti sosārito. hatthacchinno bhikkhave appatto osāraṇaṃ tam ce samgho osāreti sosārito. pādacchinno bhikkhave, hatthapādacchinno bh., kaṇṇacchinno bh., nāsacchinno bh., kaṇṇanāsacchinno bh., aṅglicchinno bh., aḷacchinno bh., kaṇḍaracchinno bh., phaṇahatthako bh., khujjo bh., vāmano bh., galagaṇḍi bh., lakkhaṇāhato bh., kasāhato bh., likhitako bh., sīpadiko bh., pāparogī bh., parisadūsako bh., kāṇo bh., kuṇi bh., khañjo bh., pakkahato bh., chinniriyāpatho bh., jarādubbalo bh., andho bh., mūgo bh., badhiro bh., andhamūgo bh., andhabadhiro bh., mūgabadhiro bh., andhamūgabadhiro bhikkhave appatto osāraṇaṃ tam ce samgho osāreti sosārito. ayaṃ vuccati bhikkhave puggalo appatto osāraṇaṃ tam ce samgho osāreti sosārito. ime vuccanti bhikkhave puggalā appattā osāraṇaṃ tam ce samgho osāreti sosāritā. ||11|| 4||

Vāsabhagā mabhāṇavāraṃ paṭhamam.

idha pana bhikkhave bhikkhussa na hoti āpatti datṭhabbā. tam enaṃ codeti samgho vā sambahulā vā ekapuggalo vā : āpattim tvam āvuso āpanno, passas' etaṃ āpattin ti. so evaṃ vadeti: n' atthi me āvuso āpatti yam ahaṃ passeyyan ti.

taṃ saṃgho āpattiyaṃ adassane ukkhipati, adhammakammaṃ. idha pana bhikkhave bhikkhussa na hoti āpatti paṭikātabbā. taṃ enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā : āpattim tvam āvuso āpanno, paṭikaroḥi taṃ āpattin ti. so evaṃ vadeti : n' atthi me āvuso āpatti yaṃ ahaṃ paṭikareyyan ti. taṃ saṃgho āpattiyaṃ appaṭikamme ukkhipati, adhammakammaṃ. idha pana bhikkhave bhikkhussa na hoti pāpikā diṭṭhi paṭinissajjetā. taṃ enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā : pāpikā te āvuso diṭṭhi, paṭinissajj' etaṃ pāpikaṃ diṭṭhin ti. so evaṃ vadeti : n' atthi me āvuso pāpikā diṭṭhi yaṃ ahaṃ paṭinissajjeyyan ti. taṃ saṃgho pāpikāya diṭṭhiyaṃ appaṭinissagge ukkhipati, adhammakammaṃ. ||1|| idha pana bhikkhave bhikkhussa na hoti āpatti daṭṭhabbā na hoti āpatti paṭikātabbā. taṃ enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā : āpattim tvam āvuso āpanno, passas' etaṃ āpattim, paṭikaroḥi taṃ āpattin ti. so evaṃ vadeti : n' atthi me āvuso āpatti yaṃ ahaṃ passeyyam, n' atthi me āvuso āpatti yaṃ ahaṃ paṭikareyyan ti. taṃ saṃgho adassane vā appaṭikamme vā ukkhipati, adhammakammaṃ. ||2|| idha pana bhikkhave bhikkhussa na hoti āpatti daṭṭhabbā na hoti pāpikā diṭṭhi paṭinissajjetā. taṃ enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā : āpattim tvam āvuso āpanno, passas' etaṃ āpattim, pāpikā te diṭṭhi, paṭinissajj' etaṃ pāpikaṃ diṭṭhin ti. so evaṃ vadeti : n' atthi me āvuso āpatti yaṃ ahaṃ passeyyam, n' atthi me pāpikā diṭṭhi yaṃ ahaṃ paṭinissajjeyyan ti. taṃ saṃgho adassane vā appaṭinissagge vā ukkhipati, adhammakammaṃ. ||3|| idha pana bhikkhave bhikkhussa na hoti āpatti paṭikātabbā na hoti pāpikā diṭṭhi paṭinissajjetā. taṃ enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā : āpattim tvam āvuso āpanno, paṭikaroḥ' etaṃ āpattim, pāpikā te diṭṭhi, paṭinissajj' etaṃ pāpikaṃ diṭṭhin ti. so evaṃ vadeti : n' atthi me āvuso āpatti yaṃ ahaṃ paṭikareyyam, n' atthi me pāpikā diṭṭhi yaṃ ahaṃ paṭinissajjeyyan ti. taṃ saṃgho appaṭikamme vā appaṭinissagge vā ukkhipati, adhammakammaṃ. ||4|| idha pana bhikkhave bhikkhussa na hoti āpatti daṭṭhabbā na hoti āpatti paṭikātabbā na hoti pāpikā diṭṭhi paṭinissajjetā. taṃ enaṃ codeti saṃgho vā sambahulā

vā ekapuggalo vā : āpattim tvam āvuso āpanno, passas' etam āpattim, paṭikaroḥi tam āpattim, pāpikā te diṭṭhi, paṇinissajj' etam pāpikaṃ diṭṭhin ti. so evaṃ vadeti : n' atthi me āvuso āpatti yam ahaṃ passeyyaṃ, n' atthi me āvuso āpatti yam ahaṃ paṭikareyyaṃ, n' atthi me pāpikā diṭṭhi yam ahaṃ paṇinissajjeyyaṃ ti. tam saṃgho adassane vā appaṭikamme vā appaṇinissagge vā ukkhipati, adhammakammaṃ. || 5 ||

idha pana bhikkhave bhikkhussa hoti āpatti datṭhabbā. tam enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā : āpattim tvam āvuso āpanno, passas' etam āpattin ti. so evaṃ vadeti : āmāvuso passāmīti. tam saṃgho āpattiyaṃ adassane ukkhipati, adhammakammaṃ. idha pana bhikkhave bhikkhussa hoti āpatti paṭikātabbā. tam enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā : āpattim tvam āvuso āpanno, paṭikaroḥi tam āpattin ti. so evaṃ vadeti : āmāvuso paṭikarissāmīti. tam saṃgho āpattiyaṃ appaṭikamme ukkhipati, adhammakammaṃ. idha pana bhikkhave bhikkhussa hoti pāpikā diṭṭhi paṇinissajjetā. tam enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā : pāpikā te āvuso diṭṭhi, paṇinissajj' etam pāpikaṃ diṭṭhin ti. so evaṃ vadeti : āmāvuso paṇinissajjissāmīti. tam saṃgho pāpikāya diṭṭhiyaṃ appaṇinissagge ukkhipati, adhammakammaṃ. || 6 || idha pana bhikkhave bhikkhussa hoti āpatti datṭhabbā hoti āpatti paṭikātabbā — la — hoti āpatti datṭhabbā hoti pāpikā diṭṭhi paṇinissajjetā, hoti āpatti paṭikātabbā hoti pāpikā diṭṭhi paṇinissajjetā, hoti āpatti datṭhabbā hoti āpatti paṭikātabbā hoti pāpikā diṭṭhi paṇinissajjetā. tam enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā : āpattim tvam āvuso āpanno, passas' etam āpattim, paṭikaroḥi tam āpattim, pāpikā te diṭṭhi, paṇinissajj' etam pāpikaṃ diṭṭhin ti. so evaṃ vadeti : āmāvuso passāmi, āma paṭikarissāmi, āma paṇinissajjissāmīti. tam saṃgho adassane vā appaṭikamme vā appaṇinissagge vā ukkhipati, adhammakammaṃ. || 7 ||

idha pana bhikkhave bhikkhussa hoti āpatti datṭhabbā. tam enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā : āpattim tvam āvuso āpanno, passas' etam āpattin ti. so evaṃ vadeti : n' atthi me āvuso āpatti yam ahaṃ passeyyaṃ ti.

taṃ saṃgho adassane ukkhipati, dhammakammaṃ. idha pana bhikkhave bhikkhussa hoti āpatti paṭikātabbā. taṃ enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā: āpattim tvam āvuso āpanno, paṭikarohi taṃ āpattin ti. so evaṃ vadeti: n' atthi me āvuso āpatti yam ahaṃ paṭikareyyan ti. taṃ saṃgho appaṭikamme ukkhipati, dhammakammaṃ. idha pana bhikkhave bhikkhussa hoti pāpikā diṭṭhi paṭinissajjetā. taṃ enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā: pāpikā te āvuso diṭṭhi, paṭinissajj' etaṃ pāpikaṃ diṭṭhin ti. so evaṃ vadeti: n' atthi me āvuso pāpikā diṭṭhi yam ahaṃ paṭinissajjeyyan ti. taṃ saṃgho pāpikāya diṭṭhiyā appaṭinissagge ukkhipati, dhammakammaṃ. ||8|| idha pana bhikkhave bhikkhussa hoti āpatti daṭṭhabbā hoti āpatti paṭikātabbā, hoti āpatti daṭṭhabbā hoti pāpikā diṭṭhi paṭinissajjetā, hoti āpatti paṭikātabbā hoti pāpikā diṭṭhi paṭinissajjetā, hoti āpatti daṭṭhabbā hoti āpatti paṭikātabbā hoti pāpikā diṭṭhi paṭinissajjetā. taṃ enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā: āpattim tvam āvuso āpanno, passas' etaṃ āpattim, paṭikarohi taṃ āpattim, pāpikā te diṭṭhi, paṭinissajj' etaṃ pāpikaṃ diṭṭhin ti. so evaṃ vadeti: n' atthi me āvuso āpatti yam ahaṃ passeyyam, n' atthi me āvuso āpatti yam ahaṃ paṭikareyyam, n' atthi me pāpikā diṭṭhi yam ahaṃ paṭinissajjeyyan ti. taṃ saṃgho adassane vā appaṭikamme vā appaṭinissagge vā ukkhipati, dhammakammaṃ ti. ||9||5||

atha kho āyasmā Upāli yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā Upāli bhagavantam etaḍ avoca: yo nu kho bhante samaggo saṃgho sammukhākaraṇīyaṃ kammaṃ asammukhā karoti, dhammakammaṃ nu kho taṃ bhante vinayakammaṃ ti. adhammakammaṃ taṃ Upāli avinayakammaṃ. ||1|| yo nu kho bhante samaggo saṃgho paṭipucchākaraṇīyaṃ kammaṃ appaṭipucchā karoti, paṭiññāyākaraṇīyaṃ kammaṃ appaṭiññāya karoti, sativinayārahassa amūlḥhavinayaṃ deti, amūlḥhavinayārahassa tassapāpiyyasikā-kammaṃ karoti, tassapāpiyyasikākammārāhassa tājjanīya-kammaṃ karoti, tājjanīyakammārāhassa nissayakammaṃ k.,

nissayakammārahassa pabbājanīyakammaṃ k., pabbājanīyakammārahassa paṭisāraṇīyakammaṃ k., paṭisāraṇīyakammārahassa ukkhepanīyakammaṃ k., ukkhepanīyakammārahassa parivāsaṃ deti, parivāsārahaṃ mûlāya paṭikassati, mûlāya paṭikassanārahassa mānattaṃ deti, mānattārahaṃ abbheti, abbhānārahaṃ upasampādeti, dhammakammaṃ nu kho taṃ bhante vinayakammaṃ ti. ||2|| adhammakammaṃ taṃ Upāli avinayakammaṃ. yo kho Upāli samaggo saṃgho sammukkhākaraṇīyaṃ kammaṃ asammukhā karoti, evaṃ kho Upāli adhammakammaṃ hoti avinayakammaṃ evaṃ ca pana saṃgho sātisāro hoti. yo kho Upāli samaggo saṃgho paṭipucchākaraṇīyaṃ kammaṃ appaṭipucchā karoti, paṭiññāyakaṇīyaṃ . . . abbhānārahaṃ upasampādeti, evaṃ kho Upāli adhammakammaṃ hoti avinayakammaṃ evaṃ ca pana saṃgho sātisāro hotīti. ||3||

yo nu kho bhante samaggo saṃgho sammukkhākaraṇīyaṃ kammaṃ sammukhā karoti, dhammakammaṃ nu kho taṃ bhante vinayakammaṃ ti. dhammakammaṃ taṃ Upāli vinayakammaṃ. yo nu kho bhante samaggo saṃgho paṭipucchākaraṇīyaṃ kammaṃ paṭipucchā karoti, paṭiññāyakaṇīyaṃ kammaṃ paṭiññāya karoti, sativinayārahassa sativinayaṃ deti . . . abbhānārahaṃ abbheti, upasampadārahaṃ upasampādeti, dhammakammaṃ nu kho taṃ bhante vinayakammaṃ ti. dhammakammaṃ taṃ Upāli vinayakammaṃ. yo kho Upāli samaggo saṃgho sammukkhākaraṇīyaṃ kammaṃ sammukhā karoti, evaṃ kho Upāli dhammakammaṃ hoti vinayakammaṃ evaṃ ca pana saṃgho anatisāro hoti. yo kho Upāli samaggo saṃgho paṭipucchākaraṇīyaṃ kammaṃ paṭipucchā karoti . . . upasampadārahaṃ upasampādeti, evaṃ kho Upāli dhammakammaṃ hoti vinayakammaṃ evaṃ ca pana saṃgho anatisāro hotīti. ||4||

yo nu kho bhante samaggo saṃgho sativinayārahassa amûlHAVINAYAṃ deti amûlHAVINAYĀRAHASSA sativinayaṃ deti, dhammakammaṃ nu kho taṃ bhante vinayakammaṃ ti. adhammakammaṃ taṃ Upāli avinayakammaṃ. yo nu kho bhante samaggo saṃgho amûlHAVINAYĀRAHASSA tassapĀPIYYASIKĀKAMMAṃ karoti tassapĀPIYYASIKĀKAMMĀRAHASSA amûlHAVINAYAṃ deti, tassapĀPIYYASIKĀKAMMĀRAHASSA tAJJANIYA-

kammaṃ karoti tajjanīyakammārahassa tassapāpiyyasikā-
 kammaṃ karoti, tajjanīyakammārahassa nissayakammaṃ
 karoti nissayakammārahassa tajjanīyakammaṃ karoti, nissa-
 yakammārahassa pabbājanīyakammaṃ karoti pabbājaniya-
 kammārahassa nissayakammaṃ karoti, pabbājanīyakammā-
 rahassa paṭisāraṇīyakammaṃ karoti paṭisāraṇīyakammāra-
 hassa pabbājanīyakammaṃ karoti, paṭisāraṇīyakammārahassa
 ukkhepanīyakammaṃ karoti ukkhepanīyakammārahassa paṭi-
 sāraṇīyakammaṃ karoti, ukkhepanīyakammārahassa pari-
 vāsaṃ deti parivāsārahassa ukkhepanīyakammaṃ karoti,
 parivāsārahaṃ mûlāya paṭikassati mûlāya paṭikassanārahassa
 parivāsaṃ deti, mûlāya paṭikassanārahassa mānattaṃ deti
 mānattārahaṃ mûlāya paṭikassati, mānattārahaṃ abbhethi
 abbhānārahassa mānattaṃ deti, abbhānārahaṃ upasampādeti
 upasampadārahaṃ abbhethi, dhammakammaṃ nu kho taṃ
 bhante vinayakammaṃ ti. ||5|| adhammakammaṃ taṃ Upāli
 avinayakammaṃ. yo kho Upāli samaggo saṃgho sativinayā-
 rahassa amûlḥavinayaṃ deti amûlḥavinayārahassa sativina-
 yaṃ deti, evaṃ kho Upāli adhammakammaṃ hoti avinaya-
 kammaṃ evaṃ ca pana saṃgho sātisāro hoti. yo kho Upāli
 samaggo saṃgho amûlḥavinayārahassa tassapāpiyyasikā-
 kammaṃ karoti . . . upasampadārahaṃ abbhethi, evaṃ kho
 Upāli adhammakammaṃ hoti avinayakammaṃ evaṃ ca pana
 saṃgho sātisāro hoti. ||6||

yo nu kho bhante samaggo saṃgho sativinayārahassa
 sativinayaṃ deti amûlḥavinayārahassa amûlḥavinayaṃ
 deti, dhammakammaṃ nu kho taṃ bhante vinayakammaṃ
 ti. dhammakammaṃ taṃ Upāli vinayakammaṃ. yo nu
 kho bhante samaggo saṃgho amûlḥavinayārahassa amû-
 lḥavinayaṃ deti, tassapāpiyyasikākammārahassa tassapā-
 piyyasikākammaṃ karoti . . . abbhānārahaṃ abbhethi,
 upasampadārahaṃ upasampādeti, dhammakammaṃ nu kho
 taṃ bhante vinayakammaṃ ti. ||7|| dhammakammaṃ taṃ
 Upāli vinayakammaṃ. yo kho Upāli samaggo saṃgho
 sativinayārahassa sativinayaṃ deti amûlḥavinayārahassa
 amûlḥavinayaṃ deti, evaṃ kho Upāli dhammakammaṃ hoti
 vinayakammaṃ evaṃ ca pana saṃgho anatisāro hoti. yo kho
 Upāli samaggo saṃgho amûlḥavinayārahassa amûlḥavinayaṃ

deti . . . upasampadārahaṃ upasampādeti, evaṃ kho Upāli dhammakammaṃ hoti vinayakammaṃ evaṃ ca pana saṃgho anatisāro hotīti. ||8||

atha kho bhagavā bhikkhū āmantesi : yo kho bhikkhave samaggo saṃgho sativinayārahassa amūlḥavinayaṃ deti, evaṃ kho bhikkhave adhammakammaṃ hoti avinayakammaṃ evaṃ ca pana saṃgho sātisāro hoti. yo kho bhikkhave samaggo saṃgho sativinayārahassa tassapāpiyyasikākammaṃ karoti, sativinayārahassa tajjanīyakammaṃ karoti . . . sativinayārahaṃ upasampādeti, evaṃ kho bhikkhave adhammakammaṃ hoti avinayakammaṃ evaṃ ca pana saṃgho sātisāro hoti. yo kho bhikkhave samaggo saṃgho amūlḥavinayārahassa tassapāpiyyasikākammaṃ karoti, evaṃ kho bhikkhave adhammakammaṃ hoti avinayakammaṃ evaṃ ca pana saṃgho sātisāro hoti. yo kho bhikkhave samaggo saṃgho amūlḥavinayārahassa tajjanīyakammaṃ karoti . . . amūlḥavinayārahaṃ upasampādeti, amūlḥavinayārahassa sativinayaṃ deti, evaṃ kho bhikkhave adhammakammaṃ hoti avinayakammaṃ evaṃ ca pana saṃgho sātisāro hoti. yo kho bhikkhave samaggo saṃgho tassapāpiyyasikākammārahassa . . . upasampadārahaṃ abbheti, evaṃ kho bhikkhave adhammakammaṃ hoti avinayakammaṃ evaṃ ca pana saṃgho sātisāro hotīti. ||9||6||

Upālipucchābhāṇavāraṃ dutiyaṃ.

idha pana bhikkhave bhikkhu bhaṇḍanakārako hoti kalahakārako vivādakārako bhassakārako saṃghe adhikarānakārako. tatra ce bhikkhūnaṃ evaṃ hoti : ayaṃ kho āvuso bhikkhu bhaṇḍanakārako — la — saṃghe adhikarānakārako, hand' assa mayaṃ tajjanīyakammaṃ karomā 'ti, te tassa tajjanīyakammaṃ karonti adhammena vaggā. so tamhā āvāsā aññaṃ āvāsaṃ gacchati, tattha bhikkhūnaṃ evaṃ hoti : ayaṃ kho āvuso bhikkhu saṃghena tajjanīyakammaṃ kato adhammena vaggehi, hand' assa mayaṃ tajjanīyakammaṃ karomā 'ti, te tassa tajjanīyakammaṃ karonti adhammena samaggā. so tamhāpi āvāsā aññaṃ āvāsaṃ gacchati, tattha pi bhikkhūnaṃ . . . tajjanīyakammaṃ kato adhammena samaggehi, hand' assa mayaṃ

tajjanīyakammaṃ karomā 'ti, te tassa tajjanīyakammaṃ karonti dhammena vaggā. so tamhāpi āvāsā aññam . . . tajjanīyakammaṃ kato dhammena vaggehi, hand' assa mayam tajjanīyakammaṃ karomā 'ti, te tassa tajjanīyakammaṃ karonti dhammapaṭirūpakena vaggā. so tamhāpi āvāsā aññam . . . tajjanīyakammaṃ kato dhammapaṭirūpakena vaggehi, hand' assa mayam tajjanīyakammaṃ karomā 'ti, te tassa tajjanīyakammaṃ karonti dhammapaṭirūpakena samaggā. ||1|| idha pana bhikkhave bhikkhu bhaṇḍanakārako hoti . . . saṃghe adhikaraṇakārako. tatra ce bhikkhūnam evaṃ hoti: ayaṃ kho āvuso bhikkhu bhaṇḍanakārako . . . saṃghe adhikaraṇakārako, hand' assa mayam tajjanīyakammaṃ karomā 'ti, te tassa tajjanīyakammaṃ karonti adhammena samaggā. so tamhāpi āvāsā aññam āvāsam gacchati, tattha bhikkhūnam evaṃ hoti: ayaṃ kho āvuso bhikkhu saṃghena tajjanīyakammaṃ kato adhammena samaggehi, hand' assa mayam . . . dhammena vaggā. so tamhāpi āvāsā . . . dhammapaṭirūpakena vaggā. so tamhāpi āvāsā . . . dhammapaṭirūpakena samaggā. so tamhāpi āvāsā . . . adhammena vaggā. ||2|| idha pana bhikkhave bhikkhu bhaṇḍanakārako hoti . . . saṃghe adhikaraṇakārako. tatra ce bhikkhūnam evaṃ hoti: ayaṃ kho āvuso bhikkhu bhaṇḍanakārako . . . saṃghe adhikaraṇakārako, hand' assa mayam tajjanīyakammaṃ karomā 'ti, te tassa tajjanīyakammaṃ karonti dhammena vaggā . . . dhammapaṭirūpakena vaggā . . . dhammapaṭirūpakena samaggā . . . adhammena vaggā . . . adhammena samaggā. ||3|| idha pana bhikkhave bhikkhu bhaṇḍanakārako hoti . . . saṃghe adhikaraṇakārako. tatra ce bhikkhūnam evaṃ hoti: ayaṃ kho āvuso bhikkhu bhaṇḍanakārako . . . saṃghe adhikaraṇakārako, hand' assa mayam tajjanīyakammaṃ karomā 'ti, te tassa tajjanīyakammaṃ karonti dhammapaṭirūpakena vaggā . . . dhammapaṭirūpakena samaggā . . . adhammena vaggā . . . adhammena samaggā . . . dhammena vaggā. ||4|| idha pana bhikkhave bhikkhu bhaṇḍanakārako hoti . . . saṃghe adhikaraṇakārako. tatra ce bhikkhūnam evaṃ hoti: ayaṃ kho āvuso bhikkhu bhaṇḍanakārako . . . saṃghe adhikaraṇakārako, hand' assa mayam tajjanīyakammaṃ karomā 'ti, te

tassa tajjanīyakammaṃ karonti dhammapaṭirūpakena samaggā . . . adhammena vaggā . . . adhammena samaggā . . . dhammena vaggā . . . dhammapaṭirūpakena vaggā. ||5||

idha pana bhikkhave bhikkhu bālo hoti avyatto āpattibahulo anapadāno gihisaṃsaṭṭho viharati ananulomikehi gihisaṃsaggehi. tatra ce bhikkhūnaṃ evaṃ hoti: ayaṃ kho āvuso bhikkhu bālo avyatto . . . gihisaṃsaggehi, hand' assa mayāṃ nissayakammaṃ karomā 'ti, te tassa nissayakammaṃ karonti adhammena vaggā. so tamhā āvāsā aññaṃ āvāsaṃ gacchati, tattha bhikkhūnaṃ evaṃ hoti: ayaṃ kho āvuso bhikkhu saṃghena nissayakammaṃ kato adhammena vaggehi, hand' assa mayāṃ nissayakammaṃ karomā 'ti, te tassa nissayakammaṃ karonti adhammena samaggā — la — dhammena vaggā, dhammapaṭirūpakena vaggā, dhammapaṭirūpakena samaggā. yathā heṭṭhā tathā cakkam kâtabbam — la —. ||6|| idha pana bhikkhave bhikkhu kuladûsako hoti pâpasamâcâro. tatra ce bhikkhūnaṃ evaṃ hoti: ayaṃ kho āvuso bhikkhu kuladûsako pâpasamâcâro, hand' assa mayāṃ pabbâjanīyakammaṃ karomā 'ti te tassa pabbâjanīyakammaṃ karonti adhammena vaggā . . . (comp. § 6) . . . dhammapaṭirūpakena samaggā. cakkam kâtabbam. ||7|| idha pana bhikkhave bhikkhu gihî akkosati paribhâsati. tatra ce bhikkhūnaṃ evaṃ hoti: ayaṃ kho āvuso bhikkhu gihî akkosati paribhâsati, hand' assa mayāṃ paṭisāraṇīyakammaṃ karomā 'ti, te tassa paṭisāraṇīyakammaṃ karonti adhammena vaggā . . . (comp. § 6) . . . dhammapaṭirūpakena samaggā. cakkam kâtabbam. ||8|| idha pana bhikkhave bhikkhu āpattim āpajjitvā na icchati āpattim passitum. tatra ce bhikkhūnaṃ evaṃ hoti: ayaṃ kho āvuso bhikkhu āpattim āpajjitvā na icchati āpattim passitum, hand' assa mayāṃ āpattiyā adassane ukkhepanīyakammaṃ karomā 'ti, te tassa āpattiyā adassane ukkhepanīyakammaṃ karonti adhammena vaggā . . . dhammapaṭirūpakena samaggā. cakkam kâtabbam. ||9|| idha pana bhikkhave bhikkhu āpattim āpajjitvā na icchati āpattim paṭikātum. tatra ce bhikkhūnaṃ evaṃ hoti: ayaṃ kho āvuso bhikkhu āpattim āpajjitvā na icchati āpattim paṭikātum, hand' assa mayāṃ āpattiyā appaṭikamme ukkhepanīyakammaṃ karomā

'ti, te tassa âpattiyâ appaṭikamme ukkhepaniyakammaṃ karonti adhammena vaggâ . . . dhammapaṭirûpakena samaggâ. cakkam kâtabbam. ||10|| idha pana bhikkhave bhikkhu na icchati pâpikam diṭṭhim paṇinissajjitum. tatra ce bhikkhūnam evaṃ hoti: ayaṃ kho âvuso bhikkhu na icchati pâpikam diṭṭhim paṇinissajjitum, hand' assa mayam pâpikâya diṭṭhiyâ appaṇinissagge ukkhepaniyakammaṃ karomâ 'ti, te tassa pâpikâya diṭṭhiyâ appaṇinissagge ukkhepaniyakammaṃ karonti adhammena vaggâ . . . dhammapaṭirûpakena samaggâ. cakkam kâtabbam. ||11||

idha pana bhikkhave bhikkhu saṃghena tajjanīyakammaṃ kato sammāvattati lomam pâṭeti netthāram vattati tajjanīyassa kammaṃsa paṭippassaddhim yâcati. tatra ce bhikkhūnam evaṃ hoti: ayaṃ kho âvuso bhikkhu saṃghena tajjanīyakammaṃ kato sammāvattati . . . paṭippassaddhim yâcati, hand' assa mayam tajjanīyakammaṃ paṭippassambhemâ 'ti, te tassa tajjanīyakammaṃ paṭippassambhenti adhammena vaggâ. so tamhâ âvâsâ aññam âvâsam gacchati, tattha bhikkhūnam evaṃ hoti: imassa kho âvuso bhikkhuno saṃghena tajjanīyakammaṃ paṭippassaddham adhammena vaggehi, hand' assa mayam tajjanīyakammaṃ paṭippassambhemâ 'ti. te tassa tajjanīyakammaṃ paṭippassambhenti adhammena samaggâ . . . dhammena vaggâ . . . dhammapaṭirûpakena vaggâ . . . dhammapaṭirûpakena samaggâ. ||12|| idha pana bhikkhave bhikkhu saṃghena tajjanīyakammaṃ kato sammāvattati lomam pâṭeti netthāram vattati tajjanīyassa kammaṃsa paṭippassaddhim yâcati. tatra ce bhikkhūnam evaṃ hoti: ayaṃ kho âvuso bhikkhu . . . yâcati, hand' assa mayam tajjanīyakammaṃ paṭippassambhemâ 'ti, te tassa tajjanīyakammaṃ paṭippassambhenti adhammena samaggâ . . . (comp. § 2-5) . . . dhammapaṭirûpakena vaggâ. ||13|| idha pana bhikkhave bhikkhu saṃghena nissayakammaṃ kato sammāvattati lomam pâṭeti netthāram vattati nissayassa kammaṃsa paṭippassaddhim yâcati . . . (comp. § 12-13) . . . idha pana bhikkhave bhikkhu saṃghena pabbājaniyakammaṃ kato . . . paṭisāraṇiyakammaṃ kato . . . âpattiyâ adassane ukkhepaniyakammaṃ kato . . . âpattiyâ appaṭikamme ukkhepaniyakammaṃ kato . . . pâpikâya diṭṭhiyâ

appatinissagge ukkhepaniyakammaṃ kato . . . cakkam
kātabbam. || 14 ||

idha pana bhikkhave bhikkhu bhaṇḍanakāraḥ hoti . . .
saṃghe adhikaraṇakāraḥ. tatra ce bhikkhūnaṃ evaṃ hoti :
ayaṃ kho āvuso bhikkhu bhaṇḍanakāraḥ — la — saṃghe
adhikaraṇakāraḥ, haṇḍ' assa mayaṃ tajjanīyakammaṃ
karomā 'ti, te tassa tajjanīyakammaṃ karonti adhammena
vaggā. tatrattho saṃghe vivadati adhammena vaggakammaṃ
adhammena samaggakammaṃ dhammena vaggakammaṃ
dhammapaṭirūpakeṇa vaggakammaṃ dhammapaṭirūpakeṇa
samaggakammaṃ akataṃ kammaṃ dukkaṭaṃ kammaṃ
puna kātabbam kamman ti. tatra bhikkhave ye te bhikkhū
evaṃ āhaṃsu adhammena vaggakammaṃ ti, ye ca te bhikkhū
evaṃ āhaṃsu akataṃ kammaṃ dukkaṭaṃ kammaṃ puna
kātabbam kamman ti, ime tattha bhikkhū dhammavādino.
|| 15 || idha pana bhikkhave bhikkhu bhaṇḍanakāraḥ hoti

. . . te tassa tajjanīyakammaṃ karonti adhammena samaggā.
tatrattho . . . tatra bhikkhave ye te bhikkhū evaṃ āhaṃsu
adhammena samaggakammaṃ ti ye ca te bhikkhū evaṃ
āhaṃsu akataṃ kammaṃ dukkaṭaṃ kammaṃ puna kātabbam
kamman ti, ime tattha bhikkhū dhammavādino. idha pana
bhikkhave bhikkhu bhaṇḍanakāraḥ hoti . . . dhammena
vaggā . . . dhammapaṭirūpakeṇa vaggā . . . dhammapaṭi-
rūpakeṇa samaggā . . . ime tattha bhikkhū dhammavā-
dino. || 16 ||

idha pana bhikkhave bhikkhu bālo hoti avyatto āpattiba-
hulo anapadāno gihisaṃsattho viharati ananulomikehi gihi-
saṃsaggehi. tatra ce bhikkhūnaṃ evaṃ hoti : ayaṃ kho
āvuso bhikkhu bālo avyatto . . . gihisaṃsaggehi, haṇḍ' assa
mayaṃ nissayaṃ karomā 'ti, te tassa nissayaṃ karonti
adhammena vaggā — la — adhammena samaggā,
dhammena vaggā, dhammapaṭirūpakeṇa vaggā, dhammapaṭi-
rūpakeṇa samaggā. tatrattho saṃghe vivadati . . . ime tattha
bhikkhū dhammavādino. ime pañca vārā saṃkhittā.
|| 17 || idha pana bhikkhave bhikkhu kuladūsako hoti
pāpasamācāro. tatra ce . . . pabbājaniyakammaṃ karomā
'ti . . . ime pañca vārā saṃkhittā. idha pana bhikkhave
bhikkhu gihi akkosati paribhāsatī. tatra ce . . . paṭisāraṇi-

yakammaṃ karomā 'ti . . . ime pañca vārā saṃkhittā. idha pana bhikkhave bhikkhu āpattiṃ āpajjitvā na icchati āpattiṃ passitum. tatra ce . . . āpattiyaṃ adassane ukkhepaniyakammaṃ karomā 'ti . . . ime pañca vārā saṃkhittā. idha pana bhikkhave bhikkhu āpattiṃ āpajjitvā na icchati āpattiṃ paṭikātum. tatra ce . . . āpattiyaṃ appaṭikamme ukkhepaniyakammaṃ karomā 'ti . . . ime pañca vārā saṃkhittā. idha pana bhikkhave bhikkhu na icchati pāpikāya diṭṭhiṃ paṭinissajjitum. tatra ce . . . pāpikāya diṭṭhiyaṃ appaṭinissagge ukkhepaniyakammaṃ karomā 'ti . . . ime pañca vārā saṃkhittā. ||18||

idha pana bhikkhave bhikkhu saṃghena tajjanīyakammaṃ kato sammāvattati lomāṃ pātetī netthāraṃ vattati tajjanīyassa kammaṃ paṭippassaddhiṃ yāceti. tatra ce bhikkhūnaṃ evaṃ hoti: ayaṃ kho āvuso bhikkhu saṃghena tajjanīyakammaṃ kato sammāvattati . . . paṭippassaddhiṃ yāceti, hand' assa mayaṃ tajjanīyakammaṃ paṭippassambhema 'ti, te tassa tajjanīyakammaṃ paṭippassambhenti adhammena vaggā. tatrattho saṃgho vivadati . . . ime tattha bhikkhū dhammavādino. idha pana bhikkhave bhikkhu saṃghena tajjanīyakammaṃ kato sammāvattati . . . te tassa tajjanīyakammaṃ paṭippassambhenti adhammena samaggā . . . dhammena vaggā . . . dhammapaṭirūpakena vaggā . . . dhammapaṭirūpakena samaggā . . . ime tattha bhikkhū dhammavādino. ||19|| idha pana bhikkhave bhikkhu saṃghena nissayakammaṃ kato . . . pabbājaniyakammaṃ kato . . . patisāraṇīyakammaṃ kato . . . āpattiyaṃ adassane ukkhepaniyakammaṃ kato . . . āpattiyaṃ appaṭikamme ukkhepaniyakammaṃ kato . . . pāpikāya diṭṭhiyaṃ appaṭinissagge ukkhepaniyakammaṃ kato . . . ime tattha bhikkhū dhammavādino 'ti. ||20||7||

Campeyyakkhandhakam navamaṃ.

imamhi khandhake vatthūni chattimsânîti. tassa uddânam:

Campāyaṃ bhagavā āsi, vatthu Vāsabhagāmake,
āgantukānaṃ ussukkaṃ akāsi icchitabbake,
pakataññuno 'ti ñatvā ussukkaṃ na kari tadā,
ukkhitto na karotîti agamā jinasantike.|

adhammena vaggakammaṃ samaggaṃ adhammena ca
dhammena vaggakammaṃ ca paṭirūpakena vaggikaṃ |
paṭirūpakena samaggaṃ, eko ukkhipat' ekakaṃ
eko ca dve sambahule saṃghaṃ ukkhipat' ekato, |
duve pi, sambahulāpi, saṃgho saṃghaṃ ca ukkhipi.

5 sabbaññu pavaro sutvā adhamman ti paṭikkhipi. |
ñattivipannaṃ yaṃ kammaṃ sampannaṃ anussāva-
naṃ

anussāvanavipannaṃ sampannaṃ ñattiyā ca yaṃ |
ubhayena vipannaṃ ca aññatradhammaṃ eva ca
vinā satthu paṭikutṭṭhaṃ kupaṃ aṭṭhānārahikaṃ. |
adhamma-vaggaṃ samaggaṃ paṭirūpāni ye duve,
dhammen' eva ca sāmaggim anuññāsi tathāgato. |
catuvaggo pañcavaggo dasavaggo ca vīsati
parovīsativaggo ca saṃgho pañcavidho tathā. |
ṭhapetvā upasampadam yaṃ ca kammaṃ pavāraṇaṃ

10 abbhānakammaṃ saha catuvaggehi kammiko. |
duve kamme ṭhapetvāna majjhadesupasampadā
abbhānaṃ pañcavaggiko sabbakammesu kammiko. |
abbhān' ekaṃ ṭhapetvāna ye bhikkhū dasavaggikā.
sabbakammakaro saṃgho viśo sabbatthakammiko. |
bhikkhunī sikkhamānā ca sāmaṇero sāmaṇerikā
paccakkhāt'-antimavatthum ukkhitt' āpattāḍassane |
appaṭikamme diṭṭhiyā paṇḍaka-theyyasaṃvāsakaṃ
tiṭṭhiya-tiracchānagataṃ mātu pitu ca ghātakāṃ |
araṇaṃ bhikkhunīdūsim bhedakaṃ lohituppādaṃ vyañja-
naṃ

15 nānāsamvāsako c' eva nānāsīmāya iddhiyā |
yassa saṃgho kare kammaṃ hont' ete catuvīsati,
sambuddhena paṭikkhittā na h' ete gaṇapūrakā. |
pārivāsikacatuttho parivāsaṃ dadeyya vā
mūlā-mānattaṃ abbeyya akammaṃ na ca karaṇaṃ. |
mūlā-araṇa-mānattā abbhānārahama eva ca
na kammakārakā pañca sambuddhena pakāsitā. |
bhikkhunī sikkhamānā ca sāmaṇero sāmaṇerikā
paccakkh'-antima-ummattā khitta-vedan'-adassane |
appaṭikamme diṭṭhiyā paṇḍakāpi ca vyañjanaṃ

20 nānāsamvāsakā sīmā vehāsaṃ yassa kamma ca |

- atthārasannam etesaṃ paṭikkosa na rūhati,
 bhikkhussa pakatattassa rūhati paṭikkosanā. |
 suddh' assa dunnisārito, bālo hi sunissārito.
 paṇḍako theyyasaṃvāsaṃ pakkanto tiracchānagato |
 mātu pitu arahanta-dūsako saṃghabhedako
 lohituppādako c' eva ubhatovyañjano ca yo |
 ekādasannam etesaṃ osāraṇaṃ na yujjati.
 hattha-pādā tadubhayaṃ kaṇṇa-nāsā tadubhayā |
 aṅguli āla-kaṇḍaram phaṇaṃ khujjo ca vāmano
 25 gaṇḍi lakkhaṇa-kasā ca likhitako ca sīpadi |
 pāpa-parisa-kāṇo ca kuṇi khañjo hato pi ca
 iriyāpatha-dubbalo andho mūgo ca badhiro |
 andhamūga-badhiro ca mūgabadhiraṃ eva ca
 andhabadhiraṃ mūgo ca dvattims' ete anūnakā, |
 tesāṃ osāraṇaṃ hoti sambuddhena pakāsitaṃ.
 datṭhabbā paṭikātabbā nissajjetam na vijjati, |
 tassa ukkhepanā kammā satta honti adhammikā,
 āpannaṃ anuvattantaṃ satta te pi adhammikā, |
 āpannaṃ nānuvattantaṃ sattakammesu dhammikā.
 30 sammukhā paṭipucchā ca paṭiññāya ca kārakā |
 sati-amūḷha-pāpikā tajjanīyavasena ca
 pabbājaniya-paṭisāro ukkhepa-parivāsa ca |
 mūla-mānatta-abbhānā tath' eva upasampadā :
 aññaṃ kareyya aññaṃ soḷas' ete adhammikā, |
 taṃ taṃ kareyya taṃ tassa soḷas' ete sudhammikā,
 paccāropeyya aññañño soḷas' ete adhammikā, |
 dvedvetamūlakan tassa, te pi soḷasa dhammikā,
 ekekaṃmūlakaṃ cakkam adhamman ti jino 'bravi. |
 akāsi tajjanīyakammaṃ saṃgho bhaṇḍanākārako
 35 adhammena vaggakammaṃ, aññaṃ āvāsa gacchi so, |
 tattha dhammena samaggā tassa tajjanīyaṃ karuṃ,
 aññaṃ tattha vaggadhammena tassa tajjanīyaṃ karuṃ, |
 paṭirūpakena vaggāpi samaggāpi tathā karuṃ.
 adhammena samaggā ca, dhammena vaggam eva ca, |
 paṭirūpakena vaggā ca, samaggā ca, ime padā,
 ekekaṃmūlakaṃ katvā cakka bandhe vicakkaṇo. |
 bālavyattassa nissayaṃ, pabbāje kuladūsakaṃ,
 paṭisāraṇīyakammaṃ kare akkosakassa ca, |

adassanâpaṭikamme yo ca diṭṭhim na nissaje
 40 tesam ukkhepaniyakammaṃ satthavâhena bhâsitaṃ. |
 ukkhepaniyakammânaṃ pañño tajjanīyaṃ naye.
 tesam yeva anulomaṃ sammāvattantayâcite |
 passaddhi tesam kammânaṃ heṭṭhâkammanayena ca.
 tasmiṃ-tasmiṃ tu kammesu tatratṭho ca vivadati |
 akataṃ dukkaṭaṃ c' eva puna kâtabbakan ti ca
 kamme passaddhiyâ câpi te bhikkhû dhammavâdino. |
 vipattivyâdhite disvâ kammappatte mahâmuni
 paṭipassaddhim akkhâsi sallakatto va osadhan ti.

MAHĀVAGGA.

X.

Tena samayena buddho bhagavā Kosambiyam viharati Ghositārāme. tena kho pana samayena aññataro bhikkhu āpattiṃ āpanno hoti, so tassā āpattiya āpattidiṭṭhi hoti, aññe bhikkhū tassā āpattiya anāpattidiṭṭhino honti. so aparena samayena tassā āpattiya anāpattidiṭṭhi hoti, aññe bhikkhū tassā āpattiya āpattidiṭṭhino honti. atha kho te bhikkhū taṃ bhikkhum etad avocum : āpattiṃ tvam āvuso āpanno, passas' etaṃ āpattin ti. n' atthi me āvuso āpatti yam ahaṃ passeyyan ti. atha kho te bhikkhū sāmaggim labhivā taṃ bhikkhum āpattiya adassane ukkhipimsu. ||1|| so ca bhikkhu bahussuto hoti āgatāgamo dhammadharo vinayadharo mātikādharo paṇḍito vyatto medhāvī lajjī kukkuccako sikkhākāmo. atha kho so bhikkhu sandiṭṭhe sambhatte bhikkhū upasaṃkamitvā etad avoca : anāpatti esā āvuso n' esā āpatti, anāpanno 'mhi n' amhi āpanno, anukkhitto 'mhi n' amhi ukkhitto, adhammiken' amhi kammaena ukkhitto kuppena aṭṭhānārahena, hotha me āyasmanto dhammato vinayato pakkhā 'ti. alabhi kho so bhikkhu sandiṭṭhe sambhatte bhikkhū pakkhe. jānapadānam pi sandiṭṭhānam sambhattānam bhikkhūnam santike dūtaṃ pāhesi : anāpatti esā āvuso . . . aṭṭhānārahena, hontu me āyasmanto dhammato vinayato pakkhā 'ti. alabhi kho so bhikkhu jānapade pi sandiṭṭhe sambhatte bhikkhū pakkhe. ||2|| atha kho te ukkhittānuvattakā bhikkhū yena ukkhepakā bhikkhū ten' upasaṃkamimsu, upasaṃkamitvā ukkhepake bhikkhū etad avocum : anāpatti esā āvuso n' esā āpatti, anāpanno eso bhikkhu n' eso bhikkhu āpanno, anukkhitto eso bhikkhu n' eso bhikkhu

ukkhitto, adhammikenā kammēna ukkhitto kuppena atṭhānā-
 raheṇā 'ti. evaṃ vutte ukkhepakā bhikkhū ukkhittānu-
 vattake bhikkhū etad avocaṃ : āpatti esā āvuso n' esā
 anāpatti, āpanno eso bhikkhu n' eso bhikkhu anāpanno,
 ukkhitto eso bhikkhu n' eso bhikkhu anukkhitto, dhammi-
 kena kammēna ukkhitto akuppena tṭhānārahena, mā kho
 tumhe āyasmanto etaṃ ukkhittakaṃ bhikkhuṃ anuvattittha
 anuparivārethā 'ti. evaṃ pi kho te ukkhittānuvattakā
 bhikkhū ukkhepakehi bhikkhūhi vuccamānā tath' eva taṃ
 ukkhittakaṃ bhikkhuṃ anuvattimsu anuparivāresuṃ. || 3 ||
 atha kho aññataro bhikkhu yena bhagavā ten' upasaṃkamī,
 upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.
 ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etad avoca :
 idha bhante aññataro bhikkhu āpattiṃ āpanno ahoṣi, so tassā
 āpattiyā āpattidiṭṭhi ahoṣi, aññe bhikkhū tassā āpattiyā
 anāpattidiṭṭhino ahesuṃ. so apareṇa samayena tassā āpattiyā
 anāpattidiṭṭhi ahoṣi, aññe bhikkhū tassā āpattiyā āpatti-
 diṭṭhino ahesuṃ. atha kho te bhante bhikkhū . . . (= § 1)
 . . . passeyyan ti. atha kho te bhante bhikkhū . . . ukkhi-
 pimsu. so ca bhante bhikkhu bahussuto āgatāgamo . . .
 sikkhākāmo. atha kho so bhante bhikkhu . . . alabhi kho so
 bhante bhikkhu sandiṭṭhe . . . alabhi kho so bhante bhikkhu
 jānapade pi . . . atha kho te bhante ukkhittānuvattakā . . .
 evaṃ vutte bhante ukkhepakā . . . evaṃ pi kho te bhante
 ukkhittānuvattakā bhikkhū ukkhepakehi bhikkhūhi vucca-
 mānā tath' eva taṃ ukkhittakaṃ bhikkhuṃ anuvattanti
 anuparivārentīti. || 4 || atha kho bhagavā bhinno bhikkhu-
 saṃgho bhinno bhikkhusaṃgho 'ti utṭhāyāsanaṃ yena ukkhe-
 pakā bhikkhū ten' upasaṃkamī, upasaṃkamitvā paññatte
 āsane nisīdi. nisajja kho bhagavā ukkhepake bhikkhū etad
 avoca : mā kho tumhe bhikkhave paṭibhāti no paṭibhāti no
 'ti yasmim vā tasmim vā bhikkhuṃ ukkhipitabbam maññittha.
 || 5 || idha pana bhikkhave bhikkhu āpattiṃ āpanno hoti, so
 tassā āpattiyā anāpattidiṭṭhi hoti, aññe bhikkhū tassā āpattiyā
 āpattidiṭṭhino honti. te ce bhikkhave bhikkhū taṃ bhi-
 kkhuṃ evaṃ jānanti : ayaṃ kho āyasmā bahussuto āgatā-
 gamo . . . sikkhākāmo, sace mayaṃ imaṃ bhikkhuṃ
 āpattiyā adassane ukkhipissāma na mayaṃ iminā bhikkhunā

saddhim uposatham karissāma vinā iminā bhikkhunā uposatham karissāma, bhavissati saṃghassa tatonidānaṃ bhaṇḍanaṃ kalaho viggaho vivādo saṃghabhedo saṃgharāji saṃghavavattthānaṃ saṃghanānākaraṇaṃ ti, bhedagarukehi bhikkhave bhikkhūhi na so bhikkhu āpattiyā adassane ukkhipitabbo. ||6|| idha pana bhikkhave bhikkhu āpattim āpanno hoti, so tassā . . . ukkhipissāma na mayam iminā bhikkhunā saddhim pavāressāma vinā iminā bhikkhunā pavāressāma, na mayam iminā bhikkhunā saddhim saṃghakammaṃ karissāma vinā iminā bhikkhunā saṃghakammaṃ karissāma, na mayam iminā bhikkhunā saddhim āsane nisīdissāma vinā iminā bhikkhunā āsane nisīdissāma, na mayam iminā bhikkhunā saddhim yāgupāne nisīdissāma vinā iminā bhikkhunā yāgupāne nisīdissāma, na mayam iminā bhikkhunā saddhim bhattagge nisīdissāma vinā iminā bhikkhunā bhattagge nisīdissāma, na mayam iminā bhikkhunā saddhim ekacchanne vasissāma vinā iminā bhikkhunā ekacchanne vasissāma, na mayam iminā bhikkhunā saddhim yathāvuddham abhivādānaṃ paccuttthānaṃ añjalikammaṃ sāmīcikkammaṃ karissāma vinā iminā bhikkhunā yathāvuddham . . . sāmīcikkammaṃ karissāma, bhavissati saṃghassa tatonidānaṃ bhaṇḍanaṃ kalaho viggaho vivādo saṃghabhedo saṃgharāji saṃghavavattthānaṃ saṃghanānākaraṇaṃ ti, bhedagarukehi bhikkhave bhikkhūhi na so bhikkhu āpattiyā adassane ukkhipitabbo 'ti. ||7|| atha kho bhagavā ukkhepakānaṃ bhikkhūnaṃ etam attham bhāsivā utthāyāsanaṃ yena ukkhittānuvattakā bhikkhū ten' upasamkami, upasamkamitvā paññatte āsane nisīdi. nisajja kho bhagavā ukkhittānuvattake bhikkhū etad avoca: mā kho tumhe bhikkhave āpattim āpajjitvā n' amhā āpannā 'ti āpattim na paṭikātabbāmaṃ maññittha. idha pana bhikkhave bhikkhu āpattim āpanno hoti, so tassā āpattiyā anāpattidiṭṭhi hoti, aññe bhikkhū tassā āpattiyā āpattidiṭṭhino honti. so ce bhikkhave bhikkhu te bhikkhū evaṃ jānāti: ime kho āyasmantā bahussutā āgatāgamā dhammadharā vinayadharā mātikādharaṃ paṇḍitā vyattā medhāvino lajjino kukkucakā sikkhākāmā, nālaṃ mamaṃ vā kāraṇaṃ aññesaṃ vā kāraṇaṃ chandā dosā mohā bhayā agatim gantum, sace maṃ ime bhikkhū āpattiyā adassane

ukkipissanti na mayā saddhim uposatham karissanti vinā mayā uposatham karissanti, . . . na mayā saddhim pavāressanti vinā mayā pavāressanti . . . vinā mayā yathāvuḍḍhaṃ abhivādanam paccutṭhānam añjalikammam sāmīcikkammam karissanti, bhavissati saṃghassa tatonidānam bhaṇḍanam kalaho viggaho vivādo saṃghabhedo saṃgharāji saṃghavavattḥānam saṃghanānākaraṇam ti, bhedagarukena bhikkhave bhikkhunā paresam pi sandhāya āpatti desetabbā 'ti. atha kho bhagavā ukkhittānuvattakānam bhikkhūnam etam atthaṃ bhāsivā utṭhāyāsanaṃ pakkāmi. || 8 ||

tena kho pana samayena ukkhittānuvattakā bhikkhū tatth' eva anto sīmāya uposatham karonti saṃghakammam karonti, ukkhepakā pana bhikkhū nissīmam gantvā uposatham karonti saṃghakammam karonti. atha kho aññataro ukkhepako bhikkhu yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho so bhikkhu bhagavantam etad avoca: te bhante ukkhittānuvattakā bhikkhū tatth' eva anto sīmāya uposatham karonti saṃghakammam karonti, mayam pana ukkhepakā bhikkhū nissīmam gantvā uposatham karoma saṃghakammam karomā 'ti. te ce bhikkhu ukkhittānuvattakā bhikkhū tatth' eva anto sīmāya uposatham karissanti saṃghakammam karissanti yathā mayā ñatti ca anussāvanā ca paññattā, tesam tāni kammāni dhammikāni bhavissanti akuppāni ṭhānārahāni. tumhe ce bhikkhu ukkhepakā bhikkhū tatth' eva anto sīmāya uposatham karissatha saṃghakammam karissatha yathā mayā ñatti ca anussāvanā ca paññattā, tumhākam pi tāni kammāni dhammikāni bhavissanti akuppāni ṭhānārahāni. || 9 || taṃ kissa hetu. nānāsaṃvāsakā ete bhikkhū tumhehi tumhe ca tehi nānāsaṃvāsakā. dve 'mā bhikkhu nānāsaṃvāsakabhūmiyo: attanā vā attānam nānāsaṃvāsakam karoti samaggo vā nam saṃgho ukkipati adassane vā appaṭikamme vā appaṭinissagge vā. imā kho bhikkhu dve nānāsaṃvāsakabhūmiyo. dve 'mā bhikkhu samānasaṃvāsakabhūmiyo: attanā vā attānam samānasaṃvāsakam karoti samaggo vā nam saṃgho ukkhittam osāreti adassane vā appaṭikamme vā appaṭinissagge vā. imā kho bhikkhu dve samānasaṃvāsakabhūmiyo 'ti. || 10 || 1 ||

tena kho pana samayena bhikkhū bhattagge antaraghare bhaṇḍanajātā kalahajātā vivādāpannā aññamaññaṃ ananulomikaṃ kāyakammaṃ vacīkammaṃ upadaṃsenti hatthaparāmāsaṃ karonti. manussā ujjhāyanti khiyanti vipācenti: kathaṃ hi nāma samaṇā Sakyaputtiyā bhattagge antaraghare . . . upadaṃsessanti hatthaparāmāsaṃ karissantīti. assosum kho bhikkhū tesam manussānaṃ ujjhāyantānaṃ khiyantānaṃ vipācentānaṃ. ye te bhikkhū appicchā te ujjhāyanti khiyanti vipācenti: kathaṃ hi nāma bhikkhū bhattagge antaraghare . . . upadaṃsessanti hatthaparāmāsaṃ karissantīti. atha kho te bhikkhū bhagavato etam atthaṃ ārocesum. saccaṃ kira bhikkhave — la — saccaṃ bhagavā. vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi: bhinne bhikkhave saṃghe adhammiyamāne asammodikāya vattamānāya ettāvatā na aññamaññaṃ ananulomikaṃ kāyakammaṃ vacīkammaṃ upadaṃsessāma hatthaparāmāsaṃ karissāmā 'ti āsane nisīditabbaṃ. bhinne bhikkhave saṃghe dhammiyamāne sammodikāya vattamānāya āsanantarikāya nisīditabbaṃ ti. ||1|| tena kho pana samayena bhikkhū saṃghamajjhe bhaṇḍanajātā . . . vivādāpannā aññamaññaṃ mukhasattīhi vitudantā viharanti, te na sakkonti taṃ adhikaraṇaṃ vūpasametum. atha kho aññataro bhikkhu yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ atthāsi. ekamantaṃ t̥hito kho so bhikkhu bhagavantam etad avoca: idha bhante bhikkhū saṃghamajjhe . . . vūpasametum. sādhu bhante bhagavā yena te bhikkhū ten' upasaṃkamatū anukampaṃ upādāyā 'ti. adhivāsesi bhagavā tuṇhibhāvena. atha kho bhagavā yena te bhikkhū ten' upasaṃkami, upasaṃkamitvā paññatte āsane nisīdi. nisajja kho bhagavā te bhikkhū etad avoca: alāma bhikkhave mā bhaṇḍanaṃ mā kalahaṃ mā viggahaṃ mā vivādan ti. evaṃ vutte aññataro adhammavādī bhikkhu bhagavantam etad avoca: āgametu bhante bhagavā dhammasāmi, appossukko bhante bhagavā diṭṭhadhammasukhavihāraṃ anuyutto viharatu, mayaṃ etena bhaṇḍanena kalahena viggahena vivādena paññāyissāmā 'ti. dutiyam pi kho bhagavā te bhikkhū etad avoca: alāma bhikkhave . . . mā vivādan ti. dutiyam pi kho so adhammavādī bhikkhu bhagavantam etad avoca:

āgametu bhante . . . paññāyissāma 'ti. atha kho bhagavā bhikkhū āmantesi : ||2||

bhūtapubbam bhikkhave Bārāṇasīyaṃ Brahmadaṭṭo nāma Kāsīrājā ahoṣi adḍho mahaddhano mahābhogo mahabbalo mahāvāhano mahāvijito paripunnakosakoṭṭhāgāro. Dīghīti nāma Kosalarājā ahoṣi daliddo appadhano appabhogo appabalo appavāhano appavijito aparipunnakosakoṭṭhāgāro. atha kho bhikkhave Brahmadaṭṭo Kāsīrājā caturaṅginim senaṃ sannayhitvā Dīghītiṃ Kosalarājānaṃ abbhuyyāsi. assosi kho bhikkhave Dīghīti Kosalarājā : Brahmadaṭṭo kira Kāsīrājā caturaṅginim senaṃ sannayhitvā mama abbhuyyāto 'ti. atha kho bhikkhave Dīghītissa Kosalarāṇño etad ahoṣi : Brahmadaṭṭo kho Kāsīrājā adḍho . . . paripunnakosakoṭṭhāgāro, ahaṃ paṇ' amhi daliddo . . . aparipunnakosakoṭṭhāgāro, nāhaṃ paṭibalo Brahmadaṭṭena Kāsīraññā ekasamghātaṃ pi sahituṃ. yaṃ nūnāhaṃ paṭigacce' eva nagaramhā nippateyyan ti. atha kho bhikkhave Dīghīti Kosalarājā mahesiṃ ādāya paṭigacce' eva nagaramhā nippati. atha kho bhikkhave Brahmadaṭṭo Kāsīrājā Dīghītissa Kosalarāṇño balañ ca vāhanañ ca janapadañ ca kosañ ca koṭṭhāgārañ ca abhivijīya ajjhāvasati. atha kho bhikkhave Dīghīti Kosalarājā sapajāpatiko yena Bārāṇasī tena pakkāmi. anupubbena yena Bārāṇasī tad avasari. tatra sudam bhikkhave Dīghīti Kosalarājā sapajāpatiko Bārāṇasīyaṃ aññatarasmiṃ paccantime okāse kumbhakāranivesane aññātakavesena paribbājakaṃcchannena paṭivasati. ||3|| atha kho bhikkhave Dīghītissa Kosalarāṇño mahesi na cirass' eva gabbhinī ahoṣi. tassā evarūpo dohaḷo hoti : icchatī suriyassa uggamanakāle caturaṅginim senaṃ sannaddhaṃ vammikaṃ subhummīyaṃ ṭhitāṃ passituṃ khaggānañ ca dhovanaṃ pātuṃ. atha kho bhikkhave Dīghītissa Kosalarāṇño mahesi Dīghītiṃ Kosalarājānaṃ etad avoca : gabbhinī 'mhi deva, tassā me evarūpo dohaḷo uppanno : icchāmi suriyassa . . . pātuṃ ti. kuto devi amhākaṃ duggatānaṃ caturaṅginī senā sannaddhā vammikā subhummīyaṃ ṭhitā khaggānañ ca dhovanaṃ ti. sac' āhaṃ deva na labhissāmi marissāmīti. ||4|| tena kho pana samayena bhikkhave Brahmadaṭṭassa Kāsīrañño purohito brāhmaṇo Dīghītissa Kosalarāṇño sahāyo

hoti. atha kho bhikkhave Dīghīti Kosalarājā yena Brahma-
dattassa Kāsirañño purohito brāhmaṇo ten' upasaṃkamaṃ, upa-
saṃkamitvā Brahmaddattassa Kāsirañño purohitaṃ brāhma-
ṇaṃ etad avoca : sakhī te samma gabbhinī, tassā evarūpo
dohaḷo uppanno : icchatī suriyassa . . . pātun ti. tena hi
deva mayam pi devim passamā 'ti. atha kho bhikkhave
Dīghītissa Kosalarāñño mahesī yena Brahmaddattassa Kāsi-
rañño purohito brāhmaṇo ten' upasaṃkamaṃ. addasa kho
bhikkhave Brahmaddattassa Kāsirañño purohito brāhmaṇo
Dīghītissa Kosalarāñño mahesiṃ dūrato 'va āgacchantim,
disvāna utthāyāsanaṃ ekamsaṃ uttarāsaṅgaṃ karitvā yena
Dīghītissa Kosalarāñño mahesī ten' añjalim paṇāmetvā
tikkhattum udānaṃ udānesi : Kosalarājā vata bho kucchigato,
Kosalarājā vata bho kucchigato 'ti. avimaṇā devī hohi,
lacchasi suriyassa uggamanakāle caturaṅginim senaṃ
sannaddhaṃ vammikaṃ subhummiyaṃ t̥hitaṃ passitum
khaggānaṃ ca dhovanaṃ pātun ti. || 5 || atha kho bhikkhave
Brahmadattassa Kāsirañño purohito brāhmaṇo yena Brahma-
datto Kāsirājā ten' upasaṃkamaṃ, upasaṃkamitvā Brahma-
dattaṃ Kāsirājānaṃ etad avoca : tathā deva nimittāni
dissanti, sve suriyuggamanakāle caturaṅginī senā sannaddhā
vammikā subhummiyaṃ t̥t̥hatu khaggā ca dhoviyantū 'ti.
atha kho bhikkhave Brahmaddatto Kāsirājā manusse āpāsesi :
yathā bhaṇe purohito brāhmaṇo āha tathā karoṭhā 'ti. alabhi
kho bhikkhave Dīghītissa Kosalarāñño mahesī suriyassa
uggamanakāle caturaṅginim senaṃ sannaddhaṃ vammikaṃ
subhummiyaṃ t̥hitaṃ passitum khaggānaṃ ca dhovanaṃ
pātum. atha kho bhikkhave Dīghītissa Kosalarāñño mahesī
tassa gabbhassa paripākam anvāya puttam vijāyi, tassa
Dīghāvū 'ti nāmaṃ akāmsu. atha kho bhikkhave Dīghā-
vukumāro na cirass' eva viññutam pāpuṇi. || 6 || atha kho
bhikkhave Dīghītissa Kosalarāñño etad ahosi : ayaṃ kho
Brahmadatto Kāsirājā bahuno amhākaṃ anattassa kārako,
iminā amhākaṃ balaṃ ca vāhanaṃ ca janapado ca koso ca
koṭṭhāgāraṃ ca acchinnaṃ. sac' ayaṃ amhe jānissati sabbeva
tayo ghātāpessati. yaṃ nūnāhaṃ Dīghāvukumāraṃ bahi
nagare vāseyyan ti. atha kho bhikkhave Dīghīti Kosalarājā
Dīghāvukumāraṃ bahi nagare vāsesi. atha kho bhikkhave

Dīghāvukumāro bahi nagare paṭivasanto na cirass' eva sabba-sippāni sikkhi. ||7|| tena kho pana samayena bhikkhave Dīghītissa Kosalarāṇño kappako Brahmaddatte Kāsiraṇṇo paṭivasati. addasa kho bhikkhave Dīghītissa Kosalarāṇño kappako Dīghītiṃ Kosalarājānaṃ sapajāpatikaṃ Bārāṇasiyaṃ aññatarasmim paccantime okāse kumbhakāranivesane aññatakavesena paribbājakacchannena paṭivasantaṃ, disvāna yena Brahmaddatto Kāsirājā ten' upasaṃkami, upasaṃkamitvā Brahmaddattaṃ Kāsirājānaṃ etad avoca: Dīghīti deva Kosalarājā sapajāpatiko Bārāṇasiyaṃ aññatarasmim paccantime okāse kumbhakāranivesane aññatakavesena paribbājakacchannena paṭivasatīti. ||8|| atha kho bhikkhave Brahmaddatto Kāsirājā manusse āṇāpesi: tena hi bhaṇe Dīghītiṃ Kosalarājānaṃ sapajāpatikaṃ ānethā 'ti. evaṃ devā 'ti kho bhikkhave te manussā Brahmaddattassa Kāsiraṇṇo paṭissutvā Dīghītiṃ Kosalarājānaṃ sapajāpatikaṃ ānesuṃ. atha kho bhikkhave Brahmaddatto Kāsirājā manusse āṇāpesi: tena hi bhaṇe Dīghītiṃ Kosalarājānaṃ sapajāpatikaṃ dalhāya rajjuyā pacchābāhaṃ gāḷhabandhanaṃ bandhitvā khuramuṇḍaṃ karitvā kharassarena paṇavena rathiyāya rathiyaṃ siṅghātakena siṅghātakam parinetvā dakkhiṇena dvārena nikkhāmetvā dakkhiṇato nagarassa catudhā chinditvā catuddisā bilāni nikkhipathā 'ti. evaṃ devā 'ti kho bhikkhave te manussā Brahmaddattassa Kāsiraṇṇo paṭissutvā Dīghītiṃ Kosalarājānaṃ sapajāpatikaṃ dalhāya rajjuyā pacchābāhaṃ gāḷhabandhanaṃ bandhitvā khuramuṇḍaṃ karitvā kharassarena paṇavena rathiyāya rathiyaṃ siṅghātakena siṅghātakam parinenti. ||9|| atha kho bhikkhave Dīghāvussa kumārassa etad ahoṣi: ciraditṭhā kho me mātāpitāro. yaṃ nūnāhaṃ mātāpitāro passeyyan ti. atha kho bhikkhave Dīghāvukumāro Bārāṇasim pavisitvā addasa mātāpitāro dalhāya rajjuyā pacchābāhaṃ gāḷhabandhanaṃ bandhitvā khuramuṇḍaṃ karitvā kharassarena paṇavena rathiyāya rathiyaṃ siṅghātakena siṅghātakam parinente, disvāna yena mātāpitāro ten' upasaṃkami. addasa kho bhikkhave Dīghīti Kosalarājā Dīghāvukumāraṃ dūrato 'va āgacchantam, disvāna Dīghāvukumāraṃ etad avoca: mā kho tvam tāta Dīghāvu dīghaṃ passa mā rassaṃ, na hi tāta Dīghāvu

verena verâ sammanti, averena hi tâta Dîghâvu verâ sammantîti. || 10 || evaṃ vutte bhikkhave te manussâ Dîghîtiṃ Kosalarâjânaṃ etad avocum : ummattako ayaṃ Dîghîti Kosalarâjâ vippalapati, ko imassa Dîghâvu, kaṃ ayaṃ evaṃ âha : mâ kho tvaṃ tâta Dîghâvu dîghaṃ passa mâ rassaṃ, na hi tâta Dîghâvu verena verâ sammanti, averena hi tâta Dîghâvu verâ sammantîti. nâhaṃ bhaṇe ummattako vippalapâmi, api ca yo viññû so vibhâvessatîti. dutiyam pi kho bhikkhave — la — tatiyam pi kho bhikkhave Dîghîti Kosalarâjâ Dîghâvukumâraṃ etad avoca : mâ kho . . . sammantîti. tatiyam pi kho bhikkhave te manussâ Dîghîtiṃ Kosalarâjânaṃ etad avocum : ummattako . . . so vibhâvessatîti. atha kho bhikkhave te manussâ Dîghîtiṃ Kosalarâjânaṃ sapajâpatikaṃ rathiyâya rathiyaṃ singhâṭakena siṅghâṭakaṃ parinetvâ dakkhiṇena dvârena nikkhâmetvâ dakkhiṇato nagarassa catudhâ chinditvâ catuddisâ bilâni nikkhipitvâ gumbaṃ ṭhapetvâ pakkamimsu. || 11 || atha kho bhikkhave Dîghâvukumâro Bârâṇasim pavisitvâ suraṃ nîharitvâ gumbiye pâyesî. yadâ te mattâ ahesuṃ patitâ atha kaṭṭhâni saṃkaḍḍhitvâ citakaṃ karitvâ mâtâpitunnaṃ sarîraṃ citakaṃ âropetvâ aggim datvâ pañjaliko tikkhattum citakaṃ padakkhiṇaṃ akâsî. tena kho pana samayena bhikkhave Brahmaddatto Kâsîrâjâ uparipâsâdavaragato hoti. addasa kho bhikkhave Brahmaddatto Kâsîrâjâ Dîghâvukumâraṃ pañjalikaṃ tikkhattum citakaṃ padakkhiṇaṃ karontaṃ, disvân' assa etad ahosi : nissamsayaṃ kho so manusso Dîghîtissa Kosalarañño ñâti vâ sâlohitvâ. aho me anattthako, na hi nâma me koci ârocessatîti. || 12 || atha kho bhikkhave Dîghâvukumâro araññaṃ gantvâ yâvadattthaṃ kanditvâ roditvâ vappaṃ puñchitvâ Bârâṇasim pavisitvâ antepurassa sâmantâ hatthisâlaṃ gantvâ hatthâcariyaṃ etad avoca : icchâm' ahaṃ âcariya sippaṃ sikkhituṃ ti. tena hi bhaṇe mâṇavaka sikkhassû 'ti. atha kho bhikkhave Dîghâvukumâro rattiyaṃ paccûsasamayaṃ paccutthâya hatthisâlâyaṃ mañjunâ sarena gâyi vîṇaṃ ca vâdesi. assosi kho bhikkhave Brahmaddatto Kâsîrâjâ rattiyaṃ paccûsasamayaṃ paccutthâya hatthisâlâyaṃ mañjunâ sarena gîtaṃ vîṇaṃ ca vâditam, sutvâna manusse pucchi : ko bhaṇe rattiyaṃ paccûsa-

samayaṃ paccuṭṭhāya hatthisālāyaṃ mañjunā sarena gāyi
vīṇaṃ ca vādesīti. ||13|| amukassa deva hatthācariyassa ante-
vāsī māṇavako rattiyaṃ paccūsasamayaṃ paccuṭṭhāya hatthisā-
lāyaṃ mañjunā sarena gāyi vīṇaṃ ca vādesīti. tena hi bhāṇe
taṃ māṇavakaṃ ānethā 'ti. evaṃ devā 'ti kho bhikkhave te
manussā Brahmā dattassa Kāsirañño paṭissutvā Dīghāvu-
kumāraṃ ānesuṃ. tvaṃ bhāṇe māṇavaka rattiyaṃ paccūsa-
samayaṃ paccuṭṭhāya hatthisālāyaṃ mañjunā sarena gāyi
vīṇaṃ ca vādesīti. evaṃ devā 'ti. tena hi tvaṃ bhāṇe
māṇavaka gāyassu vīṇaṃ ca vādehīti. evaṃ devā 'ti kho
bhikkhave Dīghāvukumāro Brahmā dattassa Kāsirañño paṭi-
ssutvā ārādhāpekho mañjunā sarena gāyi vīṇaṃ ca vādesi.
atha kho bhikkhave Brahmā datto Kāsirājā Dīghāvukumāraṃ
etaḍ avoca : tvaṃ bhāṇe māṇavaka maṃ upaṭṭhahā 'ti.
evaṃ devā 'ti kho bhikkhave Dīghāvukumāro Brahma-
dattassa Kāsirañño paccassosi. atha kho bhikkhave Dīghā-
vukumāro Brahmā dattassa Kāsirañño pubbuṭṭhayaṃ ahoṣi
pacchānīpātī kimkārapaṭissāvī manāpacārī piyavādī. atha
kho bhikkhave Brahmā datto Kāsirājā Dīghāvukumāraṃ na
cirass' eva abbhantarike viṣṣāsikatṭhāne ṭhapesi. ||14|| atha
kho bhikkhave Brahmā datto Kāsirājā Dīghāvukumāraṃ etaḍ
avoca : tena hi bhāṇe māṇavaka rathaṃ yojehi migavaṃ
gamissāmīti. evaṃ devā 'ti kho bhikkhave Dīghāvukumāro
Brahmā dattassa Kāsirañño paṭissutvā rathaṃ yojetvā Brahma-
dattaṃ Kāsirājānaṃ etaḍ avoca : yutto kho te deva ratho,
yassa dāni kālaṃ maññasīti. atha kho bhikkhave Brahma-
datto Kāsirājā rathaṃ abhirūhi, Dīghāvukumāro rathaṃ
pesesi, tathā-tathā rathaṃ pesesi yathā-yathā aññen' eva senā
agamāsi aññen' eva ratho. atha kho bhikkhave Brahmā datto
Kāsirājā dūraṃ gantvā Dīghāvukumāraṃ etaḍ avoca : tena
hi bhāṇe māṇavaka rathaṃ muñcassu, kilanto 'mhi nipajjissā-
mīti. evaṃ devā 'ti kho bhikkhave Dīghāvukumāro Brahma-
dattassa Kāsirañño paṭissutvā rathaṃ muñcitvā paṭhaviyaṃ
pallaṅkena nisīdi. atha kho bhikkhave Brahmā datto Kāsi-
rājā Dīghāvukumārassa ucchaṅge sīsaṃ katvā seyyaṃ
kappesi, tassa kilantassa muhuttaken' eva niddaṃ okkami.
||15|| atha kho bhikkhave Dīghāvussa kumārassa etaḍ
ahoṣi : ayaṃ kho Brahmā datto Kāsirājā bahuno amhākaṃ

anathassa kārako, iminā amhākaṃ balaṃ ca vāhanaṃ ca janapado ca koso ca koṭṭhāgāraṃ ca acchinnaṃ iminā ca me mātāpitaro hatā. ayaṃ khv assa kālo yo 'haṃ veraṃ appeyyan ti kosiyaṃ khaggaṃ nibbāhi. atha kho bhikkhave Dīghāvussa kumārassa etad ahoṣi: pitā kho maṃ maraṇakāle avaca: mā kho tvam tāta Dīghāvu dīghaṃ passa mā rassaṃ, na hi tāta Dīghāvu verena verā sammanti, averena hi tāta Dīghāvu verā sammantīti. na kho me taṃ paṭirūpaṃ yo 'haṃ pitu vacanaṃ atikkameyyan ti kosiyaṃ khaggaṃ pavesesi. dutiyam pi kho bhikkhave Dīghāvussa kumārassa etad ahoṣi: ayaṃ kho Brahmaḍatto . . . nibbāhi. dutiyam pi kho bhikkhave Dīghāvussa kumārassa etad ahoṣi: pitā . . . atikkameyyan ti, punad eva kosiyaṃ khaggaṃ pavesesi. tatiyam pi kho . . . nibbāhi. tatiyam pi kho . . . pavesesi. atha kho bhikkhave Brahmaḍatto Kāsirājā bhīto ubbiggo ussāṅki utrasso sahasā vutṭhāsi. atha kho bhikkhave Dīghāvukumāro Brahmaḍattaṃ Kāsirājanam etad avoca: kissa tvam deva bhīto . . . vutṭhāsīti. idha maṃ bhaṇe mānavaka Dīghītissa Kosalarāṇṇo putto Dīghāvukumāro supinanteṇa khaggena paripātesi tenāhaṃ bhīto ubbiggo ussāṅki utrasso sahasā vutṭhāsin ti. || 16 || atha kho bhikkhave Dīghāvukumāro vāmena hatthena Brahmaḍattassa Kāsirāṇṇo sīsaṃ parāmasitvā dakkhiṇena hatthena khaggaṃ nibbāhetvā Brahmaḍattaṃ Kāsirājanam etad avoca: ahaṃ kho so deva Dīghītissa Kosalarāṇṇo putto Dīghāvukumāro. bahuno tvam amhākaṃ anathassa kārako, tayā amhākaṃ balaṃ ca vāhanaṃ ca janapado ca koso ca koṭṭhāgāraṃ ca acchinnaṃ tayā ca me mātāpitaro hatā. ayaṃ khv assa kālo yv āhaṃ veraṃ appeyyan ti. atha kho bhikkhave Brahmaḍatto Kāsirājā Dīghāvussa kumārassa pādesu sirasā nipatitvā Dīghāvukumāraṃ etad avoca: jīvitam me tāta Dīghāvu dehi, jīvitam me tāta Dīghāvu dehīti. ky āhaṃ ussahāmi devassa jīvitam dātum, devo kho me jīvitam dadeyyā 'ti. tena hi tāta Dīghāvu tvaṃ c' eva me jīvitam dehi ahaṃ ca te jīvitam dammīti. atha kho bhikkhave Brahmaḍatto ca Kāsirājā Dīghāvu ca kumāro aññamaññassa jīvitam adamsu pāṇiṃ ca aggahesum sapathaṃ ca akamsu adrūbhāya. atha kho bhikkhave Brahmaḍatto Kāsirājā Dīghāvukumāraṃ etad avoca:

tena hi tâta Dîghâvu ratham yojehi gamissâmâ 'ti. evam devâ 'ti kho bhikkhave Dîghâvukumâro Brahmaddattassa Kâsirañño paṭissutvâ ratham yojetvâ Brahmaddattam Kâsirâjânam etad avoca : yutto kho te deva ratho, yassa dâni kâlam maññasîti. atha kho bhikkhave Brahmaddatto Kâsirâjâ ratham abhirûhi, Dîghâvukumâro ratham pesesi, tathâ -tathâ ratham pesesi yathâ-yathâ na cirass' eva senâya samâgacchi. ||17|| atha kho bhikkhave Brahmaddatto Kâsirâjâ Bâraṇasim pavisitvâ amacce pârisajje sannipâtâpetvâ etad avoca : sace bhaṇe Dîghâtissa Kosalarañño puttam Dîghâvukumâram passeyyâtha kinti nam kareyyâthâ 'ti. ekacce evam âhamsu : mayam deva hatthe chindeyyâma, mayam deva pâde chindeyyâma, mayam deva hatthapâde chindeyyâma, mayam deva kaṇṇe chindeyyâma, mayam deva nâsam chindeyyâma, mayam deva kaṇṇanâsam chindeyyâma, mayam deva sisam chindeyyâmâ 'ti. ayam kho bhaṇe Dîghâtissa Kosalarañño putto Dîghâvukumâro, nâyam labbhâ kiñci kâtuṃ, iminâ ca me jîvitam dinnam mayâ ca imassa jîvitam dinnan ti. ||18|| atha kho bhikkhave Brahmaddatto Kâsirâjâ Dîghâvukumâram etad avoca : yam kho te tâta Dîghâvu pitâ maraṇakâle avaca : mâ kho tvam tâta Dîghâvu dîgham passa mâ rassam, na hi tâta Dîghâvu verena verâ sammanti, averena hi tâta Dîghâvu verâ sammantîti, kin te pitâ sandhâya avacâ 'ti. yam kho me deva pitâ maraṇakâle avaca mâ dighan ti, mâ ciram veram akâsîti, imam kho me deva pitâ maraṇakâle avaca mâ dighan ti. yam kho me deva pitâ maraṇakâle avaca mâ rassan ti, mâ khippam mittehi bhijjitthâ 'ti, imam kho me deva pitâ maraṇakâle avaca mâ rassan ti. yam kho me deva pitâ maraṇakâle avaca na hi tâta Dîghâvu verena verâ sammanti, averena hi tâta Dîghâvu verâ sammantîti, devena me mâtâpitaro hatâ 'ti, sac' âham devam jîvitâ voropeyyam ye devassa atthakâmâ te mam jîvitâ voropeyyum, ye me atthakâmâ te te jîvitâ voropeyyum, evam tam veram verena na vûpasameyya. idâni ca pana me devena jîvitam dinnam mayâ ca devassa jîvitam dinnam, evam veram averena vûpasantam. imam kho me deva pitâ maraṇakâle avaca : na hi tâta . . . sammantîti. ||19|| atha kho bhikkhave Brahmaddatto Kâsirâjâ acchari-

yam vata bho abbhutam vata bho, yāva paṇḍito ayam
 Dīghāvukumāro, yatra hi nāma pītuno saṃkhittena bhāsi-
 tassa vitthārena attham ājānissatīti, pettikam balañ ca
 vāhanañ ca janapadañ ca kosañ ca koṭṭhāgārañ ca paṭipādesi
 dhītarañ ca adāsi. tesam hi nāma bhikkhave rājūnam
 ādinnadaṇḍānam ādinnasatthānam evarūpaṃ khantisoraccaṃ
 bhavissatīti, idha kho pana taṃ bhikkhave sobhetha yaṃ
 tumhe evaṃ svākkhāte dhammavinaye pabbajitā samānā
 khamā ca bhaveyyātha soratā cā 'ti. tatiyam pi kho bha-
 gavā te bhikkhū etad avoca: alaṃ bhikkhave mā bhaṇḍa-
 nam mā kalahaṃ mā viggahaṃ mā vivādan ti. tatiyam pi
 kho so adhammavādī bhikkhu bhagavantaṃ etad avoca:
 āgametu bhante bhagavā dhammasāmī, appossukko bhante
 bhagavā diṭṭhadhammasukhavihāraṃ anuyutto viharatu,
 mayaṃ etena bhaṇḍanena kalahena viggahena vivādena
 paññāyissāmā 'ti. atha kho bhagavā pariyādinna-rūpā kho
 ime moghapurisā, na yime sukarā saññāpetun ti utthā-
 yāsanā pakkāmi. ||20||2||

Dīghāvubhāṇavāraṃ paṭhamam.

atha kho bhagavā pubbaṇhasamayam nivāsetvā pattacī-
 varam ādāya Kosambim piṇḍāya pāvisi, Kosambiyam
 piṇḍāya caritvā pacchābhataṃ piṇḍapāta-paṭikkanto senāsa-
 nam samsāmetvā pattacīvaram ādāya saṃghamajjhe ṭhitako
 'va imā gāthāy abhāsi:

puthusaddo samajano na bālo koci maññatha
 saṃghasmim bhijjamānasmim, n' aññaṃ bhiyyo amañña-
 rum.|

parimuṭṭhā paṇḍitā bhāsā vācāgocarabhāṇino,
 yāv' icchanti mukhāyāmaṃ, yena nītā na taṃ vidū.|
 akkocchi maṃ, avadhi maṃ, ajini maṃ, ahāsi me,
 ye taṃ upanayhanti, veraṃ tesam na sammati.|
 akkocchi maṃ, avadhi maṃ, ajini maṃ, ahāsi me,
 ye taṃ na upanayhanti, veraṃ tes' ūpasammati.|
 na hi verena verāni sammant' idha kudācanaṃ,

5 averena ca sammanti, esa dhammo sanantano.|
 pare ca na vijānanti mayam ettha yamāmase,
 ye ca tattha vijānanti, tato sammanti medhagā.|

atthicchinnā paṇaharā gavāssadhanahārino
 rattham vilumpamānānam tesam pi hoti saṃgati. kasmā
 tumhākaṃ no siyā.
 sace labhetha nipakaṃ saḥāyaṃ saddhiñcaram sādhuvi-
 hāri dhīram,
 abhibhuyya sabbāni parissayāni careyya ten' attamano
 satimā.
 no ce labhetha nipakaṃ saḥāyaṃ saddhiñcaram sādhuvi-
 hāri dhīram
 rājā va rattham vijitam pahāya eko care mātāṅgaraññe
 va nāgo.
 ekassa caritam seyyo, n' atthi bāle saḥāyatā.
 eko care na ca pāpāni kayirā appossukko mātāṅgaraññe
 10 va nāgo 'ti. || 1 || 3 ||

atha kho bhagavā saṃghamajjhe tthitako 'va imā gāthāyo
 bhāsivā yena Bālakaloṇakāragāmo ten' upasaṃkami.
 tena kho pana samayena āyasmā Bhagu Bālakaloṇakāra-
 gāme viharati. addasa kho āyasmā Bhagu bhagavantam
 dūrato 'va āgacchantam, disvāna āsanam paññāpesi pādoda-
 kam pādapiṭham pādakathalikam upanikkhipi, paccuggantvā
 pattacivaram paṭiggahesi. nisīdi bhagavā paññatte āsane,
 nisajja pāde pakkhālesi. āyasmāpi kho Bhagu bhagavantam
 abhivādetvā ekamantam nisīdi, ekamantam nisinnam kho
 āyasmantam Bhagum bhagavā etad avoca : kacci bhikkhu
 khamanīyam, kacci yāpanīyam, kacci piṇḍakena na kilama-
 sīti. khamanīyam bhagavā, yāpanīyam bhagavā, na cāham
 bhante piṇḍakena kilamāmiti. 'atha kho bhagavā āyasmantam
 Bhagum dhammiyā kathāya sandassetvā . . . sampahamsetvā
 utthāyāsana yena Pācīnavamsadāyo ten' upasaṃkami.
 || 1 || tena kho pana samayena āyasmā ca Anuruddho
 āyasmā ca Nandiyo āyasmā ca Kimbilo Pācīnavamsadāye
 viharanti. addasa kho dāyapālo bhagavantam dūrato 'va
 āgacchantam, disvāna bhagavantam etad avoca : mā samaṇa
 etam dāyam pāvisi, sant' ettha tayo kulaputtā attakāmarūpā
 viharanti, mā tesam aphāsum akāsīti. assosi kho āyasmā
 Anuruddho dāyapālassa bhagavatā saddhim mantayamānassa,
 sutvā dāyapālam etad avoca : māvuso dāyapāla bhagavantam

vāresi, satthā no bhagavā anuppatto 'ti. atha kho āyasmā Anuruddho yenāyasmā ca Nandiyo āyasmā ca Kimbilo ten' upasaṅkami, upasaṅkamitvā āyasmantaṃ ca Nandiyaṃ āyasmantaṃ ca Kimbilaṃ etad avoca : abhikkamathāyasmanto abhikkamathāyasmanto, satthā no bhagavā anuppatto 'ti. ||2|| atha kho āyasmā ca Anuruddho āyasmā ca Nandiyo āyasmā ca Kimbilo bhagavantaṃ paccuggantvā eko bhagavato pattacīvaraṃ paṭiggahehi, eko āsanaṃ paññāpesi, eko pādodakaṃ pādapiṭhaṃ pādakathalikaṃ upanikkhipi. nisīdi bhagavā paññatte āsane, nisajja pāde pakkhālesi. te pi kho āyasmantā bhagavantaṃ abhivādetvā ekamantaṃ nisīdipsu. ekamantaṃ nisinnaṃ kho āyasmantaṃ Anuruddhaṃ bhagavā etad avoca : kacci vo Anuruddhā khamanīyaṃ, kacci yāpanīyaṃ, kacci piṇḍakena na kilamathā 'ti. khamanīyaṃ bhagavā, yāpanīyaṃ bhagavā, na ca mayaṃ bhante piṇḍakena kilamāma 'ti. kacci pana vo Anuruddhā samaggā sammodamānā avivadamānā khīrodakibhūtā aññamaññaṃ piyacakkhūhi sampassantā viharathā 'ti. taggha mayaṃ bhante samaggā sammodamānā avivadamānā khīrodakibhūtā aññamaññaṃ piyacakkhūhi sampassantā viharāma 'ti. yathākathaṃ pana tumhe Anuruddhā samaggā sammodamānā . . . sampassantā viharathā 'ti. ||3|| idha mayhaṃ bhante evaṃ hoti : lābhā vata me, suladdhaṃ vata me yo 'haṃ evarūpehi sabrahmacārihi saddhiṃ viharāmīti. tassa mayhaṃ bhante imesu āyasmantesu mettaṃ kāyakammaṃ paccupaṭṭhitaṃ āvi c' eva raho ca, mettaṃ vacīkammaṃ, mettaṃ manokammaṃ paccupaṭṭhitaṃ āvi c' eva raho ca. tassa mayhaṃ bhante evaṃ hoti : yaṃ nūnāhaṃ sakaṃ cittaṃ nikkhipitvā imesaṃ yeva āyasmantaṇaṃ cittassa vasena vatteyyan ti. so kho ahaṃ bhante sakaṃ cittaṃ nikkhipitvā imesaṃ yeva āyasmantaṇaṃ cittassa vasena vattāmi, nānā hi kho no bhante kāyā ekaṃ ca pana maññe cittan ti. āyasmāpi kho Nandiyo, āyasmāpi kho Kimbilo bhagavantaṃ etad avoca : mayhaṃ pi kho bhante evaṃ hoti : lābhā . . . maññe cittan ti. evaṃ kho mayaṃ bhante samaggā sammodamānā avivadamānā khīrodakibhūtā aññamaññaṃ piyacakkhūhi sampassantā viharāma 'ti. ||4|| kacci pana vo Anuruddhā appa-

matthā ātāpino pahitattā viharathā 'ti. taggha mayam bhante appamattā ātāpino pahitattā viharāmā 'ti. yathākatham pana tumhe Anuruddhā appamattā ātāpino pahitattā viharathā 'ti. idha bhante amhākam yo paṭhamam gāmato piṇḍāya paṭikkamati, so āsanam paññāpeti, pādodakam pādapīṭham pādakathalikam upanikkhipati, avakkārapātiṃ dhovitvā upatthāpeti, pāniyam paribhojaniyam upatthāpeti. yo pacchā gāmato piṇḍāya paṭikkamati, sace hoti bhuttāvaseso, sace ākaṇkhati, bhuñjati, no ce ākaṇkhati, appaharite vā chaḍḍeti appāṇake vā udae opilāpeti, so āsanam uddharati, pādodakam pādapīṭham pādakathalikam paṭisāmeti, avakkārapātiṃ dhovitvā paṭisāmeti, pāniyam paribhojaniyam paṭisāmeti, bhattaggaṃ sammajjati. yo passati pāniyaghaṭam vā paribhojaniyaghaṭam vā vaccaghaṭam vā rittam tuccham so upatthāpeti. sac' assa hoti avisayham hatthavikārena, dutiyam āmantetvā hatthavilaṅghakena upatthāpema, na tv eva mayam bhante tappaccayā vācam bhindāma. pañcāhikam kho pana mayam bhante sabbarattiyā dhammiyā kathāya sannisidāma. evam kho mayam bhante appamattā ātāpino pahitattā viharāmā 'ti. || 5 ||

atha kho bhagavā āyasmantam ca Anuruddham āyasmantam ca Nandiyam āyasmantam ca Kimbilam dhammiyā kathāya sandassetvā . . . sampahamsetvā utthāyāsanaṃ yena Pārileyyakam tena cārikam pakkāmi. anupubbena cārikam caramāno yena Pārileyyakam tad avasari. tatra sudam bhagavā Pārileyyake viharati Rakkhitavanasaṇḍe Bhaddasālamūle. atha kho bhagavato rahogatassa paṭisallīnassa evam cetaso parivitakko udapādi : aham kho pubbe ākiṇṇo na phāsu vihāsim tehi Kosambakehi bhikkhūhi bhaṇḍanakārakehi kalahakārakehi vivāḍakārakehi bhassakārakehi samge adhikarāṇakārakehi, so 'mhi etarahi eko adutiyo sukham phāsu viharāmi aññatr' eva tehi Kosambakehi bhikkhūhi kalahakārakehi . . . adhikarāṇakārakehīti. aññataro pi kho hatthināgo ākiṇṇo viharati hatthīhi hatthinīhi hatthikalābhehi hatthicchāpakehi, chinnaggāni c' eva tiṇāni khādati, obhaggobhaggaṃ c' assa sākhabhaṅgam khādanti, āvilāni ca pāniyāni pivati, ogāhantassa otiṇṇassa hatthiniyo kāyam upanighamsantiyo gacchanti. atha kho

tassa hatthināgassa etad ahoṣi : ahaṃ kho ākiṇṇo viharāmi hatthihi hatthinīhi hatthikaḷabhehi hatthicchāpakehi, chinna-ggāni c' eva tiṇāni khādāmi, obhaggobhaggañ ca me sākhābhaṅgaṃ khādanti, āvilāni ca pāṇiyāni pivāmi, ogāhantassa me otiṇṇassa hatthiniyo kāyaṃ upanighamsantiyo gacchanti. yaṃ nūnāhaṃ eko 'va gaṇasmā vūpakaṭṭho vihareyyan ti. ||6|| atha kho so hatthināgo yūthā apakkamma yena Pārileyyakaṃ Rakkhitavanasaṇḍo Bhaddasālamūlaṃ yena bhagavā ten' upasaṃkamaṃ, upasaṃkamitvā soṇḍāya bhagavato pāṇiyaṃ paribhojaniyaṃ upaṭṭhāpeti appaharitañ ca karoti. atha kho tassa hatthināgassa etad ahoṣi : ahaṃ kho pubbe ākiṇṇo na phāsu vihasiṃ hatthihi hatthinīhi hatthikaḷabhehi hatthicchāpakehi, chinna-ggāni c' eva tiṇāni khādāmi, obhaggobhaggañ ca me sākhābhaṅgaṃ khādāmi, āvilāni ca pāṇiyāni apāyāmi, ogāhantassa ca me otiṇṇassa hatthiniyo kāyaṃ upanighamsantiyo agamaṃsu, 'so 'mhi etarahi eko adutiyo sukhaṃ phāsu viharāmi aññātr' eva hatthihi hatthinīhi hatthikaḷabhehi hatthicchāpehīti. atha kho bhagavā attano ca pavivekaṃ veditvā tassa ca hatthināgassa cetasā cetoparivitakkaṃ aññāya tāyaṃ velāyaṃ imaṃ udānaṃ udānesi :

evaṃ nāgassa nāgena īsādantassa hatthino

sameti cittaṃ cittaṇa yad eko ramati vane 'ti. ||7||4||

atha kho bhagavā Pārileyyake yathābhirantaṃ viharitvā yena Sāvatti tena cārikaṃ pakkāmi. anupubbena cārikaṃ caramāno yena Sāvatti tad avasari. tatra sudam bhagavā Sāvattiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. atha kho Kosambakā upāsakā ime kho ayyā Kosambakā bhikkhū bahuno amhākaṃ anattassa kārakā, imehi ubbālho bhagavā pakkanto, handa mayaṃ ayye Kosambake bhikkhū n' eva abhivādeyyāma na paccuṭṭheyyāma na añjalikammaṃ sāmīcikkammaṃ kareyyāma na sakka-reyyāma na garukareyyāma na māneyyāma na pūjeyyāma upagātānaṃ pi piṇḍapātaṃ na dajjeyyāma, evaṃ ime amhehi asakkariyamānā agarukariyamānā amāniyamānā apūjīyamānā asakkārapakatā pakkamissanti vā vibbhamissanti vā bhagavantā vā pasādessanti. ||1|| atha kho Kosambakā upāsakā Kosambake bhikkhū n' eva abhivādesuṃ na paccuṭṭhesuṃ na

añjalikammaṃ sāmīcikkammaṃ akāmsu na sakkarimṣu na garukarimṣu na mānesuṃ na pūjesuṃ upagatānaṃ pi piṇḍapātaṃ na adāmsu. atha kho Kosambakā bhikkhū Kosambakehi upāsakehi asakkariyamānā . . . asakkārapakatā evaṃ āhamsu: handa mayaṃ āvuso Sāvattthiṃ gantvā bhagavato santike imaṃ adhikaraṇaṃ vūpasamemā 'ti. atha kho Kosambakā bhikkhū senāsaṇaṃ saṃsāmetvā pattacīvaraṃ ādāya yena Sāvattthi ten' upasaṃkamimṣu. ||2||

assosi kho āyasmā Sāriputto: te kira Kosambakā bhikkhū bhaṇḍanakāraḥ . . . saṃghe adhikaraṇakāraḥ Sāvattthiṃ āgacchantīti. atha kho āyasmā Sāriputto yena bhagavā ten' upasaṃkamī, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā Sāriputto bhagavantaṃ etad avoca: te kira bhante Kosambakā bhikkhū bhaṇḍanakāraḥ . . . saṃghe adhikaraṇakāraḥ Sāvattthiṃ āgacchantī. kathāhaṃ bhante tesu bhikkhūsu paṭipajjāmīti. tena hi tvaṃ Sāriputta yathā dhammo tathā tiṭṭhāhīti. kathāhaṃ bhante jāneyyaṃ dhammaṃ vā adhammaṃ vā 'ti. ||3||

aṭṭhārasahi kho Sāriputta vatthūhi adhammavādī jānitabbo. idha Sāriputta bhikkhu adhammaṃ dhammo 'ti dīpeti, dhammaṃ adhammo 'ti dīpeti, avinayaṃ vinayo 'ti d., vinayaṃ avinayo 'ti d., abhāsitaṃ alapitaṃ tathāgatenā bhāsitaṃ lapitaṃ tathāgatenā 'ti d., bhāsitaṃ lapitaṃ tathāgatenā abhāsitaṃ alapitaṃ tathāgatenā 'ti d., anāciṇṇaṃ tathāgatenā āciṇṇaṃ tathāgatenā 'ti d., āciṇṇaṃ tathāgatenā anāciṇṇaṃ tathāgatenā 'ti d., appaṇṇattaṃ tathāgatenā paṇṇattaṃ tathāgatenā 'ti d., paṇṇattaṃ tathāgatenā appaṇṇattaṃ tathāgatenā 'ti d., anāpattiṃ āpattīti d., āpattiṃ anāpattiṃ d., lahukaṃ āpattiṃ garukā āpattīti d., garukaṃ āpattiṃ lahukā āpattīti d., sāvasesaṃ āpattiṃ anavasesā āpattīti d., anavasesaṃ āpattiṃ sāvasesā āpattīti d., duṭṭhullaṃ āpattiṃ aduṭṭhullaṃ āpattīti d., aduṭṭhullaṃ āpattiṃ duṭṭhullaṃ āpattīti dīpeti. imehi kho Sāriputta aṭṭhārasahi vatthūhi adhammavādī jānitabbo. ||4|| aṭṭhārasahi ca kho Sāriputta vatthūhi dhammavādī jānitabbo. idha Sāriputta bhikkhu adhammaṃ adhammo 'ti dīpeti, dhammaṃ dhammo 'ti d., avinayaṃ . . . , vinayaṃ . . . , abhāsitaṃ alapitaṃ

tathāgatena . . . , bhāsitaṃ lapitaṃ tathāgatena . . . , anācinṇaṃ tathāgatena . . . , ācinṇaṃ tathāgatena . . . , appaṇṇattaṃ tathāgatena . . . , paṇṇattaṃ tathāgatena . . . , āpattim . . . , anāpattim . . . , lahukaṃ āpattim . . . , garukaṃ āpattim . . . , sāvasesaṃ āpattim . . . , anavasesaṃ āpattim . . . , dutṭhullaṃ āpattim . . . , adutṭhullaṃ āpattim adutṭhullā āpattīti dīpeti. imehi kho Sāriputta atṭhārasehi vatthūhi dhammavādī jānitabbo 'ti. || 5 ||

assosi kho āyasmā Mahāmoggallāno — la — assosi kho āyasmā Mahākassapo, assosi kho āyasmā Mahākaccāno, assosi kho āyasmā Mahākoṭṭhito, assosi kho āyasmā Mahākappino, assosi kho āyasmā Mahācundo, assosi kho āyasmā Anuruddho, assosi kho āyasmā Revato, assosi kho āyasmā Upāli, assosi kho āyasmā Ānando, assosi kho āyasmā Rāhulo: te kira Kosambakā bhikkhū . . . (=3-5. *Read Rāhula instead of Sāriputta*) . . . dhammavādī jānitabbo 'ti. || 6 ||

assosi kho Mahāpajāpatī Gotamī: te kira Kosambakā bhikkhū . . . āgacchantīti. atha kho Mahāpajāpatī Gotamī yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ atṭhāsi. ekamantaṃ tṭhitā kho Mahāpajāpatī Gotamī bhagavantaṃ etad avoca: te kira bhante . . . paṭipajjāmīti. tena hi tvaṃ Gotamī ubhayattha dhammaṃ suṇa, ubhayattha dhammaṃ sutvā ye tattha bhikkhū dhammavādinō tesam diṭṭhiṃ ca khantiṃ ca ruciṃ ca ādāyaṃ ca rocehi, yaṃ ca kiñci bhikkhunīsaṃghena bhikkhusaṃghato paccāsimsitabbaṃ sabbaṃ taṃ dhammavādito 'va paccāsimsitabbaṃ ti. || 7 || assosi kho Anāthapiṇḍiko gahapati: te kira Kosambakā bhikkhū . . . āgacchantīti. atha kho Anāthapiṇḍiko gahapati yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinno kho Anāthapiṇḍiko gahapati bhagavantaṃ etad avoca: te kira bhante . . . paṭipajjāmīti. tena hi tvaṃ gahapati ubhayattha dānaṃ dehi, ubhayattha dānaṃ datvā ubhayattha dhammaṃ suṇa, ubhayattha dhammaṃ sutvā ye tattha bhikkhū dhammavādinō tesam diṭṭhiṃ ca khantiṃ ca ruciṃ ca ādāyaṃ ca rocehīti. || 8 || assosi kho Visākhā Migāramātā: te kira Kosambakā bhikkhū

. . . āgacchantīti. atha kho Visākhā Migāramâtā yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnā kho Visākhā Migāramâtā bhagavantam etad avoca : te kira bhante . . . paṭipajjāmīti. tena hi tvam Visākhe ubhayattha dānaṃ dehi . . . rocehīti. || 9 ||

atha kho Kosambakā bhikkhū anupubbena yena Sāvatti tad avasarūṃ. atha kho āyasmā Sāriputto yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnā kho āyasmā Sāriputto bhagavantam etad avoca : te kira bhante Kosambakā bhikkhū bhaṇḍanakārakā . . . saṃghe adhikaraṇakārakā Sāvattim anuppattā. kathaṃ nu kho bhante tesu bhikkhūsu senāsane paṭipajjitabban ti. tena hi Sāriputta vivittaṃ senāsanaṃ dātābhan ti. sace pana bhante vivittaṃ na hoti kathaṃ paṭipajjitabban ti. tena hi Sāriputta vivittaṃ katvāpi dātābham. na tv evāhaṃ Sāriputta kenaci pariyāyena vuddhatarassa bhikkhuno senāsanaṃ paṭibāhitabban ti vadāmi. yo paṭibāheyya, āpatti dukkatassa 'ti. āmise pana bhante kathaṃ paṭipajjitabban ti. āmisam kho Sāriputta sabbesaṃ samakaṃ bhājetabban ti. || 10 ||

atha kho tassa ukkhittakassa bhikkhuno dhammañ ca vinayañ ca paccavekkhantassa etad ahosi : āpatti esā n' esā anāpatti, āpanno 'mhi n' amhi anāpanno, ukkhitto 'mhi n' amhi anukkhitto, dhammiken' amhi kammena ukkhitto akuppena ṭhānārahenā 'ti. atha kho so ukkhittako bhikkhu yena ukkhittānuvattakā bhikkhū ten' upasaṃkami, upasaṃkamitvā ukkhittānuvattake bhikkhū etad avoca : āpatti esā āvuso n' esā anāpatti . . . ṭhānārahena. etha maṃ āyasmanto osārethā 'ti. || 11 || atha kho te ukkhittānuvattakā bhikkhū taṃ ukkhittakaṃ bhikkhuṃ ādāya yena bhagavā ten' upasaṃkamimsu, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdīsu. ekamantaṃ nisinnā kho te bhikkhū bhagavantam etad avocum : ayaṃ bhante ukkhittako bhikkhu evam āha : āpatti esā āvuso n' esā anāpatti . . . osārethā 'ti. kathaṃ nu kho tehi bhante paṭipajjitabban ti. āpatti esā bhikkhave n' esā anāpatti, āpanno eso bhikkhu n' eso bhikkhu anāpanno, ukkhitto eso bhikkhu n' eso bhikkhu

anukkhitto, dhammikenā kammena ukkhitto akuppena
 thānārahena. yato ca kho so bhikkhave bhikkhu āpanno ca
 ukkhitto ca passati ca tena hi bhikkhave taṃ bhikkhum
 osāretthā 'ti. ||12|| atha kho te ukkhittānūvattakā bhikkhū
 taṃ ukkhittakaṃ bhikkhum osāretvā yena ukkhepakā bhi-
 kkhū ten' upasaṃkamimsu, upasaṃkamitvā ukkhepake
 bhikkhū etad avocum : yasmim āvuso vatthusmim ahosi
 saṃghassa bhaṇḍanaṃ kalaho viggaho vivādo saṃghabhedo
 saṃgharāji saṃghavavattthānaṃ saṃghanānākaraṇaṃ so eso
 bhikkhu āpanno ca ukkhitto ca passi ca osārito ca. handa
 mayaṃ āvuso tassa vatthussa vūpasamāya saṃghasāmaggiṃ
 karomā 'ti. atha kho te ukkhepakā bhikkhū yena bhagavā
 ten' upasaṃkamimsu, upasaṃkamitvā bhagavantam abhivā-
 detvā ekamantaṃ nisīdimsu, ekamantaṃ nisinnā kho te
 bhikkhū bhagavantam etad avocum : te bhante ukkhittā-
 nūvattakā bhikkhū evaṃ āhamsu : yasmim āvuso vatthus-
 mim ahosi . . . saṃghasāmaggiṃ karomā 'ti. katham nu
 kho bhante paṭipajjitabban ti. ||13|| yato ca kho so bhi-
 kkhave bhikkhu āpanno ca ukkhitto ca passi ca osārito ca
 tena hi bhikkhave saṃgho tassa vatthussa vūpasamāya
 saṃghasāmaggiṃ karotu. evaṃ ca pana bhikkhave
 kātābbā. sabbe' eva ekajjham sannipatitabbaṃ gilānehi ca
 agilānehi ca, na kehici chando dātabbo. sannipatitvā vyattena
 bhikkhunā paṭibālana saṃgho ñāpetabbo : suṇātu me bhante
 saṃgho. yasmim vatthusmim ahosi saṃghassa bhaṇḍanaṃ
 kalaho viggaho vivādo saṃghabhedo saṃgharāji saṃgha-
 vavattthānaṃ saṃghanānākaraṇaṃ so eso bhikkhu āpanno
 ca ukkhitto ca passi ca osārito ca. yadi saṃghassa
 pattakallaṃ saṃgho tassa vatthussa vūpasamāya saṃgha-
 sāmaggim kareyya. esā ñatti. suṇātu me bhante saṃgho.
 yasmim vatthusmim . . . osārito ca. saṃgho tassa
 vatthussa vūpasamāya saṃghasāmaggiṃ karoti. yassā-
 yasmato khamati tassa vatthussa vūpasamāya saṃghasā-
 aggiyā karaṇaṃ so tuṇh' assa, yassa na khamati so
 bhāseyya. katā saṃghena tassa vatthussa vūpasamāya
 saṃghasāmaggi nihatā saṃgharāji nihato saṃghabhedo.
 khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmiti.
 tāvad eva uposatho kātābbo pātimokkham uddisitabban ti.
 ||14|| 5 ||

atha kho āyasmā Upāli yena bhagavā ten' upasaṃkami,
 upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi,
 ekamantaṃ nisinno kho āyasmā Upāli bhagavantam etad
 avoca: yasmim bhante vatthusmim hoti saṃghassa bhaṇḍa-
 nam . . . saṃghanānākaraṇam, saṃgho taṃ vatthum
 avinicchinitvā amūlā mūlam gantvā saṃghasāmaggiṃ ka-
 roti, dhammikā nu kho sā bhante saṃghasāmaggīti. yas-
 mim Upāli vatthusmim hoti . . . saṃgho taṃ vatthum
 avinicchinitvā amūlā mūlam gantvā saṃghasāmaggiṃ karoti,
 adhammikā sā Upāli saṃghasāmaggīti. yasmim pana bhante
 vatthusmim hoti . . . saṃgho taṃ vatthum vinicchinitvā
 mūlā mūlam gantvā saṃghasāmaggiṃ karoti, dhammikā nu
 kho sā bhante saṃghasāmaggīti. yasmim Upāli vatthusmim
 hoti . . . saṃgho taṃ vatthum vinicchinitvā mūlā mūlam
 gantvā saṃghasāmaggiṃ karoti, dhammikā sā Upāli saṃgha-
 sāmaggīti. ||1||

kati nu kho bhante saṃghasāmaggiyo 'ti. dve 'mā Upāli
 saṃghasāmaggiyo. atth' Upāli saṃghasāmaggi atthāpetā
 vyañjanupetā, atth' Upāli saṃghasāmaggi atthupetā ca vyañ-
 janupetā ca. katamā ca Upāli saṃghasāmaggi atthāpetā
 vyañjanupetā. yasmim Upāli vatthusmim hoti saṃghassa
 bhaṇḍanam . . . saṃghanānākaraṇam, saṃgho taṃ vatthum
 avinicchinitva amūlā mūlam gantvā saṃghasāmaggiṃ karoti.
 ayam vuccati Upāli saṃghasāmaggi atthāpetā vyañjanupetā.
 katamā ca Upāli saṃghasāmaggi atthupetā ca vyañjanupetā
 ca. yasmim Upāli vatthusmim hoti saṃghassa bhaṇḍanam
 . . . saṃghanānākaraṇam, saṃgho taṃ vatthum vinicchi-
 nitvā mūlā mūlam gantvā saṃghasāmaggiṃ karoti. ayam
 vuccati Upāli saṃghasāmaggi atthupetā ca vyañjanupetā ca.
 imā kho Upāli dve saṃghasāmaggiyo ti. ||2||

atha kho āyasmā Upāli utthāyāsanaṃ ekamsam uttarāsaṇ-
 gam karitvā yena bhagavā ten' añjalim paṇāmetvā bhaga-
 vantam gāthāya ajjhabhāsi:

saṃghassa kiccesu ca mantanāsu ca atthesu jātesu viniccha-
 yesu ca

kathampakāro idha naro mahatthiko bhikkhu katham
 hoti idha paggahāraho 'ti.

anānuvājjo paṭhamena sīlato avekkhitācāro susamvu-
 tindriyo,
 paccatthikā na upavadanti dhammato, na hi 'ssa taṃ hoti
 vadeyyuṃ yena naṃ.|
 so tādiso sīlavisuddhiyā ṭhito visārado hoti visayha
 bhāsati,
 na cchambhati parisagato na vedhati, atthaṃ na hāpeti
 anuyyutaṃ bhaṇaṃ,|
 tath' eva pañhaṃ parisāsu pucchito na c' eva pajjhāyati
 na mañku hoti.
 so kâlāgataṃ vyākaraṇārahaṃ vaco rañjeti viññūparisaṃ
 vicakkhaṇo,|
 sagāravo vuḍḍhataresu bhikkhusu ācerakamhi ca sake
 visārado,
 alaṃ pametum, paṇo kathetave, paccatthikānañ ca
 5 viraddhikovidō,|
 paccatthikā yena vajanti niggahaṃ mahājano paññāpanaṃ
 ca gacchati,
 sakañ ca ādāyam ayaṃ na riñcati vyākaraṇapañhaṃ anu-
 paghātikaṃ,|
 dūteyyakammesu alaṃ samuggaho samghassa kiccesu ca
 āhunaṃ yathā,
 karaṃvaco bhikkhugaṇena pesito ahaṃ karomīti na tena
 maññati,|
 āpajjati yāvatakesu vatthusu, āpatti yā hoti yathā ca
 vutṭhāti,
 ete vibhaṅgā ubhayassa sâgatā, āpattivutṭhānapadassa
 kovidō,|
 nissāraṇaṃ gacchati yāni cācaraṃ, nissārīto hoti yathā ca
 vatthunā,
 osāraṇaṃ tamvusitassa jantuno etaṃ pi jānāti vibhaṅga-
 kovidō,|
 sagāvaro vuḍḍhataresu bhikkhusu navesu thesesu ca
 majjhimesu ca,
 mahājanass' atthacaro 'dha paṇḍito, so tādiso bhikkhu
 10 idha paggaḥāraho 'ti. || 3 || 6 ||
 Kosambakkhandhako dasamo.

tassa uddânaṃ :

Kosambiyaṃ jinavaro, vivād' âpattidassane,
 ukkhipeyya yasmim tasmim, tassa yâpatti desaye.|
 anto sîmâyaṃ, tatth' eva, pañc', ekañ c' eva, sampadâ,
 Pârileyyâ ca, Sâvatthi, Sâriputto ca, Kolito,|
 Mahâkassapa-Kaccâno, Koṭṭhito, Kappinena ca,
 Mahâcundo ca, Anuruddho, Revato, Upâlivhaya,|
 Ânando, Râhulo c' eva, Gotamî, 'nâthapiṇḍiko, Visâkhâ
 Migâramâtâ ca,
 senâsanaṃ vivittaṃ ca, âmisā samakam pi ca,|
 na kena chando dâtabbo, Upâli paripucchito,
 5 anupavajji visîlena, sâmaggî jinasâsane 'ti.

MAHÂVAGGAṂ SAMATTAM.

VARIOUS READINGS.

A : India Office MS. of the Phayre Collection (Burmese writing).

B : MS. of the Paris National Library, fonds Pâli 17 (Sinhalese writing):

C : MS. of the Royal Library at Berlin, Orient. fol. 952 (Burmese writing).

D : BUDDHAGHOSA'S *Aṭṭhakathā*; MS. of the Paris Library, fonds Pâli 39 (Sinhalese writing). Buddhaghosa omits all passages, which offer no difficulties or have been explained before.

E : The same work; MS. of the Berlin Royal Library, Orient. fol. 931 (Burmese writing).

The division into chapters and paragraphs has been introduced by myself.

I.

1. 1, vimuttisukhaṃ paṭisaṃvedi A C E, vimuttisukhapati-saṃvedi B D. Comp. *Jātaka*, i. p. 77, 80, ed. Fausböll.— 2, jarāmarāṇasokaṃ C at both places.— 3, yadā have A B C E, yadā bhava D. —jhāyino B. —brahmaṇassa A C. The same spelling is constantly observed in these as in most Burmese MSS.— 4, For omitted words B always uses the symbol pe, A C have different symbols, the most frequent being la. This entire passage is given without abbreviation in C, which reads here again at both places jarāmarāṇasokaṃ.— 5, jhāyino

corrected to jhāyato B. —pavedīti corrected to avedīti B. — 6, C reads again at both places jarāmarāṇasokap°. — 7, obhāsayam ant° ABC. Comp. the note of M. Senart on Kacc. i. 4, 5. — 2. 1, samādhi uttāhavitvā B. —vimuttisukhap° D, vimuttisukham p° ABCE. — 2, huhukajātiko A, huhumkaj° BCDE. Buddhaghosa: so kira ditthamaṅgaliko mānavasena kodhavasena ca huhun ti karonto vicarati, tasmā huhuṅkajātiko 'ti vuccati. huhukkajātiko ti pi paṭhanti. —brahmaṇakāraṇā A, brāhmaṇakāraṇā B, brahmaṇakarā C. — 3, yatatto ACDE, yuttatto B. —brāhmaṇavādaṃ B. — 3. 1, samādhi vuṭṭahavitvā B. —Ajapālanigrodharukkhamulā A, °nigrodhamūle B, °nigrodhamulā C. —Muñjalindarukkhamūle A, Mucalindamūle B, Muñcalindamūle C. —vimuttisukham p° AC. — 2, sattāhavattalikā ABC, sattāhavaddalikā D, sattāhavaddalikā E. Comp. Jātaka i. p. 80. —°duddini AB, °duṭṭini C, °duddinī DE. — 3, viddham ACDE, visuddham B. —pañjaliko C. — 4, asmimānassa vinayo B. — 4. 1, samādhi vuṭṭh° B. —vimuttisukham p° AC. — 2, taṃ desaṃ gantukāmā addh° C. —gacchata bhagavantam B. — 5, oṇitapattapāṇi ABC. —te ca BC. — 5. 1, samādhi v° B. — 2, ālayapamuditā and ālayapamuditāya A, ālayasamuditā and °pamuditāya B, °samuditā and °samuditāya C, ālayesu suṭṭhu muditā 'ti ālayasammuditā DE. In § 8, 9, B reads °samuditā and °samuditāya, C °samuditā, °samudditā and °samuditāya, °samudditāya. —duddasaṃ A, sududdasaṃ BC. In § 8, 9, B reads duddasaṃ, and thus reads C in § 9, but sududdasaṃ in § 8. — 3, apissu AB, api sudaṃ C. —susambuddho AC. In § 8 C reads susampuddho, § 9 susambuddho. —paṭisotagāmi corrected to °gāmiṃ C, paṭisotegāmin ti D, paṭisotagāmin ti E. —dakkhinti D, dakkhanti ABCE. — 4, vata bho at both places BC, vata so at both places A; comp. Jātaka i. p. 81. — 6, bhummiyaṃ nih° C. — 7, avekkhassu AE, āvekkhassu B, apekkh° CD. In § 9, 10, C reads avekkh°. —dhīra corrected to vīra B. — 8, apisu taṃ Brahme B, api sudaṃ me Brahme C; A omits this passage. — 11, °posini all MSS. —accuggamma ACE, ajjugg° B, abbhuggamma D, comp. Lal. Vist. p. 520 ed. Calc., where I propose to read udakātyudgatāni. — 6. 3, 4, Udaḱo, Udaḱassa AC, Uddaḱo, Uddaḱassa B. Comp. Jātaka

i. p. 66-81; the Northern Buddhists spell this name Rudraka Rāmaputra.— 8, Kāsinaṃ A D, Kāsinaṃ C, Kāsiyaṃ B, Kāsinaṃ or Kāsinaṃ E. —andhibhūtasmi A C. —āhañhi A E, ahamhi B, āhañci C, ahañhi D. —amatadundubhīti D (not E). 9, yathā pi kho B. —hupeyya āvuso A, hupeyyā āv° B, hupeyyam āv° C, hupeyya pāvuso ti āvuso evam pi nāma bhaveyya D E. —okampetvā A C, okappetvā (“sīsaṃ cāletvā” D E) B D E.— 10, āvaḍḍho bāhullāyā ti D. —paccupathāpetabbo A B, paccuṭhātabbo C. —11, apissu A B, api sudam C. — 12, samudācarittha C. —The Jātaka Aṭṭhakathā (i. p. 82), which quotes some words from this passage, offers the reading: aham bh° tathāgato sammāsambuddho.— 13, 15, cariyāya B, iriyāya A, cariyāya corrected to iriyāya C.— 13, uttarimanussadhammaṃ C, °mmā A B. —bāhulliko A C, bahulikato B. —uttariṃ manussadhammā A, uttarimanussadhammaṃ B C.— 15, uttarim manussadhammā A, uttarimanussadhammā B, uttarimanussadhammaṃ C; the same at both places.— 16, me tumhe B. —abbhāsitaṃ A, abbhāvitam D, bhāsitaṃ B E. The comment explains the word: vākya-nādan ti. —asakkhi kho A, asanṭhiko corrected to asakkhi kho C, asakkhi ko (or: as° to?) B, as° vo D. —puna sussimsu A, susisum B, vacanaṃ sussisu C. Probably we ought to read: puna sussūsimsu.— 17, atthakil° B.— 20, °nandini A B C. 27, paccaññāsi A B C.— 28, paccaññāsi A C.— 29, idam avoca . . abhinandanti is omitted in B C; in C these words have been inserted afterwards.— 30, ca pana bhagavatā C. —evam A C, etaṃ B.— 31, devānubhāvan ti B C. —Aññākoṇḍañño (at the first place) B. The Jāt. Aṭṭhav. (i. p. 82) and the Dhammap. Aṭṭh. (p. 119, 125) read Aññākoṇḍañña, but the Lal. Vist. (p. 529 ed. Calc.) reads Ajnātakaundīnya.— 32, C almost constantly reads svākhyāto. —tassa āyasmato Koṇḍañña A. 35, nihārabhatto iminā nihārena C, nihārabhatto A, iminā hārena B. —B inserts nihārabhatte, which is corrected to °bhatto, before tayo.— 39, vedanā bhikkhave anattā C. —labbhetha ca vedanāyaṃ A. —na ca labbhati vedanāyaṃ A B. 41, viññānam bhikkhave anattaṃ C.— 42, kalla nu kho taṃ C.— 43, kallaṃ nu kho taṃ C.— 46, evam ayaṃ A C, evam assa B. The reading evam passam, which I prefer, occurs

in the corresponding passage of the Anattalakkhaṇasutta as well as of the Cūḷarāhulovāda (Berlin MS. of the Sutta-saṃgaha). Comp. also i. 21. 4.—7. 1, heṭṭhā pāsādaṃ A, h° pāsādā B, h° pāsādā corrected to h° pāsādaṃ C.—pi niddā okkami A, pi pacchā niddaṃ okkami C, pi niddā okkamati parijanassāpi pacchā niddaṃ okkami B.—2, mudiṅgaṃ A, mudigaṃ C.—vikesikaṃ A, vikkesikaṃ C, vikkhesitaṃ B.—vikkhelikaṃ A C, vikkhelikaṃ B.—aññā vippalapantiyo C.—saṇṭhāti C.—idaṃ upaddutaṃ A.—idaṃ upassaṭṭhaṃ A.—3, abhirūhitvā B.—6, dukkhasamudayaṃ nirodhamaggaṃ B. The same reading constantly occurs in this MS.—7, catuddisā A, catudisā C, catusu disā B.—8, AB omit idha nisinno.—9, api nu bhante A C.—10, dakkhintīti B, dakkhantīti A C. The former spelling generally prevails in the Ceylonese MSS., the latter one in those brought from Burmah.—so ca loke C.—11, vimucci C, vimuccati A, vimuttaṃ B.—14, lābhā AB, sulābhā C.—suladdhaṃ A, suladdhaṃ lābhā B, lābhisuladdhaṃ C.—ajjatanāya A C, ajja svātanāya B.—8. 3, tā ca loke A B, tā ca kho loke C.—9. 2, ime me bhante A, ima bhante B, ime ca kho bhante C.—10. 1 and 2, janapadā ABC. Probably we ought to read janapade, comp. Bārāṇasīyaṃ seṭṭhānuseṭṭhinaṃ, in the preceding chapter.—2, ime me bhante A C, ime bhante B—4, sā tesam A, sāva t° C, yāva t° B.—11. 1, muttāhaṃ AB, muttānaṃhaṃ C.—manussā constantly C.—mā ekena maggena C.—agamittha A C, agamattha D, āgamete corrected to āgamatta B.—ahaṃ hi bhikkhave B.—Senānigamo corrected to Senānigamo B, Senanigamo A, Senonigamo C.—2, bandhosi ABC.—mahābandhanabandho A, Mārabandhanabaddho corrected to mahāb° C, Mārabandhanabandho B.—muttohaṃ B.—mahābandhanamutto A, Mārabandh° B, Mārabandh° corrected to mahāb° C.—nīhato B.—bādhayissāmi ABC; the true reading apparently is bandhayissāmi.—12. 3, pabbājetuṃ upasampādetuṃ ti A, pabbājetha upasampādettha B, and thus reads C, where it is corrected thus: pabbājetu upasampādetuṃ. D: pabbājethā tiādimhi.—4, gacchāmi C, gacchāmi AB.—13. 1, vutṭhavasso C.—2, bandhosi AB, baddhosi corrected to bandhosi C.—Mārapāsaṇa AB, Māra-

pāsehi C. —mahābandhanabandho A, Mārābandhanabandho B C. —muttāham A C, muttohi B. —Mārapāsenā A B, Mārāpāsehi C. —Mārābāndhanamutto C.— **14.** 1, tasmim yeva vanasande A, tasmim van° B, tasmi ca van° C. —ekassa pana pajāpati B. —nāhoti A B, nāhosi C. —ānītā hoti B.— 2, paricārimhā A B. —nāhoti B.— 3, tam kāraṇam kim B. —ye mayam instead of yam mayam all three MSS.— 5, sā va A C, yā ca B.— **15.** 1, B omits tesu.— 2, jaṭilasseva assamo C. —agarum and garum almost constantly C. —api caṇḍ° C. —vihedhesīti constantly A C. —api ca caṇḍ° C (at the second place). —caṇḍ°, corrected to api caṇḍ° C (at the third place). —3, pariyādeyyan ti A B, pariyādiyeyyan ti C. DE: pariyāteyyan [pariyādiyeyyan E] ti abhivhaveyya vā vināseyya vā. —4, abhisamkhāritvā A C, °kharitvā B. It ought to be corrected: abhisamkhāretvā, comp. i. 7. 8. —nāge A B, nāgo corrected to nāge C. In § 6 all three MSS. read nāge. The agreement of the two passages makes a correction like nāgena na viheṭhiyati (viheṭhiyissati), highly improbable. I suppose, that nāge is a Māgadhi nominative, the occurrence of which may easily be accounted for in a legend founded on popular tradition.—5, pariyāditvā B.—6, vihāremu C. —aggisālāyan ti A. —phāsukāmo va A, ph° ca B C. —vibodhesīti A C. —naṃ A C, tam B. —disvāna C. —sumānaso C, sumanaso A, suppasannamanaso B. —agyāgāre B. —vihedhiyatīti C.—7, hatā A, hatā ca C, yāva B. —C inserts kālā after lohitikā. —kāye A, kāyena B, rūpakāye C.— **16.** 1, upasamkami A B, upasamgami C instead of upasamkamimsu. —pi nāma mahanto B.—2, upasamkami A C. —pi nāma mahantā B.— **17.** 1, vannānipabhāhi B.—2, vaṇṇānipabhāhi B.— **18.** 1, vannātipabhāhi B.—2, vaṇṇātipabhāhi B.— **19.** 4, akāsīti A B, akāsīti C.— **20.** 1, mahati all three MSS., instead of mahatim (the same in § 2, 4 and 5).—2, A inserts paṃsukulam before ālambitvā, in B this word is included in brackets, in C it is omitted. —adhivattā A B, adhivaṭṭhā C (the same in § 5). —C inserts paṃsukulam before ālambitvā. —parivissajjeyyan ti C. —parivissajjatu ti B.—4, upanikkhittā A.—5, A inserts paṃsukulam before ālambitvā. —āharahattho A C, arahanto B.—6, tvam gaccha B.—9, idam kho pana

Kassapa B.— 11, sugandhikaṃ A, gandhasampannan ti B, gandhasampannaṃ rāsasampannaṃ C. —BC omit sace ākañkhasi . . . tvaṃ yeva taṃ gaṇhā ti. —yeva taṃ A (at both places); comp. § 9.— 12, aggim A, aggi BC. —sakim deva all three MSS. (the same § 13; § 14 C reads sakid eva).— 13, aggim B, aggi AC. —aggim A, aggi BC. —ujjalitum all three MSS. —aggim A, aggi BC. —ujjalitum B. —aggim ti AB, aggi ti C. —ujjalimsu all three MSS., instead of ujjaliyimsu?—aggi BC, aggim A. —ujjaliyissati A, ujjaliyati B, ujjalissati C.— 14, aggim AB, aggi C. —aggim A, aggi BC. —aggim A, aggi BC. —vijjhāpeyyantu B (at both places). —aggim ti AB, aggi ti C. —aggim A, aggi BC. —vijjhāyissati AB, vijjhāyissati C.— 15, Nerañjarāya A, °yaṃ BC. —B omits umm° pi—ummujja nimujjam pi C, nimujja umujjam pi A, ummujja nimujjanti pi B. —abhinimmi A, abhimmini C, abhiniyatā corrected to abhinimmi B. —visippesu C. —yathā himā (yathā pi B) mandāmukhiyo nimmitā ti AB, yathā pañcamattāni mandāmukhisatāni abhinimmitā ti C. —mahāmand° AC, tāva bahu mahāmand° B.— 16, vassi AB, pavassi C. —vulho AC, vuyho B. —idan nu tvaṃ B, idha nu tvaṃ A, idhaṃ (corrected to idha) nu tvaṃ C. —ayaṃm ahasmiṃ A, ayam ahasmi C, ahaṃm āham asmim B. —pavāhissati A, passahissati B, ppavāhissati C. —na tv eva kho tvaṃ A.— 18, cīrapaṭṭikā A, cīrapatikā C, cirapaṭṭikā B. DE: cīrapaṭṭikā ti cīrapaṭṭhāya.— 20, vuyhamāne AC, °no B—saddhi A; BC omit this word.— 22, vuyhamāne all three MSS. —C omits saddhim.— 24, aggi C; AB omit the word.— 21. 1, tena carikaṃ p° C, tena pakkāmi AB. —cakkhum ādittam bhikkhave sabbam ādittam B, kiñci bh° sabbam ād° AC, instead of kiñ ca bh°.— 4, passaṃ AC, mayaṃ B. —vimuttasmiṃ vimuttamhiti A, vimuttasmiṃ pi vimuttam iti B, vimuttasmi vi vimuttamhi ti C. Comp. i. 6. 46.— 22. 4, aggim AB, aggi C. —kissako AC, kisako BD. —kāmittiyo AC, kāmitthiyo BDE. —yaññā all MSS., yaññaṃ Jātaka i. p. 83. —cātivadanti A, cābhiv° B, cāti (ti is crossed) piv° C. —yaññā ABC. —DE: ete rūpādi ke kāme itthiyo ca yaññā abhivadanti.— 5, ettheva A, etta ca B, ettha ca C. —A omits avoca. —rasesu ca B. —ko carahi AC,

kho c° B. Buddhaghosa: atha ko (kho D) carahīti atha kva carahi. —anupadhikaṃ ABC, anupadhīnaṃ D. —anaññatābhāvi (°bhāvi C) ABC. DE: jātijarāmarañānaṃ abhāvena anaññatābhāvīṃ (°bhāvi corrected to °bhāvīṃ E). — 8, ekaṃ nahutaṃ B. — 11, dakkhanti A, dakkhinti B, dakkhantīti C. — 13, giyamāno A, gāy° B, bhāsamāno C. — siṅginikkhasuvaṇṇo ABC constantly; DE: siṅginikkhasuvaṇṇo ti siṅgisuvaṇṇanikkhena samānavannaṃ. The Jāt. Atthakathā (i. p. 84) reads: °savaṇṇo. — After the third stanza B inserts a fourth one: santo santehi (sic) purāṇa-jaṭilehi . . . pāvisi bhagavā. — dasavāso ABCE, dasāvāso D and the Jāt. Atthakathā. — dasabhi ACE, dasahi BD and the Jāt. Atth. It is possible, that this is an instance of the Instrumental ending in -bhi, which was hitherto known only from grammatical literature. — °parivāraṇaṃ AC, °parivāro B and the Jāt. Atth. — 14, sabbadhi AC, sabbadhī BD and the Jāt. Atth. In E the reading is illegible. — suddho AC, buddho B and the Jāt. Atth. — 16, avidūre ABC (the same § 17), instead of atidūre? — appakinnam BCD, abbokinnam A, appākinnam E. — appanighosaṃ AC (the same § 17). — vijanavādan ti pi pāṭho . . . vijanapātan ti pi pāṭho DE. — 17, abbokinnam A, appokinnam C, appakinnam B. — 23. 1, so itarassa āropetu ti C, so ārocetū ti ABD. — 2, arahattamaggasamāpannā vā A, °maggam vā sammāpannā C, °maggapaṭipanno vā B. — 5, paccavyattā A, paccabyāthā B, paccabyatā C, paccabyathā E, paccavyathā corrected to °vyāthā D. The comment says: pati-ava-pubba-idhātu, tthavibhatti . . . pati-viddhattha tumhe, pattam tam tumhehīti attho. — paramasokaṃ C. — abbhūtitaṃ A, abantitaṃ B, apbhutitaṃ C, abbhutitaṃ and abbhātitaṃ D, abbhātitaṃ E. — 6, kacci no AB, kiñci nu C. — adhigatamhiti C. — adhigatosīti C. — 7, arahattamaggasamāpannā vā A, °maggam vā sammāpannā BC. — 10, paccavyattā A, °byatā C, °byāthā B. — paramasokaṃ C. — abbhūtitaṃ A, abbhātitaṃ BC. — 24. 1, apalokāma ABC, instead of apalokayāma or °kema. — 3, uṇhalohitaṃ B. — dve sahāyā B. — Kolito ca Up° B. — Velluvane B. — atha nesaṃ B. — Kolito ca Up° B. — 6, atha kho te tumhe im° g° paṭicodetha C. — 7, niyamānānaṃ C, neyam° B.

— 25. 1, anācariyamānā B (instead of anovad°).— 6, dupposatāya AB, duppositāya C. —asantuṭṭhitāya A, asantuṭṭhatāya B, asantuṭṭhiyā C. —samganikāya AC, asallekhatāya B. —suposatāya A, supposatā B, supositāya C. —appicchassa BC, appicchatāya A.— 10, Instead of samharitabbam, samharantena, etc., the MSS. (also those of the comment) frequently read samgharitabbam, etc. —ussādetvā D (not E).— 15, I am not sure about the spelling and the derivation of kavātapittam; the MSS. read °pittam and °piṭham. D: kavātapīṭhan ti kavātañ ca piṭhasamghātañ ca. E: kavātapittan ti k° ca piṭasamghātañ ca. The last word is spelt piṭhas° in Minayeff's edition of the Pātimokkha, and Abhidhān. 219.— 15, apassenaph° A, aphassenaph° BC. —B omits nīharitvā (after sallakkhetvā). —gerukap° C, gerūkap° A, garuṃ p° B. —colakam B (at both places). —parippositvā C, paripposetvā B, paribbositvā A.— 16, apassenaph° AC, aphassenaph° B.— 20, Buddhaghosa appears to have read: vūpakāsetabbo vūpakāsāpetabbo. —Instead of vāssa BC often read tassa.— 21, nissayam B. The Burmese MSS. ordinarily read niyassam or niyassam.— 23, dhoviyethāti A, dhoveyyāti B, dhoviyathāti C. —kariyethāti AC, kariyeyyā ti B. —The MSS. have rajanam as well as rajanā; the former is the correct reading. —paciyethāti AC, phatiyeyyā ti B. —rajeyyeyyā ti B —rajentena B.— 24, chedātabbā AB, na chodetabbā C (i. 32. 3, chedātabbā all three MSS.) —upaṭṭhāpetabbo A, upaṭṭhapetabbo B, upaṭṭhātabbo C.— 26. 1, uppajjeyyāthā ti B, upajjhiyethā ti, upajjiyethā ti A, upajjiyethā ti C.— 11, The MSS. have rajanam as well as rajanā, see ch. 25. 23. —rajitabbam A, rajet° BC. —rajantena ACE, rajent° B. —rajetabbam AB, rajit° C. —upaṭṭhāpetabbo all three MSS. instead of upaṭṭhātabbo.— 27. 2, mā yittha B. —upaṭṭhāpetabbo B.— 3, anujānāmi bh° panāmitena khamāpetun ti B.— 28. 1, kiso hoti A, k° ahosi BC. —°sandhatagatto A constantly. —ko nu kho bhikkhave C, ko bh° A, ko nu kho B.—imam kho bhante B.— 3, saraṇāgamanehi BC, °nagamanehi AE. —tāham C, tam A, ham corrected to nāham B. —upasampadam dātum BC, upasampādetum A.— 29. 1, upasampanṇassa samanantarā D (not E). —evamrūpaṃ C. —

âyasmante AC, âyasmato B. —upasampâditthâti AC, upasampadatthâti B.— **30.** 2, khiyattha AC, nikkhiyittha B. — no ce me A, no me ce C, no ce B.— 4, tattha te tayâ yâv° B at the first, second, and fourth place. —nimantanabhattam C. — **31.** 1, paṭikacceva AC. paṭigaccheva B (at both places). — abhirameyyam svâham A, °yyâ vâham B, °yya C. — jegucchâmi nissayâ paṭikulyâ ti B.— 2, B omits tivaggena pi.— 4, kacci tvam app° A, kacci (kicci C) ttha app° BC. —app° ca mayam C.— 5, tattha ayam pana C—hotîti BC, ahoṣîti A. —tvam kho mogh° C. —añam ovaḍitum añamm an° C. — 6, pañavanto AC constantly. —upasamkami B.— **32.** 1, pakkamantesu B. —anâcariyâ A.— 2, vassâmi B constantly.— 3, upaṭhâtabbo C, upaṭhâpetabbo AB. Comp. i. 25. 24.— **33.** 1, uppajjiyethâ ti A, uppajjeyyâthâ ti B, uppajjiyethâ ti C. —upaṭṭhâpetabbo all three MSS. instead of upaṭṭhâtabbo. — **35.** 1, nissayam denti BC, n° dessanti A, instead of n° dassanti? —The end of this chapter is again specified by the MSS. as the end of the 6th Bhânavâra, the same having been the case with regard to chapter 33. The subscription “âcariyavattam,” which belongs to ch. 32, is also repeated here.— **36.** 1, cha yimhâ A, cha yimâ C, cha himâ B. —samodhânagato B.— 4, 5, param asekkena °kkhandhena B constantly.— 12, âdibrahmacariyakâya AC, âdibrahmacariyakâya B, âdibrahmacariyikâyâyâ ti D, âdibrahmacarikâyâ ti E. —Buddhagh. explains vivecetum, without mentioning vivecâpetum.— 13, âdibrahmacariyamkâyam A, °cariyikâya B, °cariyamkâya C.— 14, vitthârena na C, na vitthârena A, vitthârena B. —na suvibhattâni na sup° na suvin° C; na is omitted at the three places in AB; DE: ubhayâni kho pan’ assa pāt° vitth° sv° hontîti . . na suvibhattânîti . . na na sup° ti . . suvinicchitâni. —supavattini CE, suppavattini AB, suppavattî[ti] D. —suttaso AE, suddato BCD. The reading of BCD, which I have preferred, is sustained by the reading of all three MSS. in i. 53. 8, 13.— 15, suppavattini C, suppavattitâni B; A omits this word. —suttaso A, suddato BC.— **37.** 3, param asekkena °kkhandhena B constantly.— 4, Both readings, asekkena °kkhandhena and asekhe °kkhandhe, occur in B at various places.— 11, âdibrahmacariyakâya A,

°cāriyikāya B, °cariyikāya C. —vivecetum the MSS. (the same § 12); according to i. 36. 12, 13, we should expect: vivecetum vivecāpetum.— 12, ādibrahmacariyakāya A, °cārikāya B, °cariyikāya C.— 13, na ubhayāni . . pāt° vitthārena AC, ubhayāni . . pāt° vitth° B. —na suvibh° na sup° na suv° C, suvibh° sup° suv° AB. Comp. i. 36. 14. —suppavattini A, suppavattāni B, supavattini C. —suttaso A, suddato BC.— 14, suppavattini A C, suppavattāni B. —suttaso A, suddato AC. In the subscription this chapter, though it contains only 14 chakka, is specified as “chakkaṃ soḷasa-vāraṃ.”— 38. 1, so āgato na upasampādetabbo AB, so puna pacchāgaṃtvā bhikkhu upasampadaṃ yācanto so āgato na upas° C. —yo so bhikkhave AB, yo bh° añño pi C.— 3, tena bhikkhave B, tena kho bh° AC. —A omits itthannāmo.— 5, gāmaṃ piṇḍāya pavāsati D (not E). —vesiyag° BCDE, vesiyāg° A. —vidhavāg° AC, vidhavag° B.— 6, kikkariyāni C.— 7, idaṃ vuccati bhikkhave B. —saṃghātanikaṃ AB, saṃghātanikaṃ C, saṃghātanikaṃ, in the explanation saṃghātanikaṃ D, saṃghātanikaṃ, in the explanation saṃghātanikaṃ E. —evaṃ an° kho ACE; BD omit kho.— 8, vesiyāg° AB, vesig° C. —vidhavāg° ABC.— 9, kikkariyāni C.— 10, saṃghātanikaṃ A, saṃghātanika C, °nikaṃ B. —evaṃ ār° kho ADE, evaṃ ār° hi B, evaṃ ār° C.— 11, upajjhāyassa mūl° B (not DE). —āveniyaṃ AE, āveniyaṃ D, bhāveniyaṃ C, āvenikaṃ B.— 39. 1, khoṃyo A, veyyo B, khayyā C. —upaṭṭhāpetabbo (at both places) B. —khoṃyo A, veyyo B, khayyo C.— 4, aññ° pi puriso C. —khoṃyo A, veyyo B, khayyo C. —khoṃyo A khayyo C; B omits the entire passage from sabbam sâp° to nāham s° tik° ti.— 5, somhi AB, soham C. —bhadantā C, bhaddantā A, bhikkhu B. —ayyā AC, ayyo B. —pabbājeyyan ti all three MSS.— 40. 1, uccinathāti ADE, uccinathā ti B, uccinnathati C.— 2, yuddhātī C. —pāpañ ca kammaṃ karoma B. —dhammavādino B. —B omits samac° brahmac°. —sammacārino A, samac° C. —saccav° brahmacārino sil° B.— 3, kin ti nu kho B. —B omits sâmi. —rājabhāṭe pabbājeyyantiti B. —vohārake B. —chetabbam AC, chedetabbam B, cheditabban ti E. —anusāsakassa B.— 4, appamattake pi B. I ought to

have preferred this reading. Comp. VI. 23. 13.— **41.** 1, dhajabandham ABC. —dhajabandho ABCE, dhajabaddho D.— **42.** 1, corikammaṃ katvā C. —bandho all three MSS. —so taṃ kâraṃ C.— 2, haṇemāti B. —abhayūvarā AD, abhayavarā BC— **43.** 1, corikammaṃ katvā C.— **46.** 1, dhaniyā passitvā AC, dhatiyā taṃ passitvā B. dhaniyā is a misspelling; it should be dhanikā.— **47.** 1, ayyikā AC, sāmikā B. —ayaṃ so AC yo B (omitting aham). —nesamāti B. — **49.** 2, Instead of urassa (gen.) we should read, perhaps, ur' assa=uro assa, though I do not think it probable, that in this case the o would have been elided.— 3, etha AC, evaṃ B. —mayam ayyā A. —sabbe cime C.— 4, yāva vibhāyāti B. —Comits bhikkhū before bhikkhūhi. —uhananti AC.— 5, dāra-kasaddo ti A, dārakassa saddo ti BC.— 6, vīsativ° ca kho B. —yo upas° āpatti dukkaṭassā ti B.— **51.** 1, uttacetun ti A, upatthāpetun ti B, uddoyetun ti C. —kākuṭṭepakaṃ AE, °utthepakaṃ B, °uddevakaṃ C, kākudepatan ti corrected to kākuṭṭepakan ti D. The comment explains this word as follows: yo vāmahatthena laṭṭhi (sic D, yaṭṭhi E) gahetvā nisinno sakkoti āgatāgate kāke utthāpetvā purato nikkhittam bhattam bhuñjitum ayaṃ k° nāma.— **53.** 1, āhundarikā AC, āhunnākirakā or āhuntaṭkirakā B. —B omits na (before ime-sam) — 2, apāpuraṇam A, avāp° B, apāv° C. —paṭisunivā A, paṭisutvā B, paṭisutvā C. —apāpuraṇam A, avāpūr° B, āpāpur° C.— 3, ittaro B, ittharo AC. —lahucittakatā no A, °cittākatā kho no C, °ttam vatā no B.— **54.** 1, gacchassu AC, āgacchasu B.— 3, ohāretvā B. —acchādāpetvā A, °detvā BC.— 4, anavajjam tad eva yācāmiti C. —bhavati A, bhaga-vati C, bhagavāti B.— **55.** 1, bhagavatā sikkhāpadaṃ pañña-ttam B, bhagavatā paññattam AC.— **56.** 1, kattha ca A, kattha ci B, kathañ (corr. to katthañ) ca C. —jātarūpara-ja-tapaṭigg° veramanīti B.— **57.** 1, bhikkhū akkosati A, bhi-kkhuṇam akk° B, bhikkhūnam akk° C.— 3, mukhadvārikam, mukhadvāriko AC, mukhadvārakam, °dvāragatam, °dvārako B. —B omits etha bhante (before bhattam). —bhadantā BC, bhaddantā A.— **58.** 1, upajjhāyena anāp° B. —gavesantā A. —upajjhāyam anāpucchā DE, upajjhāyena an° B.— **59.** 1, apalālenti, apalāletabbā, apalāleyya AC, apalāl° B. —añña-

parisā C.— **61.** 1, moligalle BDE, moligalle A, mukalle C. The comment explains the word by thūlasarīre.— 2, imesaṃ na p° A, imesaṃ p° B, imesaṃ pana paṇḍakā (the last word is corrected to apaṇḍakā) C. —te paṇḍake C. —sabbe abr° B. —tesaṃ hatthibhaṇḍānaṃ A.— **62.** 1, porānak° C constantly. —ahaṃ nu kho B. —phātiṃ k° A, bātik° C, phātik° DE, phāvaro vā kātum B. —ime hi kho B. —nāsetabbo ti titthiyap° AB.— **63.** 1, aṭṭiyati ABCE, aṭṭhiyati D.— 2, okkamesi A, okkami B, okkamati C.— 3, upadhāvitvā AC, upaṭṭhahitvā B. —pabujjhivā A, patib° C, paṭipucchitvā B.— 4, gacchatha tvam C. —aṭṭh° pi p° C. —upavassa AC, upavasatha B. —pavattiyamāno B. —katvā A, kamitvā B, karitvā C.— 5, methunadhammaṃ A. —okkamati all three MSS.— **66.** 2, sacā ca A, sace BC. (67: sacā ca AB, sajje corrected to sace C). *Buddhaghosa*: yam pana pāliyaṃ sacāca (sacāva D) mayan ti vuttaṃ, tassa sace mayan ti ayam eva attho. sace 'ti hi vattabbe ettha sacāca (sacāva D) iti ayaṃ nipāto vutto. sace ca (sace va D) icc eva vā pāṭho. tattha sace 'ti sambhāvanatthe nipāto, ca (va D) iti pādapūraṇamatte. sace 'jja mayan (sammajja mayan D) ti pi pāṭho. tattha (tassa E) sace ajja mayan ti attho. —gayheyyāma A, gaṇheyyāma C, gaṇheyyātha B (67: gaṇheyyāma ABC). arahanto ete bhikkhave bhikkhū A, arah° ete pi bh° bhikkhu C, arahanto ete bhikkhave B.— **67.** 1, nāsetabbo ti samgh° A. —nas° ti lohitupp° AC.— **68.** This chapter is omitted in B.— **70.** 2, acīvaraṃ C. —naggo p° carati A.— 3, naggo h° p° carati A.— 4, carati A.— 5, naggo p° carati A.— 6, naggo h° p° carati A.— **71.** 1, galagaṇṭhiṃ A, galāgaṇḍikaṃ C, galagaṇḍikaṃ B, galagaṇḍiti DE. —sīpari C, sīpari A, sīpadaṃ B. sīpadāti D, sīpariti E. —parisadūsaṇaṃ A, °dūsakaṃ BC. °dūsano 'ti DE.— **72.** 1, pāpakā bhikkhu C.— 2, lajjim vā alajjim vā ti A, lajji vā alajji vā ti C, lajjī vā alajjī vā ti B.— **73.** 1, ārocesi A, °sum C, °sum corrected to °si B. —vattun ti A, vattabban ti BC (the same § 2, 3).— 3, A omits bhikkhu. —BC omit yāciyamānena. *Buddhaghosa* mentions this word.— 4, araṇṇakena all three MSS. —sallakkhantena AC, °kkhentena corrected to °kkhantena B. —anissitena vasitum B. —A inserts tadā before tassa.— **74.** 1, et seq. The

MSS. generally read anusāvessati, anusāvetum, etc., instead of anusāvessati, etc.— **75.** 1, gabbh° upas° ahoṣi AB, — gabbh° upasampanno upasampanno nu kho A. — mhi no upas° B.— **76.** 1, tassa antar° AC, terasa ant° B.— 2, vitthāyanti is explained in the Aṭṭhakathā thus: vitthaddhagattā honti. — 5, attanā vā att° (at the first place) AB; attanā va att° C, which perhaps is right. — 6, kathaṇi ca pana parena paro A.— 7, suṇāsi AC, sunāsi B.— 9, suṇāsi ABC.— **77.** 1, nissayā ācikkhitabbāni (corrected to °bbāti) B, n° ācikkhitabbā AC. After these words AC insert: cattāri ca akaraṇīyāni ācikkhitabbānīti.— **78.** 1, ekako va āgacchanto A. —agamāsi AB, āgamāsi C.— 3, nāma puriso paṇḍupalāso B. —haritattāya ACDE, haritattāya B.— 4, puthusilā all MSS. BUDDHAGHOSA: puthusilā ti mahāsīlā.— 5, makkakacchinno AC.— **79.** 1, passissāmīti (at both places) A.— 2, passasi A, passese C, paṭīkarohīti B. —passati AC, paṭīkaroti B (at both places). —B omits puna.— 4, paṭinissajjehi A, paṭinissajjessasi C, na paṭinissajjessasi B. I believe that we should read patinissajjāhi.

TABLE OF CONTENTS OF THE FIRST BOOK.— 1, mahantesu B. —niggahânaṃ ca pâpicche A, niggahânaṃ ca pâpiccho BC. We ought to correct: niggahe ca pâpicchânaṃ, or pâpicchânaṃ ca niggahe.— 5, pamuttṭhamicca suttante B.— 6, saṃgâhanâ h° A, saṃghâhanâ h° C, saṃganângetu B. saṃgahanâhetu?— 7, vatthum A. —âpatṭim A. —dukkaraṃ asamsesetum B. —naṃ B.— 9, Bhaddiyo Vappo B.— 10, vatthu B. —Mârehi? (instead of Mâro pi).— 11, pâripupphaṃ ca âhari AC.— 13, paṇâmanâ A, paṇâmetum C, panamanâ B.— 16, Instead of eko I think we ought to read bhaṭo.— 18, vatthumhi A, vatthusmiṃ B, vatthusmi C. vatthum? —apalâlena B, apalâlana AC.— 23, andhamugabadh° A, jarândhamughabadh° B, ejjandhamugapadh° C. After this word A inserts ca.— 25, vivadenti AC, vivâdenti B. —ekupajjhâyena A, ekupajjhena C, ekujjhâyena B.— 27, samgho AC, samghe B.

II.

2. 1, mûgasûkarâ A, mûgasuk° C, migasuk° B. BUDDHA-GHOSA reads mûgasûkarâ.— **3.** 1, tâni nesam A, tâni hesam

B, *tāni sesaṃ* corrected to *t° nesam* C. —so *nesam* AC, so *tesam* B.— 2, *tāni nesam* AC, *tesam* (*tāni* is omitted) B. —so *ca nesam* A.— 3, BC omit the words *ajj' uposatho panna-raso*. Comp. Minayeff's edition of the *Pâtimokkhasutta*, p. 2, line 16. —*evam eva* AC, *evam evam* B. —*phâsu hoti* (omitting *ti*) B.— 4, After *°adhivacanam etam* B inserts: *tena vucca*. —*vivarissāmi* A, *viparissāmi* C, *viharissāmi* B. —B omits *manasikatvā*. —*sabbam cetasā* A, *s° cetaso* BC. —*samannāharāma* A, *samanārāma* C, *samantā harāmi* B. —*avisāhaṭṭacittā* AC, *avissāhaṭṭacittā* B. —*nissāmetha* A, *nissamedha* C, *tisāmema* B.— 5, BUDDHAGHOSA reads: *anajjhāpanno vā hoti āp° vā vuṭṭhito*. —*byahātabbam* A, *bbyāhātabbam* B, *byāhāritabbam* C.— 6, *byākareyya* BC, *byākato bhaveyya* A. —*evam evam* B. —*jānitabbam pucchatīti* A, *jānitabbā maṃ pucchatīti* C, *jānitabbam esa maṃ puccheyya* B. —*evarūpāya nāma parisāya* A. —*pi* instead of *vuccati* B. —B omits *saṃjānamāno*.— 7, *samādhinaṃ vimokkhānam* C. —*vivekānam* B.— 5. 2, *yāvatakā ek°* A. —*ettāvataṭṭā sām° hoti yāvataṭṭā* B.— 6. 1, *yāvataṭṭā ekāvāso hoti* (omitting *ti*) B.— 2, *sammataṭṭā sā simā* B.— 7. 1, *tiyojanikap°* B. BUDDHAGHOSA agrees with the reading of AC.— 2, *nadīpāram s°* C, *°pāras°* AB. BUDDHAGHOSA: *nadīpāran ti*. —*nadīpārā s°* C, *°pāras°* A, *°pāram s°* B. —*evarūpam nadīpāras°* ABC.— 8. 2, Instead of *saṃgho saṃgho* the MSS. as a rule have the word but once.— 9. 1, *tadahuposathe ca* B. —*mayañ camhā as°* A, *mayañ camha as°* C; B omits *mayañ ca*. —*nisinna* C. Probably it should be *nisinno*. —*uposathamukham* A constantly.— 10. 1, B omits *tāva*. —*vikāle* A, *vikālo* B, *vikālo* corrected to *vikāle* C.— 11. 1, *karissatu* (at the first and second place) B. —*kareyyatu* (at the third and fourth place) B.— 12. 1, *nadiṃ taranto* A, *nadī t°* BC (at both places). BUDDHAGHOSA: *nadiṃ (nadī E) taranto 'ti Sappiniyam nāma nadiṃ atikkamanto*. —BUDDHAGHOSA: *manam vuḷho (mūlho D) ahoṣīti isakam appattavuḷhabhāvo (°mūlhabhāvo D) ahoṣi, . . . vegena āgacchantam udakam amanasikaronto therō manam vuḷho (manamūlho, which appears to be corrected to manavūlho, D) ahoṣi, na pana vuḷho (vūlho, corrected to mūlho, D.)* —(At the second place:) *manam vuḷho* A, *manavūlo*

C, manamhi vulho B.— 3, avippavâsasammuti A.B. —avippavâsasammuti (at the second place) A.C.— 5, paṭhamam simâ (simâ B) samm° BC.— 13. 2, âpatti dukkaṭassâti ABC.— 15. 3, savarabhayaṃ A, savarabhayaṃ C, corâbhayaṃ corrected to corabhayaṃ B. BUDDHAGHOSA : samvarabhayan (samvarabhayânakhan D) ti aṭavimanussabhayaṃ.— 7, kathaṃ ca pana bhikkhave attânâ vâ C. —8, A omits puggalaṃ tulayitvâ. — 9, sammannitabbam ABC instead of sammannitabbo (comp. § 6).— 16. 1, vatthukâmo BC, vatthumkâmo A. I entertain no doubt, that the correct reading is vattukâmo.— 3, kârâpessantiti A, kârâpentitî BC.— 5, diṭṭhi âvikâtun A, diṭṭhim pi âv° BD, diṭṭha pi âv° C, diṭṭhi pi âv° E.— 9, therâdhikaṃ ABDE, therâdikaṃ C. BUDDHAGHOSA explains the word by therâdhînam and mentions a reading therâdheyyam.— 17. 3, The MSS. constantly read vattati, not vaṭṭati. —dutiyaṃ theram, tatiyaṃ theram B.— 18. 1, katimi ACE, katami D, katham B.— 3, kimvatikâ AC, kittikâ B.— 4, nasamaggena C. —gahetun A, gah° corrected to gâh° B, gâh° C.— 19. 1, piṇḍâya caranti A, p° gacchanti B, p° caranti gacchanti C. —ârocetabboti ABC, instead of âroceṭabban ti? —na ssarati A, na ssari BC. —AB omit: anujânâmi bhikkhave bhattakâle . . . attham ârocesum.— 20. 4, padîpetabbo ABC, instead of padîpetabbam? —B omits § 5, 6. — 6, na upaṭṭhâpetabbo A, na upaṭṭhâpetabbam C.— 21. 1, te hi bhikkhave AC, te imehi bhikkhave B. —te ce AB, tejakho C. —gaccheyyum C, gaccheyyum ce A, gaccheyyum ceva B. — 22. 1, sannipatatha A, sannipatitha C, sannipatitṭha B.— dâtabbo ABC; it ought to be read: dâtabbâ.— 2, kâlakiriyaṃ B.— 4, sutto ACE, sute B, sutte D.— 23. 1, sannipatatha A, sannipatitha BC.— 2, kâlakiriyaṃ B.— 3, santi AC, santa B. — 24. 1, muñcatha BC, muñcetha A.— 25. 1, sannipatatha A, °pati corrected to °patita B, °patitha C.— 26. 5, tikkannam A, tinṇannam C, tinṇam B.— 8, tinṇam AB, tinṇannam C. —ekako AC, eko B.— 9 and 10, adhiṭṭhâtabbo ABC instead of adhiṭṭhâtabbam.— 27. 4, sâmantô A, sâmantâ BCDE. — 10, 13, kim nâma (or kinnâma) so âpattim all MSS. Correct: kam nâma so âpattim.— 13, 15, ten' upasaṃkami ABC. ten' upasaṃkamati?— 28. 1, ath' aññe âv° bh°

anāgatā AB, atth' aññe, etc., C. The same readings almost constantly return throughout the subsequent chapters.— 7, (at the end of the chapter) pārisuddhiuposatho kâtabbo (instead of pārisuddhi ārocetabbā) A.— **32.** (subscription) pañcavisatikā n° the MSS. instead of pañcasattatikā n° (comp. iv. 11).— **34.** 8, pādānaṃ dhotāṃ udakanissekaṃ A, hadānaṃ ha anadhotāṃ udakanisesaṃ C, pādadhovanantena udakanissekaṃ B. BUDDHAGHOSA: pādānaṃ dotānaṃ (dhotāṃ E) udakanisekan (°nissekan E) ti pādānaṃ dhotānaṃ udakanissekaṃ. bahuvacanassa ekavacanāṃ veditabbāṃ. padhānaṃ (pādānaṃ E) dhotānaṃ udakanissekan (corrected to dhotāṃ ud°, D; dhotaudakanissekan E) ti vā pāṭho, pādānaṃ dhovanaudakanisekan (°nissekan E) ti attho.— 9, āgacchantānaṃ padasaddaṃ B, āgantukānaṃ p° AC.

TABLE OF CONTENTS OF THE SECOND BOOK.—vatthu chaasīti A, v° ca asīti B, v° asīti C.— 6, catupañcassarā A, °pañcavarā B, °pañcaparā C. —sañcicca cepi vāyame AC, saṃcisāpi ca vāyave B. sañcicca cāpi vāyame?— 12, āgantuke C.— 13, parivāsānuposatho A, pārivāssānuposatho B, pārivassonuposatho C.

III.

1. 1, te idha bh° D, tedha bh° E, te ca bh° B, te bh° C, te idh bh° corrected from te ca bh° A.— 2, 3, saṃkāpayissanti A, saṃkāyissanti B, saṃkāyissanti and saṃkāpayissanti C. BUDDHAGHOSA: saṃkāpayissantīti (saṃkhāpayissantīti D) appossukkā nibaddhavāsaṃ vasissanti.— **3.** 1, saṃkāyissanti B.— **4.** 2, sañcicca paṭikkamanti A, sañcicca āvāsaṃ atikkamanti BC.— 3, upakaḍḍhitukāmo B, ukkaḍḍhitukāmo A, upakaḍḍhitukāmo C.—paṇeyyā B, paṇeyyā C, paṇāyyā A.— **5.** 2, gamissanti BC, āgamissanti A.— 3, ahaṃ dāyako C, ahaṃ hi dāyako A, ayaṃ dāyako B.—etasmim nid° etasmim pakarane dh° B.— 4, sannivaṭṭo C, °vatto A, °vattā corrected to °vaṭṭho B. BUDDHAGHOSA: sattāhasannivaddho (sattāhaṃ sannivaṭṭo E) kâtabbo 'ti.— 7, After ekaṃ bhikkhuṃ uddissa BC add: bhikkhunisaṃghaṃ uddissa. —In the subsequent enumeration of edifices B omits jantāgharaṃ k° h° jantā-

gharasâlâ k° h°, C omits the same words and also udapânasâlâ k° h°.— 8, BC omit bhikkhunîs° uddissa. —After kappiyakuṭi k° h° AB insert vaccaṭuṭi k° h° (the same in § 13). BUDDHAGHOSA: bhikkhunîsamgham uddissâ 'ti ito patṭhâya vaccaṭuṭi jantâgharam jantâgharasâlâ 'ti imâni tîni parihînâni. —After udapânasâlâ k° h° A adds: jantâgharam k° h°, jantâgharasâlâ k° h°.— 9, BC omit guhâ k° h°. —BUDDHAGHOSA: purâyam (pure ayam D) suttanto na palujjatîti (paḷ° D) yâva ayam suttanto na palujjati na vinassati.— 13, After udapânasâlâ AB add: jantâgharam k° h°, jantâgharasâlâ k° h°.— 23 and 26, upasampannam ussukkam k° A.B.— 7. 8, bhikkhussa bhâtiko B, bhikkhugatiko AC. BUDDHAGHOSA: bhikkhugatikô ti ekasmim vihâre bhikkhûhi saddhim vasanakapuriso. — 8. 1, undriyati A, udamyati B, udriyati C. BUDDHAGHOSA: uddiyatîti (udariyatîti E) palujjati. —âharâpeyyum A, âharâpesum B, avahâreyyum C. BUDDHAGHOSA: avahâpeyyum (°yyan E) ti âharâpeyyum. I believe that we ought to read avahareyyum. The Bhikkhus are supposed to fetch the wood themselves, not to send for it. —dajjeyyâham AC, dajyâham B. BUDDHAGHOSA (D): dajjâhan ti dajje aham (E omits this passage).— 9. 2, âvisanti A, âvissanti BC.— ojam pi haranti pi (sic) BC, hananti pi A.— 4, piṇḍena C, piṇḍakena A.B.— 10. 1, vutṭhâti B.— 11. 3, gâvam A, gâvum C, gâmam B.— 6, Here and in the following paragraphs the MSS. sometimes read asukasmim instead of amukasmim. — 12. 1, tena gantun ti BC, tena upagantun ti A. —4, °vitâpiyâ B (only at the first place).— 5, nimpikosam A, nimbak° B, nimpok° C.— 13. 1, Sâvatthiyâ AC, °yam B. —abhirameyyâm (corrected to °yyam) aham A, °yyam pahaṃ B, °yyâmâham C. —kim kâlam A.— 14. 1 and 4, bahum A.

TABLE OF CONTENTS OF THE THIRD BOOK.— 2, bhikkhugatikô A, °bhatiko C, °bhâtiko B.— 5, bhedaatṭh° A, bhedâ atṭh° BC. —susirena A. —vitâpâya AC, vitabhâya B.— 6, ajjhokâse ca yâ vâsâ A.— 7, yathâññayena AC, yathâna-yena B.— 8, duvibhâtihâ ca puṇâ B, dvihatihâ ca puna A, dvihatihâ ca puna ca C.— 9, na jayya A, na eyya C, na seyya B. —vatthudvârena accharikâ A, vatthuddâne antari kâ BC.

IV.

1. 4, sac' assa hoti avisayham BC, sac' assa av° A (§ 11 assa hoti C, assa AB).— 8, bhagavantānaṃ dassanāya B.— 11, B omits bhikkhū.— 12, aphāsuṃ, phāsuṃ AC, aphāsukaṃ, phāsukaṃ B. —samattasamvāsaṃ A, sapattas° C, pamattas° B. — 13, samādiyitabbam A, samāditabbam C, samaharitabbam B.— 2. 1, The MSS. read sometimes pavārayamānesu, sometimes °riyamānesu.— 2, pucchito ABC instead of mucchito. tadamantarā A, tadanantarā C, tadantarā B.— 6. 2, 3, sāmanto ABC instead of sāmantā (see ii. 27. 4). —Subscription at the end of ch. 11: pañcasattatitikaṃ niṭṭhitaṃ A, pañcavisatikam n° C. B omits this subscription.— 14. 4, pārīvāsikapavāraṇādānena ABC instead of pārīvāsikassa pav° (comp. ii. 36. 4).— 16. 3, pavāritānaṃ pavāraṇam ṭhappenti BC.— 6, et seqq. A constantly omits the words: mā viggaham.—13, diṭṭhena vā pav° ṭhapesi AB.— 13, et seqq. C constantly omits the words: kinti te diṭṭham.— 16, aham pi na jānāmi A, aham na j° BC.— 17, samghādisesaṃ ropetvā (ropeta B) BC, yathādhammaṃ kārāpetvā A.— 19, et seqq. sāssa A, svāyaṃ C, sāsā, yassa, svāssa B, sassa E.— 23, suddhānaṃ B.— 24, naṃ A, taṃ BC, na E.— 17. 3, tesam vikkhitvā ADE, tesam ācikkhitvā C, tesam pucchitvā B.— 5, anuvaseyyuṃ AC, anuvasseyyuṃ B.— 6, anuvasseyyuṃ AB, anupasseyyuṃ C.— 7, ārogo hoti all MSS. instead of ārogo hosi. —codissatīti A, bhedassatīti C, codessati B instead of codessasīti.— 8, codessatīti AB, codessasīti C.— 9, āyasmā AC, āyasmantā B. —B omits gilāno. —ārogo hoti A, arogā hotha C; B omits these words. —Perhaps we should correct: ārogo ārogaṃ ākañkhamāno codessasīti.— 10, samanuyunñjitvā samanugāhitvā A, samanuy° samanubhāsivā B, samanuy° samanugāhitvā (samanuggāhitvā c. 18. 5, 6) samanubhāsivā C (the same c. 18. 5, 6).— 18. 2, et seqq. pavāraṇas° AB, pavāraṇas° CE.— 3, 4, C constantly, except at one place in § 4, reads āgame junhe kom°.— 4, (in the middle of the paragraph) karissati AC, karessāma B. —uddissati A, uddississati C, uddisessāma B. —pavāressati all three MSS.— 6, punad evāgantvā A, punad eva anto BC.

TABLE OF CONTENTS OF THE FOURTH BOOK.— 2, pavârentâ-panâmañ ca A, pavârentâ sata dve ca B, pavârento samadveva C. Perhaps we should read: pavârent' âsane (comp. ch. 2), dve ca.— 4, cātuddasa A, catuddasâ B, cātuddasâ C. —chandadānapavāraṇā A, chandadāne p° B, andadāne p° C. — 6, °vatthu ca bhaṇḍanam A, °vatthu bhaṇḍanam B, °vatthu diṭṭhi ca bhaṇḍanam C.— 7, °saṃgaho ca AB, °saṃgaho C.

V.

1. 1, et seqq. The MSS. read: asiti °sahassāni instead of asītim °sahassāni.— 2, adhippasāreyyāsi B.— 3, so vo bhagavā?— 4, upasamkantāni C, °kamantāni AB.— 5, upasamkamantāni A, °kantāni C, °kamāni B.— 7, no tathā bhagavantam B, no tathāgatam bhagavantam AC.— 8, AC put the words satthā . . . asmi only once. —sāvato pi A, sāvako pi B, Sāgato pi C. —no tathā BC (tathā is crossed in C). —After Sāgatam a corrector has added, in C: yathā.— 12, et seqq. Sītavane, Sītavane B, Sītavane AC.— 13, puṭo AD, puṭo E, puṭho C, puṭṭho B. —bhoge ca bhuñjitum A, bhogā ca bh° BC.— 15, bhoge ca bhuñjitum AC, bhogā ca bh° B. — 25, ānañcappattam AC, ānañcapattam D, ānejjapp° B, anañcappattam E.— 27, tassa sammādhimuttassa BC. —bhikkhuno AB, tādino C. —karaṇīyañ ca na v° A, kariyam na v° C, karaṇīyam na v° B.— 29, Before tassa me C inserts: sacāham bhante ekapālāsikam uhissati. —upāhanāsu ratto A, up° satto C, up° hattho B.— 2. 1, nilakavaddhikā, etc., AE, °vaṭṭhikā B, °bandhikā, °vandikā, °vandhikā C, °vaṭṭikā D. Comp. Abhidhānapp. 525, 526. —khallakabandhā A, kallakabandhā and khall° B, khallakabaddhā CDE. —puṭabandhā AB, puṭabaddhā D, pūṭabaddhā E, puṭabandhā and puṭabaddhā C. —pāliguṇṭhimā and pālig° A, pāliguṇṭhimā E, pāliguṇṭhimā D, pālikuṇṭhimā and pāliguṇṭhimā C, pāliguṇṭhikā B. —tulapunnikā AD, tūlapunnikā and tūlapunnikā B, tūlapunnikā E, tulapunnikā and tūlapunnikā C. —°vaddhikā A, °vaṇṭhikā B, °bandhikā and °vaddhikā C, °baddhikā and °vaṭṭikā D, °baddhikā and °vaddhikā E. E: meṇḍavisāṇabaddhikā 'ti kaṇṇikaṭhāne meṇḍakasīṅga-

saṇṭhāne vaddhe yojetvā katā. — vicchikālikā ADE, °likā BC. — 4, uddacammaṃ A, uddacammaṃ and udaṃ C, oṭṭhacammaṃ B. — luvaṃ A, lūvaṃ and luvaṃ C, ulukaṃ and ulukaṃ B, ulukaṃ D, lukaṃ E. — 3. 1, °upāhanā ārohitvā AC, °naṃ ārohitvā B. — upāhanā orohitvā ABC. Comp. i. 7. 3, 5. — 5. 1, init.: taṃ bhikkhū pariggahetvā ABC; probably we should correct: taṃ bhikkhū par°. Comp. vi. 11. 1. — upāhanā AC, upāhanā B. — 6. 1, upāhanā AC, upāhanā B. — 2, AB omit rattiyā. — 2, kaṇḍakam pi AC, kaṇṭhakam pi B. — kataradaṇḍaṃ ti A, kadhāraṇḍaṃ ti C, kataradaṇḍaṃ tīti B. — 3, khaṭṭhakhaṭṭhā B. — sabhā-kathaṃ AC, bhayaṃ B. Comp. GRIMBLOT, Sept Suttas Pālis, p. 10. — 8. 1, 2, riñchanti, riñchissanti A, ricchanti, racchissanti B, riñcanti, riñcissanti C. — 10. 1, taṃ bhikkhū passitvā C. — 3, pāṭaṃgin ti A, pāṭaṅgaṃ ti C, pāṭakaṃ ti B, pāṭaṅkīti (°kīti D) DE. — 4, goṇakaṃ BDE, goṇ° AC. — tulikaṃ ABC, kul° D, tūl° E. — kadali° ACE, kādali° BD. — 7, Probably we should correct: aññataro pi pāpa-bhikkhū. — 8, vidhunitvā AC, vidhūnitvā B. — 11. 1, cammavaddhehi AC, cammabandhehi B. — ogumbhiyanti A, ogubbiyanti B, ogummīyanti D, okumpiyanti CE. — 12. 1, vinā upāhanena A, up° vinā BC. — 13. 1, Kururaghare A, Kuraraghare BD, Kuduraghare E, Kusaghare C. — Papatake pabbate A, Papāte pabbate CDE, Pavatte tabbate B. — 3, neva mayā AC, na ca mayā B. — 4, neva mayā A, na ca mayā B. — 5, dassaniyaṃ pāsādikaṃ A, pāsādaniyaṃ B, pāsādikaṃ pāsādaniyaṃ C, pasādikaṃ pāsādaniyaṃ E. — yatindriyaṃ A, yantindriyaṃ B, santindriyaṃ, which appears to be corrected to yantindriyaṃ, C, satindriyaṃ ti jitindriyaṃ D, santandriyaṃ ti jivitindriyaṃ E. — 6, kaṇḍuttarā ACD, kaṇḍuttarā BE. — gokaṇḍakahatā AC, gokaṇṭhakagatā and gokaṇṭhakahatā B, gokaṇṇākāhatā D, gokaṇṭhakahatā E. — majjhāru AC, majjāru DE, majjh° and majj° B. — 9, tvaṃ AB, taṃ C. — sarabhaññaṃ nānapariyosāne A, sarabhaññaṃ C, bhaññaṃ B. — 10, na ramati kāme C. — 11, paridasīti A, paridassīti B, paridissati C. paridassīti (paṭid° E) paridassesi DE. — 12, Gajaṅgalaṃ A, Kaj° BC. — tato paraṃ B, t° parā AC constantly. — Saḷavati C, Sallavati A, Sallavati B. —

Setakannikam A, Setakannatam C, Svetakannikam B. —
Dhûnam A, Thûnam B, Thuṇam C.

TABLE OF CONTENTS OF THE FIFTH BOOK.— 1, ca asītisa-
hassissaro AC, sahasagāmikissaro B.— 9, upasampāda-
pañcehi gaṇaṃgaṇā dhuvasinā C, upasampadam pañca gaṇam
dhuvanahāyina B, upasampadam pañca gaṇaṃgaṇā dhuva-
sindāyanā C.

VI.

1. 2, The MSS. almost indifferently read āhārattam and
°ttham (in the following chapters we find almost constantly
khādaniyattham and bhojaniyattham).— 4, 5, bhattācchanna-
kena A, bhattāchandakena C, bhattāchandakena and °canda-
kena B.— 2. 1, susumārav° C, sasukāv° A. B omits this
word.— 1, 2, The correct spelling is nippakka instead of
nipakka.— 3. 1, vacam B, pacam AC. —vacattham ADE,
paccattam C, vattam B. —nisadapotaṇ ti ACD, nisaddapotaṇ
ti E, nissadepodakaṇ ti B.— 4. 1, paggavak° AC, vaggavak°
pakkavak° B. —DE: pakkavaṇ ti latājāti.— 5. 1, After
paṭṭolapaṇṇam C inserts: nettamālap° paggavap°.— 6. 1,
vīlaṅgam B, piḷ° AC. —pippali AC, pipphalam B.—
goṭhaphalam A, goṭaphalam B, koṭhaphalam C.— 8. 1,
sāmuḍḍam ABC, samuddikā 'ti DE. Comp. Abhidh. 461.
—bilam ABCE, bilālam D, which may be correct, comp.
Abhidh. 461.— 9. 1, thullakacchābādho A, °kaccābādho B,
°kaccā vā āb° C. Comp. viii. 17. 1.— 2, rajanipakkam AC,
rajanānippakkam B, rajanapakkan (and: rajananip°) ti raja-
nakasaṭam E.— 10. 1, cālīkehi AB, cālītehi C. —cuṇṇa-
cālīnaṇ ti A, cuṇṇam cālīnaṇ ti BC. —dussacālīnaṇ ti AC,
dussajālīnaṇ ti B.— 11. 1, tam bhikkhum AB, tam bhikkhu
C. Probably the correct reading is: tam bhikkhū. Comp.
v. 5. 1.— 2, sarañjanam E. —tālisaṇ A, tālisaṇ B, tālisi-
cayam C. Possibly the true reading is kālīyam (Abhidhān.
302).— 12. 4, pharusā hoti ABC. ph° honti? —salā-
kātthāniyaṇ ti A, salākātāniyaṇ ti C, salākādhārayaṇ ti B,
salākodhāniyaṇ ti yattha salākam odahanti tam DE. —
aṃsabaddhako A, °bandhako B, °vadhako C, °vaddhako DE.

—aṃsabaddhakam A, °bandhakam B, °vadhakam C.— **13.** 1, muddhatelakan ti C.— 2, natthu AB, natthum C.— āsiñca A, āsiñcanti B, āsiñjiyanti C. —pātum AC, haritun B. —vaṭṭim A, vaṭṭi BC. —dahati all three MSS. —dhumanetthan ti A, °nettan ti B, °netthin ti C. —dhūmanettāni ABC. —aṃsabaddhako, °kam AB, aṃsavaddhako, °kam C.— **14.** 1, atikkhittam° ACE, atipakkhittam° BD.— 2, phalakatum B.— 4, bhesajjam BE, majjam CD, pajjam A. —sattakammam AC, satthak° B.— 5, kabalikāya A, kambalikāya B, kappalikāya C. —kabalikan ti A, kabalikan ti B, paḷikan ti C, kakhalikan ti D, pakalikan ti E. —sāsapakuttana AC, °kuṇḍena B, °kuṭṭena E, °kuḍḍena D. —phositun ti A, positum ti C, dhovitun ti B. —kiliijittha A, kilijittha C, pilicchittha B. —°sakkharikāya AB, °sakkharitāya C. DE: lonasakkarikāya (losakkarikāya E) chinditun ti khureṇa chinditum (E omits the last two words).— 6, Instead of udāhu paṭiggahetabbāni I propose to read: ud° paṭiggahāpetabbāni. —paṭiggaho ti kato B. kato (tato E) paṭiggahāpetabbo 'ti sace bhūmippatto paṭiggahetabbo, appattam (appatti E) pana gahetum vaṭṭati DE.— 7, duṭṭhagahapaṇiko A, °gahaniko BD, °gahaniko CE. —acchakañciyā AC, addhakañjiyā B. —acchakañciyan ti AC, aṇḍakañjiyan ti B, acchakajakan (acchakañcakan E) ti taṇḍulakamattho (taṇḍulamatto E) DE.— **15.** 3, sabbatthikam A, sabbatthakam C, sambhattakam B. —ito titam C.— 4, vigaṇetvā C, pi gaṇetvā A, gaṇetvā B. —nivasi AC, nivasi B.— 5, (beginning of the paragraph) dārikā ABC, instead of dārakā? —The MSS. almost constantly read alamkitā, which I think is a misspelling caused by mālākitā. —aññe dārike AB, aññe dārake C. —aññe dārike ABC.— 6, paṭimuñjā ti A, °ñcā ti C, °ñcāhi ti B. —asukassa B.— 8, sabbaso suvaṇṇamayo C. The reading of the Vibhaṅga (Nissaggiya 23), where the same story is told, is sabbaso vaṇṇamayo, which I think is correct.— 9, uttarimanussadhammā AB, °dhammam C. Comp. v. 1. 7, 8. —koḷumpe C, kolumpe A, koḷumbe B. In the Abhidhānapp. (456) this word is spelt kolambo. Comp. ch. 19. 3.— **16.** 1, °karaṇam AC, °kāram B. —sāpiso A, sāmiso C, sāmiso B. —kimatthiyā AC,

kimitthiyā B. —thaddhanatthāya A, dhandhanatthāya B,
 bandhanattāya C. thambhanatthāya? thaddhattāya?
 — 2, vacce AC, vadhe B.— **17.** 2, kutāyaṃ AC, kutoyaṃ B.—
 4, 5, sāmāṃ pakkāṃ AB, sāmāp° DE. C generally reads
 sāmāp°.— 6, sāmāpāko, sāmāp° B, samāp° corrected to
 sāmāp° C.— 7, ukkapinḍakā ADE, °pinḍukā B, °pinḍākā
 C. —pācenti AC, paccanti B.— 8, na ahosi C, nāhosi A, na
 hoti B.— 9, After khamanīyaṃ bhagavā B inserts: yāpanī-
 yaṃ bhagavā. —na ahosi AC, na hoti B. —paṭiggahāpetvā
 AC, paṭiggahetvā B.— **18.** 3, koḷumpehi AC, kolambehi
 B. —āharāpeyyan ti A, āharāpessan ti B, hārāpeyyan ti
 C. —harāpetvā AC, āharāpetvā B.— 4, nihaṭaṃ ABC,
 tihaṭaṃ D, nihaṭaṃ E.— **19.** 1, After pāhesi B inserts:
 imaṃ khādaniyaṃ; before dassetvā: Sakyaputtassa.— **20.**
 1, Mandākinidahatire B.— 2, bhaṇe (omitting tena hi)
 AB. —Mandākinidahāṃ B. —abbāhitvā AC, aggahitvā
 B.— 3, evaṃ evaṃ Andākinīyā dahāya B.— 4, atirittaṃ
 B.— **21.** 1, uppannaṃ B, ussannaṃ AC. —nippaṭṭabijaṃ
 AC, nibabbabījaṃ B. nibbaṭṭhabījan ti (nibbattab° ti E)
 bījaṃ nibbaṭṭhetvā (nippattetvā apanetvā E) paribhuñji-
 tabbaṃ DE. Probably we should read nivattabījaṃ.—
22. 2, so maṃ khv A, mamaṃ khavāyaṃ B, mamaṃ khv
 corrected to so maṃ khv C. —tunhibhuto va B, tato va AC.
 — 3, duropayo ACDE, dūrepayo B. duropiyo?— **23.** 2,
 suṭṭhu ayya A, s° ayye B, suṭṭhaya C. —āharissāma° ti B.
 —evaṃ ayyo ti B. —natthayyo B.— 3, potthanikaṃ A,
 potthalikaṃ B, poṭhanikaṃ C. pottanīkan ti (potthanikan
 ti E) mamsacchedanasatthakaṃ vuccati DE.— 4, esāyya A,
 eseyya C, esāyyo B. —kim pana imāya B, kim pimāya A,
 kim imāya C.— 6, 7, sacchavi C. —lomo jāto B.— 7, B omits
 bhagavato mahāvaṇo.— 8, viññāpemi ti AC, viññāpesīti B
 instead of viññāpesin ti. —paribhuñjāmaṃ A.— 13,
 appamattakehi yi A, °ke pi C, °kehi corrected to °ke pi B.
 Comp. i. 40. 4.— 14, sīhā sīham° A, sīham° BC. —paripātentī
 AB, paripādenti B.— 15, taracchā taraccham° A, taracchā
 m° C, taraccham° B. —paripātentī A, paripādenti B, pādenti
 C.— **24.** 2, adhikāni ABC instead of atitāni, comp. § 3.
 —na assa AB, na addassa C, instead of na addasam

(comp. ch. 36. 6).— 2, 3, gharāvāsatto B.— 3, atitāni A, adhikāni C, adhittitāni B. —na assa A, na addassam C; B omits addassam tam.— 4, me bhavam C, mama bh° A, bhavam B.— 5, paṭihanati A, paṭiharati C, paṭihanti B. —vineti A, vinodeti BC. —āmāsam B.— 6, paradattabbhojanam A, paradatthabbhojanam BC. —anupavacchati A, anuppa-
vacchati BC. —cāpaneti A, ca vyāsaneti B, ca byapaneti C. —°sobhāgyatha B, °sobhagyatam AC. —BUDDHAGHOSA: patthayatam icchitan ti (sic) padānam alam eva dātun ti iminā sambandho. sace pana patthayathā (sic) icchatā 'ti (icchitan ti D) pātho (pi pāto D) atthi so (yo D) yeva gahetabbo.— 25. 1, °yāguyā vā A, °yāguyā ca B, °yāguyā dhātā C. Comp. Sansc. dhrā.— 3, paṭiggaṇhatha AB, patiganhittha C. —dhātā AC, dhitā B.— 4, na cāham paṭi-
balo BC.— 5, (at the end) haratha vā. kim nu kho mayā bhante . . . apuññam vā ti (omitting the repetition) AB.— 26. 1, et seq. Belalo A, Belatto and sometimes Belatto BC. Comp. the name of Saṅjaya Belatthiputta.— 2, ābhato AB, āhato C.— 5, koḷumpe pi AB, koḷampehi C.— ghaṭe pi A, vighaṭehi pi C, B omits these words. —piṭakāni pi uccaṅge pi AC, sippāṭikāni pi uttarāsaṅgam pi B.— 7, ciciṭāyati ciṭicīṭāyati A, ciciṭāyati ciṭicīṭāyati B, viciṭāyati viciṭāyati C. —phālo A, mahāphālo C, balo corrected to bālo B. —divasam santatto A, divasa-
santatto C, divasayantatto B. —ciciṭāyati ciṭācīṭāyati A, ciciṭāyati ciṭicīṭāyati B, ciciṭāyati viciṭāyati C.— 28. 2, sabbasandharisandhatam A, sabbasandharitam C, sabbattharisanthatham B. DE: sabbasandharan ti (saddhasanthānan ti D) yathā sabbam sandhatam (santhātam D) hoti evam. Probably we ought to correct: sabbasantharim āvasa-
thāgāram santharivā (comp. Mahāparin. Sutta, p. 11). —Before āsanāni AC insert bhagavato. Comp. Mahāpari-
nibbānas. p. 11.— 3, sabbasandharisandhatam AC, sabbā-
sattharikaṃ santhatham B. —purattābhimukho A, purattābh° C, puratthimābh° B (at both places). —purakkhetvā A, purekkhitvā C, purakkhatvā corrected to purekkhetvā B. —
purakkhetvā A, purekkhatvā B, purakkhitvā C. —mahatam A, mahati BC. —bhojanānim A, bhojanāti B, bhogajāni C.

7, et seq. Sunidhav° ACE, Sūnidhav°, Sunidhav°, Sunīdhav° B, Sūtīdhav° D. I think that Childers's spelling Sunīdha is correct; comp. Sansc. Sunītha.— 10, nivesanā C, parivesanā B, parivesanam A.— 11, brahmacariye AC, brahmacāriye B. —āsum ABC. The true reading is assu, see Mahāparinibb. Sutta, p. 14.— 13, visajja AC, vessajja B, vissajja DE. —jano bandhati AC, jano pabandhanti B, jano pabandhati E, jato bandhati D.— 29. 2, saṃsaritam AC, saṃsitam E, saṃhitam B. —acchinnamūlam B, ucchinnam m° AC.— 30. 1, bhadram bhadram yānam AC, bhadram y° B. Comp. Mahāpar. Sutta, p. 19.— 3, niyyāsum AB, niyāsisum C.— 4, kissa je Amb° ambhākam d° B. —ekabhāttam AC, etam bh° B. —sace pi me ayy° A. —dajjāham tam C, dajjāham A, dajjā B.— 4, 5, Instead of ambakāya ABC read Ambapālikāya, but the comment shows, that the former reading is the correct one (BUDDHAGHOSA: ambakāyā 'ti itthiyikāya). Comp. Mahāparin. S. p. 20.— 5, adhivutto AC, adhivatto B.— 6, Bhīṇjikāv° A, Kiñcik° C, Giñjak° B. —Ambavaṇam A.— 31. 1, et seq. sandhāgāre AC, santhāg° and satthāg° B.— Nātap° A, Nātap° and Nāthap° B, Nātap° C. —samikābhisamkhāro B (at both places).— 3, kiṃ panime karissanti C.— 4, divā divasā A, divā divassa B, divā divase C.— pattikā AB, pattiko corrected to pattikā C. — 7, C omits jegucchitāya dhammam desemi. jegucchitāya dh° d° A, jegucchāya dh° d° B.— 8, 9, anabhāvam gatā B. — 10, anuviccekāram ABC, anuvijjakāraṇam D, anuviccekāraṇam E (anuviditvā cintetvā tulayitvā kātābham). —mam hi AC, mamaṇ hi B. —sāvakā AB, sāvakaṇ C.— 11, piṇḍapātam BC, piṇḍakaṇ A (at both places).— 13, asatā AC, acchā B. —musāva AC, musāvādā B.— 32. 1, et seq. uggahitapatiggahitakaṇ AC, uggahitam patiggahitam, and uggahitakaṇ patiggahitakaṇ B. — 33. 1, bahārāmak° A, bāhirāk° B, ārāmak° C. —āropetvā AC, āropitā B.— 3, 4, sammutiya k° all three MSS. The agreement of the MSS. here and at the following places leads me to believe that we must not change sammutiya to sammatāya, but that sammuti is here the fem. of an adjective sammuta=Sansc. sām̐mata.— 4, sammuti k° all three MSS. —gonisāṭikaṇ A,

gonisâtikaṃ B, gonisâdikaṃ CE.— 5, bahi patitthāpenti A, bahi tthapenti B, bahi vāsenti C. —sāmmutikapp° AC, sammutiyaṃ kapp° B. —gonisâdikaṃ A, goniyaṃ dikaṃ B, gonisâdikaṃ C. —sammutin ti A, sammutisan ti B, sammutiyā ti C, sammutikā nāma, etc., E.— 34. 1, supabhiñjanakāṃ A.— 3, supabhiñjanakāṃ AC.— 5, sabbatthakāṃ mah° A, sabbatthakamah° C, sambhattakāṃ mah° B.— 6, et seq. passissāmā 'ti B, passāmā 'ti C, passissāmā 'ti and passāmā 'ti A.— 7, sūpabhiñcanakāṃ A, sūpabhiñcācāraṃ C.— 9, tena hi sunisa catur° B.— 12, I have written bhadraṃ yānaṃ abhirūhitvā; ABC read: bhadraṃ bhadraṃ y° a°. Comp. ch. 30. 1.— 13, yathā yime AC, yathā yime corrected to yathā ime B. —pattikā va B.— 17, Aṅguttarāmo (at both places) A. —loṇaṃ pi taṇḍulaṃ pi telaṃ pi A, loṇaṃ pi telaṃ pi madhumaṃ pi taṇḍulaṃ pi B, loṇaṃ pi telaṃ pi taṇḍulaṃ pi C. —After khādaniyaṃ pi AB insert bhojaniyaṃ pi. Comp. ch. 33. 1. yathā bhagavantāṃ AC, yathā mayaṃ bh° B. —tattha is omitted in AC, in C it has been inserted afterwards by a corrector.— 18, sampādeti B, sambhāvesi AC. Comp. vii. 1. 1.— 19, nivesanaṃ AC, parivesanā B.— 19, 20, sampavāresi (and sampavāretvā) taruṇena ca khīrena C; AB omit ca at both places.— 20, santi hi bhante B.— 21, pañca gorasaṃ AC, pañca gosāṃ B, pañca gorase E. —māso māsatthikena AC, kummāso kummāsatthikena māsenā māsatthikena B. —iminā yaṃ ayyassa kappiyaṃ yaṃ tam d° B, iminā ayyassa k° d° A, iminā ayyassa yaṃ k° tam d° C.— 35. 1, et seq. Keniyo B, Keṇiyo A. C spells the name generally Keniyo, but sometimes we find also the other spelling in this MS.— 1, harāpeyyā ti AC, yāpeyyā ti B.— 2, samihitaṃ AC, samaṅgitaṃ B. —Atthako Vāmako Vāmadevo cāṅgirasō Bhagu Yamataggi ca Vāsettho Bhāradvājo ca Kassapo Vessāmitto ca mantānaṃ kattāro isayo ime rattup° B.— 6, madhukapānaṃ A, madhup° BCDE. —dākarasaṃ AC, tākara° E, sākara° BD.— 8, sāvatthi all three MSS. instead of sāvitthi. —ve jayataṃ B, ve yajataṃ C, veyā etaṃ (ve yajataṃ ?) A. 36. 1, saṃkaraṃ ADE, saṃkāraṃ C, saṃnagaraṃ B. —

pañca satāni 'ssa daṇḍo A; in C assa has been inserted by a corrector; tassa pañca satāni daṇḍo B.— 2, bahukato A B E, bahukkato D, bahugatho C. —buddhe vā dhamme vā saṃghe vā A. —saṃkaro AC, saṃgāro B. —pañca satāni 'ssa d° A.— 3, mahiddhiko B. —abhippasādo B.— 4, bhagavato mettena cittena ph° ABC instead of bhagavatā m° c° ph°. —gāvaṃ taruṇav° A, gāvi taruṇāv° B, gāvi taruṇav° C. —eso āvuso B.— 6, nāddasa ABC instead of nāddasaṃ. —sākaṃ B constantly. —nāddasa AB, nādassa C instead of nāddasaṃ.— 37. 3, bahuṃ-bahuṃ denti C, which possibly is the correct reading.— 4, B appears to read Bhusāgāre. Comp. also Mahāparin. Sutta, pp. 44, 45.— 5, moghapurisa pabbajito BC, m° pabbajite A. —pabbajitena A, pabbajito C, pabbajite corrected to pabbajito B.— 40. 3, (at the end) yāvajīvikāṃ tadahu paṭiggahitaṃ BC, which is wrong, as the commentary shows.

TABLE OF CONTENTS OF THE SIXTH BOOK.— 2, añcaṇi upa-pisani AC, añjatīṃ upapiñjani B. —salākathāni AC, salākodhanti B.— 3, thavikāṃ paddhakāṃ B, thavikaamsa-vaddhakāṃ A, thapikāṃ aññavaddhakāṃ C.— 6, vikāsiyaṃ AB, vikāsiyaṃ C.— 10, sihañ ca dīpikāṃ A, sihabyaggha-dīpika C, sihañ ca dīpikāṃ B.

VII.

1. 1, et seq. Pāveyyakā ACE, Pātheyyakā and Pāth° B, Pāt° and Pāth° D. BUDDHAGHOSA explains this name thus: Pāteyya- (Pāceyya° E) ratthavāsino, Pātheyya (Pāveyyaṃ E) nāma Kosalesu pacchimadisābhāge ratthaṃ, tatthavāsino 'ti. Comp. Turnour's Index to the Mahāvamsa, p. 20. —BUDDHAGHOSA, after having explained okapuññehi, adds: oghapuññehi (opapuññehi D) pi pātho.— 2, B omits yāpaniyaṃ bhagavā. —avivadamaṇā phāsukaṃ (phāsu B) vassaṃ vassimhā BC, which is wrong, as the commentary shows. —gacchantā A, āg° BC.— 5, (I here mark the readings of the Parivāra [MS. Orient. fol 378 of the Berlin Royal Library, fol. jh1], which contains a

similar passage, by P) ovattiyakaraṇamattena A E, ovattikak° CP, ovadhīyak° D, ovadhītakāraṇamattena B. —kaṇḍusak° A, kaṇḍukak° B, bhaṇḍupak° C, kaṇḍusak° P, kaṇḍusakakaraṇamattena 'ti muttiya- (corrected: mutaddittiya-) patta-bandhanamattena D, kaṇḍusakaraṇamattena 'ti muddiypattibandhanamattena E. —anuvātakaraṇam° ACEP, anuvātam° B, anuvādakaraṇam° D. —ovadeyyakaraṇamattena A, ovadh° C, ovaddh° B, ovatth° E, ovad° corrected to ovaddh° D, ovatt° P. The word is explained thus: āgantukapattāropanamattena kaṭṭhinacīvarato vā pattam gahetvā aññasmim akāṭṭhinacīvare (kaṭṭhinacīvare D) pattāropanamattena. —eva sañchinnena AP, evassa cchinnena B, eva sacchinnena C. —sammā AP, simmā C, sāmā B. — 6, pāpaṇikena ACEP, apanikena B, pāpanikena D. —eva sañchinnena AP, evassa cchinnena B, eva sacchinnena C. —sammā AP, sammo B, simā C. — 7, saubbhārā AC, yavubbhārā B, sahubbhārā E. P generally reads sahubbh°; I have met only once or twice in this MS. with the reading saubbhārā. — 4. 1, et seq. A sometimes, and B very often, reads vippakatam cīvaram. — 11. 1, et seq. apaciṇayamāno A, apacitīyamāno and apaciniyamāno B, apavilāyamāno C. —Subscription: apaciṇanavakam n° A, apaciṇan° n° B. C omits the subscription. — 13. 1, vesati AC, vassati B.

TABLE OF CONTENTS OF THE SEVENTH BOOK. — 1, Pāveyyakā AC, Pāṭheyyakā B. — 4, ullikhi AC, ullikhā B. — opattī A, opaṭi B, opaṭhi C. — dāḥakamm° B. — ānuvādikā AB, ānuvārikā C. — 5, ovadheyyam C. — 6, sañchinnena AB, sacch° C. — 9, chinna° A, sacchinna° C, chinne B. — 11, simassa ubbhārāṭhamhi A, simassa ubbharāṭhāpi C, simāsa ubbhārāṭṭhami B. — 12, 14, idha B, idaṃ AC. — 15, kariyam tassa A, kayiran tassa C, karissam tassa B. — 20, sattasattavidhi AC, sakkasukkāviddhi B. — 21, natthi AC, nantikā B. — chaccā AC, chaṭṭhe B. chacco (Sansc. shatṣas) ? — 22, AC omit the words ādāya nissimagatam. — 23, tiṇi AC, tini B. heṭṭhā 'ti tinayo vidhi? — 27, karaṇiyo AB, °yā C. — 28, apaciṇanā A, apavilānā C, apaciṇe B.

VIII.

1. 1, 2, ârâmâni BC instead of ârâmâ and ârâme.— 2, vutthâpessâmâ ti A, °yyâmâ ti BC.— 3, parihâyissati B, bhañjissati A, sacchijjati C. —gilânâ 'ti paṭivedeyyan ti ABC, gilânāṃ paṭivedeyyan ti E, gilânāṃ paṭivaseyyan ti D.— 4, jīvatīti tassa Jīvako B, tassa jīvatīti J° C, tassa Jīvako A.— 5, upari jīvitum B.— 6, gaṇhati DE (at both places). —sutthum ca ABC, sutthu ca DE. —sutthum ca AB, sutthu ca C.— 7, āhiṇḍanto ācariya C, āhiṇḍantomhi ācariya AB. —āhiṇḍanto na kiñci A; BC omit āhiṇḍanto.— 8, kaṃ tikicchāmīti A, tam t° BC. —etissā ācariya A, etissācariya C, ehācariya B.— 10, yadā arogā ahosi AC, yadā ārogo hoti B.— 11, uttānakam B. —nipajjāpetvā B, nipātetvā AC. —nuṭṭhahitvā AC, nuṭṭhahitvā B.— 12, me mahagghāni bhesajjāni B. —upajjānāmetassa saṃyamassa ABC. BUDDHAGHOSA : upanayam (upaneyam E) etassa saṃyamassā 'ti nayatassa (nayakatassa E) ca rogupasaṃyamassa (rogūpaṃyamassa E) ca upakāraṃ jānāmīti adhippāyo.— 13, arogā ṭhitā A, ārogā ṭhitā, ār° ṭhitā, ār° titā C, ārogāpitā B (at all three places). Comp. § 22. —amhākañ ceva B.— 14, na ciraṃ AC, na cirasseva B.— 16, ayaṃ kho gahapati A, ayaṃ kho seṭṭhi B, ayaṃ kho seṭṭhi gahapati C.— 17, sādhu deva . . . āṇāpetam B, s° devo . . . āṇāpetu AC. Comp. § 21, 23.— 18, nipātvo A, nipajjāpetvā BC. —m° te saṃbandhitvā B. —ophāletvā A, pāletvā B, pāṭiletvā C, uppādetvā DE. Comp. § 22. —sippaṇi C, sippinim A, sippini E, sabbini B, sibbanim D. —pāṇake, pāṇako AC, pāṇake, pāṇako B. —passeyyātha B, passathayyo A, passa-thayyā C. —tesāyaṃ (at both places) B. —sibbini A, sibbinā B, sappani corrected to sippaṇi C.— 19, sacāham A, saccāham C, sacāham and saccāham B.— 20, jānāsi A, jānāhīti B.— 21, antagaṇhābādho A, antānaṃ gaṇṭhābādho C, antagaṇṭhāb° B. —devo C, deva AB. Comp. § 23. —āṇāpetha A, āṇāpetum B, āṇāpetu C.— 22, ussārāpetvā DE. —thambhe A, tambhe C, tumbhe B. —ubandhitvā A, upanibandhitvā ca C. —uppātetvā AC, uppāl° B. —antagaṇṭhim A, antānaṃ gaṇhi C, antogaṇṭhikam B. —andhagaṇṭhim A, antānaṃ gaṇṭhi C,

antoganṭhi B. —B omits antāni paṭipavesetvā. —ārogo ṭhito A B. —soḷasa kahāpanasahassāni adāsi B. — 23, In B, at some of the places where the king's name occurs, he is called Caṇḍapajjota. — 24, tam te lopivisaratīti B instead of tam devo pivissatīti. —nippimceyyam A, nipāceyyam B C. —nippaci A, nipaci B C. —sappim pītam A B. —mam ghātepassasi B, ghātāpeyyāsi (omitting mam) A, ghātāpeyyāsi mam C. Comp. § 28. ghātāpeyyāti? — 26, tam sappim A, tam sappi B, sappi C. —amanusseva paṭijāto B. —mā cassa A C, māssa B. — 27, bahumā passa kiñci B. —ulumpetvā A, olumpetvā C, odametvā B, olumpetvā D E. — 28, khādati B, khādi A. —apāyi A C, pivati apāsi B. —khādayitam A B, khāyitam C. —ghātāpeyyāsi A C, °peyyasi B. ghātāpeyyāti? —ghātāpeyyāsi A B C. ghātāpeyyāti? —siveyyakam B C, siv° and siv° B D, siv° E. —paccārahati A B, paccāharati C. paccarahati? — 31, B: nānābhesajjehi upari bhāvetvā tathāgatassa upanāmeyyan ti atha kho Jīvako Kom° tīni upphalahatthāni nānābhesajjehi paribhāvetvā yena bhagavā etc. —At the third place we ought to read virecessati instead of virecessatīti. — 33, nhāyitu (at both places) A, nahayitu (at both places) B, hāyatu and nahāyatu C. — 2. 1, addhakāsiyam D E. — upaddhakāsinam A B C, °kāsinam D E. —khamamānam, khamamāno A B C, kambhānan ti (corrected to khambhānan ti) uccāvacāni sundarāni asundarāni ca D, khamānan ti (omitting the following words) E. — 4. 1, anāgamentānam A. —sadisam A, sadisānam B, sadisā C. — 7. 1, After nimbakose pi A inserts ajjhokāse pi. — 2, sammannitabbo A B C instead of sammannitabbam. —After ch. 8 possibly another chapter is lost, which began: tena kho pana samayena chabbaggiyā bhikkhū (?) tath' eva bhaṇḍāgārikam vuṭṭhāpentī. See the list of contents of this book, v. 10. — 9. 1, A omits sabbo. — 3, uttarantassa A C, uttaritassa B. — 10. 2, situdakāya A, situddakāya C, sītunakāya B, sītuntikā ti apakkarajanam vuccati E. I am doubtful as to the correct spelling. sītunhikāya? — uttarāḷumpam A C, uttarāḷumpakam B. uttarāḷavan ti vaṭṭāṭhārakam rajanakumbhiyā majjhe ṭhapetvā tam āthāram parikkhipitvā rajanam pakkhipitum anujānāmīti attho, evam

hi kate rajanam na uttarati E.— 3, āviñcanti A, āvajjanti BC. āvajjenti? — °thālīkan ti ABC, °thālakan ti E, °tālakan ti D.— 11. 1, okkamitun ti AB, pakkamitun ti CDE. Comp. i. 25. 23.— 2, pattinam A, patthinam E, pattinnam D, patthinnam BC. The comment explains the word thus: atirajitattā thaddham. Comp. Sansc. styāna. — osāretun ti ABC, osādetun ti D, thapetun ti E. — dantakāsā-vāniti C; after dantakāsāvāni B inserts: ti dasadasā honti. — 12. 1, Magadhamahākhettam B. — acchibandham A, accabaddham, which at one of the places is corrected to accib° C, accibandham BE, adhibaddham D. BUDDHAGHOSA: caturassakedārabaddham. — pālībaddham, mariyāda-baddham, singhātakabaddham E. — acchinnabandham B. — passatha tumhe AC, passatu me B.— 13. 2, 5, uggate B, uddhate AC. Comp. Lal. Vist. p. 447, ed. Calc. — A omits rattiya.— 3, 5, After dhammavinaye B inserts pabbajitā.— 14. 1, aggaḷam acchādeyyan ti chinnaṭṭhāne pilotikakhaṇḍam (pilotikabaddham D) laggāpeyyan ti DE. — sapattam A, dupattam C, dupattam B. — majjhe ekacciyan ti AC, maṇḍele (corrected to maṇḍela) kacciyan ti B.— 2, acchupantam A, acchupanti B, acchupentam C. — utuṭṭhatānam A, utuddhatānam B, utumbatānam (corrected to uttubbatānam) D, utuddhatānam CE. BUDDHAGHOSA: ututo dighakālato uddhatānam (utuṭṭhānam D) gatavattakānam (°vattakānam D) pilotikānan ti vuttam hoti.— 15. 4, kallakāyā AC, kallakāyāni B.— 6, pādā AC, pādāni B.— 7, et seq. The MSS. indifferently read both gamiya° and gamika°. — kim . . atthavasam the MSS. constantly. — A B almost constantly read samphassamānā instead of sampassamānā. — 9, ussure all three MSS.— 10, sampamānena A, samphamāne B, sampassamānena C.— 11, brahmacariyānam jinne A, brahmacariyam jinno B, brahmacārikam jikkena C. — jinṇā bhavissanti all three MSS. instead of jinṇā bhavissatha. — kim . . ānisamsam the MSS. constantly.— 13, passambhissati AC, passaddhisati B. — passaddhamkāyā A, passaddhikāyā B, passaddhakāyo C.— 14, atipamoditā AC, dadāti pamoditā B. — maccharam B. — dibbam sukham sā labhateva āyum B.— 16. 1, et seq. The MSS. almost

constantly read okkamenti (rarely okkamanti), but okkamantānam (rarely okkamentānam); comp. okkamayato, § 3. — 4, tena kho pana samayena āyasmato Ānandassa atikhuddakam B. — saṃgopeti A. — **21.** 1, suttalūkhām AB, suttalukham CE, suttalukam D. BUDDHAGHOSA : sutteneva aggalam kātun ti attho. — okiriyanti AC, okiranti B. okireyyātīti jinnakonano galati D, okiratīti chindakonato galati E. — atthapadakam A, atthapadakā B, atthapadikam C, atthapādakam D, atthāpadakam E. BUDDHAGHOSA (E) : atthāpadakacchannena pattamukham sibbitum. — 2, anvādhikam pi āropetum is explained thus by BUDDHAGHOSA : āgantukapattam dātum. idam pana appahonake āropetabbam. sace pahoti āgantukapattam na vaṭṭati, chinditabbam eva. — **22.** 1, mātāpitaro hi kho A, °ro kho B, °ro pi kho C. — dadamāno BC, dadamāne A. — **23.** 1, idhāham B, so aham A, soham C. Comp. ii. 12, 1, etc. — **24.** 4, Possibly we should correct anadhiṭṭhite instead of anadhiṭṭhitena; comp. bhāṇiyamāne. — 5, Isibhato A, °ddo C, °tto B. — 6, Nilavāsi AB, Nilavāsi C. — Sānavāsi A, Sālavāsi C; B omits the name of this Thera. — Gotako A, Gopako B, Govako C. — Balikasantāno A, Phalikasandano B, Phalikasandāno C. — **25.** 2, In the speech of Upananda the MSS. constantly read agamāsi and aggahesi. There is no doubt that this is simply a mistake for agamāsim and aggahesim. — te pi mam (at the first place) all three MSS. instead of te mam. — **26.** 1, upaṭṭhahantīti A, upaṭṭhentīti C, upaṭṭhapentīti B. — upaṭṭhentīti AC, upaṭṭhapentīti B. — 3, upaṭṭhentīti AC, upaṭṭhahantīti B. — upaṭṭhentīti AC, upaṭṭhantīti B. — natthi te all three MSS. Probably we ought to read : n' atthi vo (te and vo are very similar in Burmese writing). — upaṭṭhaheyyum AB, upaheyyum C. — 4, upaṭṭhāpetabbo B constantly. — 7, nihātum A, niharitum BC. — 8, nihātum AB, niharitum C. — **27.** 1, upaṭṭhahemāti A, upaṭṭhapemāti B, upaṭṭhāhemāti C. — 5, avissajjitam C. — **28.** 1, AC omit hi. — 2, ajinakkhipam AC constantly, ajinapakkhikam and ajinapakkhim B. — tiṭṭhiyadhajam dhāretabbam AB, °jo dhāretabbo C. — 3, akkanālam AE, akkanālam B, agganālam C, akkhanālam D. — paṇadasāni and phaṇad° A, phala-

dasâni C, phalakasâni and phaladasâni B.— 31. 1, After ârocesuṃ C adds: anujânâmi bhikkhave visâsaṃ gâhetuṃ ti.

TABLE OF CONTENTS OF THE EIGHTH BOOK.— 2, hitatrazo B, hi atr° AC.— 3, mahâbhiso AC, mahâbhañño B.— 6, sinehati A, sinehasi B, °si C.— 11, sîtudi A, santuṭṭhi B, situṇhi C.— 12, pattinnena A, pattinena B, vatthinnena C.— 13, acchibandhâ A, avibbhatti B, avibbhanti C.— addasâsi ubhaṇḍite A, addasâpi ubh° C, addasâsaṇ ca bhaṇḍite B.— 16, pacchimam A, °me C, °mena B.— 18, punacchimsu A, punajjhîsu B, puna dvisu C.— gilâyanâ AB, gilâyavâ C.— 19, agganâlâ ca C, akkanâli ca A, akkanâlayam B.— 21, °phaṇa° A, °pana° B, °phala° C.— 22, bahi BC, pahi A.

IX.

1. 1, BUDDHAGHOSA: tantibaddho 'ti tasmim âvâse kattabbatâtanti paṭibaddho.— 5, addasa kho A, addasâ kho BC. This is certainly a blunder; the true reading is addasaṃ kho; see Kuhn, Beiträge zur Pâli-Grammatik, p. 109.—The three MSS. read: bhante bhikkhu d° va âgacchante. I propose to read: bh° te bhikkhû, etc.— 6, adhammikena nasi dhammikena ukkhitto A, adhammikena si kammena ukkhitto C, adhammiko nasi kammena pi ukkhitto adhammikena pi dhammecakena ukkhitto B.— 8, vatthusmim kâraṇeti AC, v° kasmim kâraṇe ti B. The reading of B (or: v° kismim kâraṇe 'ti) may be correct.— 9, vinaye AC, vinayo, B.— 3. 1, 2, BUDDHAGHOSA: aññatrâpi dhammakammaṃ karontîti aññatrâpi dhammakammaṃ (sic) karonti ayam eva vâ pâṭho . . . aññatrâpi vinaya-kammaṃ aññatrâpi satthusâsanakammaṃ ti.— 3, cha imâni CD, cha yimâni AE, chamâni B.— 4. 8, anantarikassâpi AB, antarikassa pi C. E: ânantarikassâ ti attano anantaram nisinnassa.— 10, 11, (at the end of the paragraph) all three MSS. read tam ce instead of te ce.— 5. 1, paṭinissajetâ A, paṭinisajjetâ C, paṭinissajjetâ B. BUDDHAGHOSA: paṭinissadethâ ti (paṭinissajitvâ ti E) paṭinissajjitabbâ.— 6. 1, AC omit bhagavantam abhivâdetvâ.

TABLE OF CONTENTS OF THE NINTH BOOK.— 1, icchitabbako AB, °ke C.— 7, atthānārahikaṃ A, ratthānārahikaṃ B, athānārahikaṃ C.— 10, yañ ca kammaṃ A, pañcakammaṃ BC.— 11, °upasampadā ABC.— 16, paṭikkhitaṃ BC, °ttā A.— 17, na ca kārakaṃ C.— 21, paṭikkosa A, paṭikosa BC.— 31, tajjanīyasena ca A, tajjanīyavasena ca BC. tajjanīyaṃ nissayena ca ?— 33, paccāropeyya aññañño A, paccakkhāropeyya aññamaññaṃ C, pacchā ropeyya assañño B.— 34, dodotamūlakan tassa A, dvedvemūlakatan tassa C, dvedvetanūlakan tassa B.— 35, All three MSS. read bhaṇḍa-nakārako.— 38, cakkam bandhe ?— 41, pañño AB, tañcā C.— 44, °byādhike AB, °byādhite C.

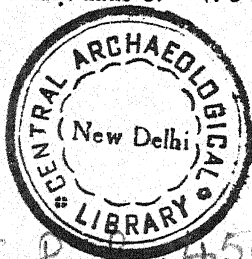
X.

1. 10, attanā vā ABC, attanā va E, attanā va and attanā vā D. Probably attanā 'va is the correct reading, cf. ii. 15. 6, 7.— 2. 1, BUDDHAGHOSA : asammodikā (°kāya D) vattamānāyā ti asammodikāya vattamānāya ayam eva vā pātho.— 3, et seq. In the MSS. the name of the king is spelt: Dighiti, Dīghiti, Dīghīti. Dighiti is the most frequent spelling, but Dīghiti appears to be the correct one, as the name apparently is derived from iti.— 3, All MSS. read mama abbhuyyāto. Read mamaṃ abbhuyyāto.— abhivijjiyya C— 4, et seq. vammikaṃ A, dhammikaṃ BC constantly. Comp. Abhidhān. 378.— 5, avimanā A, avimano B, attamanā C. —hoti AB, hotīti C, instead of hohi. —6, After vijāyi C inserts: suvaṇṇavaṇṇam buddhalakkhaṇasampannam buddhañkura (sic).— 6, et seq. In B the name of the prince is constantly spelt Dīghāyu.— 8, Brahmadatte Kāsirañño A, °tto Kāsirañño B, °ttho Kāsikarañño C.— 9, pilāni A, bilāni BC.— 10, ciradittho B, cīram ditthā A, ciraditthā C.— 11, bilāni AB, khilāni C. —guppaṃ A, kuppa C, gumbaṃ B.— 12, rāpiye A, rammiye C, gusimpiye B. —atha kaṭṭhāni A, attha k° C, atthi k° B. —anattako A, anattako C, anattakārako B.— 13, rodi vappaṃ pucchitvā A, roditvā khippaṃ pucchitvā B, roditvā dhammaṃ pañcitvā C.— 14, AC omit paṭissutvā. —AC omit atha kho . . . etad avoca. —AC omit

paccassosi . . . Kāsirañño.— 15, gamissāmā ti A, gamissāmi C, gamissāmiti B. —aññena ratho C, aññeneva ratho AB. —tassa . . niddam okkami all three MSS.— 16, paripādesi B, parimātesi C, paripā A.— 17, nibbātetvā A, nibbāhetvā C, nibbāpetvā B. —adrūbhāya A, adubhaya C, adrabbhāvāya B.—3. 1, v. 2, BUDDHAGHOSA: parimuttā 'ti mutthassatino. vācāgocarabhāṇino 'ti rākārassa (rak° D) rassādeso kato. vācāgocarā na satipatthānādigocarā. bhāṇino ca, katham-bhāṇino (E adds ca). yāv' icchanti mukhāyāman ti yāva mukham pasāretum icchanti tāva pasāretvā bhāṇino, eko pi saṃghagāravena mukhasamkocaṃ na karotīti attho. —v. 3, yeva taṃ A, ye taṃ BDE, ye ca taṃ C. —upanayhanti AD, upaneyhanti CE, nayhanti B.— v. 6, pare na ca AC, pare ca na B.— v. 7, atthicchinā ACE, °cchiddā B, °cchidā D. —gavāssa° BDE, gavassa° AC.— v. 9, mātāṅgaraññe A, °rañño B, mātāṅgaṃ vañe C. BUDDHAGHOSA: mātāṅgaraññeva (°rañño ca D) nāgo 'ti mātāṅgo araññe (rañño va D) nāgo vā.— v. 10, sahāyakā AC, °tā B. —kayirā A, kavirā C, kerā B. —mātāṅgaraññe A, °rañño BC.—4. 1, 2, Pācinavaṃsadāyo, °ye A, Pācinavaṃsadāso, °ye B, Vācinavaṃsamaggadāyo, Pācinavaṃsamiggadāye C.— 2, atthak° AC, attak° B.— 6, et seq. Pārileyakam CDE, Pālil° A, Pāral° B.— 7, upatthāpesi B. —apāyi A, apāsi B, avāsi C.— 5. 1, piṇḍapātaṃ B, piṇḍapāta C, piṇḍakam A.— 2, piṇḍapātaṃ B, piṇḍakam AC.— 6, Mahākoṭhiko A, °to BC.— 12, katham nu kho tehi AB, k° nu kho tehi tehi C, instead of: katham nu kho amhehi? — 6. 3, v. 1, After vinicchayesu B omits ca; Buddhaghosa does not mention this ca.— v. 2, anānuvajjo ABCE, ananuvajjo D. —vadeyya yena taṃ B.— v. 3, anuyyataṃ A, anuyyutaṃ BCE, anuyuttaṃ and anuyyutaṃ D. BUDDHAGHOSA explains this word thus: anuyyātaṃ anupakataṃ.— v. 4, pajjhāti B. —kālāgataṃ A, kālākataṃ E, kālagaṭaṃ BCD. BUDDHAGHOSA: kathetabbayuttakāle āgataṃ.— v. 5, pametaṃ ABD, sametaṃ CE. BUDDHAGHOSA: vīmaṃsitum taṃ taṃ kāraṇaṃ paññāya tulayitum samattho. —viraddhikovidō A, visuddhikovidō BC. D: visandikotiviro ti viddhatthānakusalo; E: visandhikovidō ti viraddhatthā-

nakusalo.— v. 6, saññāpanaṃ AC, paññāpanaṃ B, sañño-
janaṃ D, paññāpanaṃ E.— v. 7, BUDDHAGHOSA : yathā
nāma āhunāṃ (anuhitaṃ D) āhutipiṇḍaṃ samuggaṇhantīti.
—v. 9, vattanā A, vattunā B, vatthunā C.— v. 10, atthacaro
idha A, °caro va C, °varo dha B.

TABLE OF CONTENTS OF THE TENTH BOOK.— 2, paññīkañ
cepa sampadā A, paññīkañ ceva sampadā B, mālakañ ceva
vamsadā C.— 3, Koṭhiko A, °to BC.— 3, Upāli cubho A,
U° cubhaya B, Upālivhaya C.— 4, 'nāthapiṇḍiko B, ca
Sudatto ca A, ca Sudatto na ca C. —AC omit Vis° Mig°
ca. —samakam dade C.— v. 5 is wanting in AB.



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END OF VOL. III.